

Book of Exodus Commentary

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Introduction to the Five Books of Moses: Book of Exodus

The five books of Moses are called in the Greek language "Pentateuch" (Πεντάτευχο), that is the five books. It represents the first part of the Bible in the Old Testament, which is divided into three units:

First: The Law or Torah: It contains the five books of Moses.

Second: The Prophets: It is divided into two parts. The first prophets and the later prophets, and the first section includes Joshua and the judges until the kings. The second section includes Isaiah, Jeremiah, Ezekiel and the twelve minor prophets.

Third: - Ketobim: It means books, and this, in turn, is divided into three sections:

1. Poetic books such as Psalms, Proverbs and Job.
2. Mehilot books such as Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther.
3. Non-prophetic historical books such as Daniel, Ezra, Nehemiah and Chronicles.

Thus, the five books of Moses appear as a unit called the Law, and it represents a historical unit linked together. It begins with the creation of the world for man's sake, then the creation of man himself, and when he falls, God prepares for his salvation. So God chose Abraham and his descendants through Isaac and Jacob. Then in Egypt, the first seed of the people that God prepared for the salvation of all mankind began. Then Moses was set up as the first leader of this people to bring them out of the bondage of Pharaoh. With Moses, they enjoyed the covenant at Mount Sinai, and finally, he stood with them at the eastern shore of the Jordan to hand them over to a new leader, Joshua, as if by Law he would hand us over to Jesus, the leader of life and the giver of inheritance.

1. Introduction to the Book of Genesis

The book begins with, "In the beginning God created the heavens and the earth.... And the Spirit of God was hovering over the face of the waters" to give life. This beginning provides us with the idea that God wants to give life to humans. Rather, we see that God created man in His image and gave him authority over all creation. Man was an ambassador for God on earth. He bears dominion and authority over everything on the earth and what is under it, in the seas and the air. He does not have a master of all creation but rather is the master of the earthly creation. This was a glorification for man and a declaration of God's will for man. Then the book of Genesis presents us with the story of the fall, and the fall means the separation of man from God, as there is no communion of light with darkness, and this means death, for God is the source of life. That is why the Book of Genesis ends with: "So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt." Indeed, as the Gregorian liturgy says, "I brought upon myself the sentence of death." And note that God did not want death for man. Also note that Joseph died in the land of Egypt, which indicates the place of slavery. Therefore, after man was in the image of God, he lost the authority, freedom, and the image of glory that he had before. God created Adam in his image, free and with authority, but embalming gives hope of salvation, as it is a sign of another life.

God's plan for the salvation of man:

1. **The divine promise:** Since Adam fell, God gave him a promise of salvation. "The seed of the woman shall bruise the head of the serpent." Then we see God's promises to Abraham, and we see the renewal of the promise in his seed.
2. **The Choice:** The divine promise appeared in the choice. There is no preference for Adam in choosing him as a human being who holds sovereignty over the whole earth. There is no preference for Abraham or for the people that God chooses them as His men, from whom will come out the Savior who saves the world.
3. **The Covenants:** The covenants were essential in eastern societies, such as the covenant that was established between Abraham and Abimelech and between Jacob and his father-in-law (Genesis 21: 23 + 31: 44). We find that God has raised man's status and entered into covenants with him like the rainbow (Genesis 9), then with Abraham (Genesis 15). Then God gave a sign in every male's body, that is, circumcision (Genesis 17: 9-14). Then God sealed the covenants with the blood of animal sacrifices, in reference to the covenant that the Father records on the cross with the blood of His Son.
4. **The Law:** In Sinai, the law and the sacrifices were linked together, as there is no separation between commandment and worship.

The Book of Genesis presents God as a loving father who takes care of His children and manages their material and spiritual matters. He is the One who formed the earth and what is on it for man to live and be satisfied, and He is the One who prepares for their salvation. He created for man the physical earth and the physical heaven to take him to the new heaven and the new earth. This book shows us the relationship between God and man. And we see in this book God as a friend of mankind walking in paradise to meet man. We see him eating with his servant Abraham, and we see him wrestling with Jacob. And we saw in this book the importance of sacrifices, which are worship, and how worship is the secret of reconciliation with God. And we see the continuous enmity between us and Satan (Genesis 3: 15). And we see God dealing with every human being in his weakness, trying to lift him up.

2. Introduction to the Book of Exodus:

The Book of Genesis was ended by the people in Egypt as a symbol of their slavery due to sin. Then the Book of Exodus came to announce God's free salvation symbolically. He presented the people's exodus from the land of slavery by God's strong hand as a step towards the glorious liberty of the children of God. The whole story came as a symbol for God to expose the work of Satan, symbolized by Pharaoh who enslaved the people. In fact, he satisfied them with "fish, meat and leeks..." This is a symbol of the flesh pleasures that the enemy of good gives us to occupy ourselves. However, this Pharaoh was not giving for free, but rather was employing the people in cruel slavery and even killing their firstborns. This is exactly what God wanted us to know about Satan that "He was a murderer from the beginning " and that God alone gives to all liberally and without reproach.

The whole book speaks of Salvation. And the blood saves. Crossing over the sea is a sign of baptism, and manna is a sign of Christ, who gave us His body and blood to live. And the water that came out of the rock

symbolizes the Holy Spirit given to the church. The praise of Miriam and Moses is a picture of the Church, which was filled with the Spirit, so she began to sing, rejoicing in her freedom. And note in (Exodus 3: 8), "So I have come down to deliver them" which has a clear indication of the Incarnation. In the cloud and the pillar of fire, we see Christ among his people. He is the secret of their enlightenment and their leader. We see the attempts of Satan to remind the people of the pots of meat (that is, the pleasure of sin) and did not remind them of slavery and its stings. This is what the church calls "the remembrance of evil entailing death." We also note in this book the attempts of Satan to offer half-solutions to Moses, meaning Pharaoh, the symbol of Satan. And we see in Moses' responses to him the way that God will accept in our dialogue with the enemy of the good, that there are no half-solutions, but we, our women, our children and our livestock, that is, all we have for a 3-day journey to worship the Lord. Therefore, the point is that we leave the land of sin and slavery entirely and do not accept anything less.

This book declares that God does not want us to be slaves but rather free. However, there is a condition that is:

The Ten Commandments: We have no continuity in the life of freedom except by adhering to the commandments. Rather, these commandments are the conditions of the covenant with God. If the people abide by them, they will have blessings, and if they violate them, curses will be coming to them, which appears clearly in (Leviticus 26 + Deuteronomy 28).

And after freedom, and after the people came out of the land of slavery, God gave them a great blessing, which is the Tabernacle, so that He may dwell among them.

So, the Book of Exodus concludes with two things: The receiving of the Law and the Tabernacle. It is as if the crossing, which is a departure to freedom, is through union with God and permanent presence with Him. It is achieved through God's word or the commandment and worship (the Tabernacle). The commandment leads the soul to enter the heavenly places. And worship is a crossing to communion with the heavenly in their liturgies. Worship is the ultimate goal of crossing over. "Let My people go, that they may serve Me." during which we learn about the law of heaven (the commandment) and practice dwelling with God (the heavenly Tabernacle).

Therefore, we see in the Book of Genesis that man quickly lost his relationship with God and lost the secret of his life. Then the Book of Exodus comes to announce the salvation of man by his exodus from the bondage of Satan, the real Pharaoh, to set out towards eternal Canaan, through the wilderness of this world.

3. Introduction to the Book of Leviticus

After the people crossed over, we find the Holy God clinging to His people through the holy life that we enjoy through Christ, the sacrificed and the priest at the same time. This book is the book of holiness, without which we do not see God and are not able to unite with Him. This holiness is the gift of God granted to us through the unique sacrifice of the Lord Christ, of which the animal sacrifices in this book were a symbol. **Here we see two components of holiness:**

The first: the Blood of Christ symbolized by sacrifices. And Christ did this work alone.

The second: the striving of man to become a saint, which is accomplished by raising himself from earthly matters and not coming into contact with the defilement of this world.

It is the book of the priesthood, the rituals, the law, and the purifications. It is the book of worship so that the congregation may live sanctified in the Holy God. The priests and the Levites are divine instruments of service to serve the congregation members, and they are working for the congregation and not for themselves.

The Book of Exodus showed God as a feared God that the people could not approach. But here we find God dwelling among His people to let them carry His characteristic in them, that is, holiness.

If the Book of Leviticus is focused on announcing the role of the priests, then the Book of Deuteronomy is more focused on providing a summary and explanation of the Law for general use.

Summary of this book: " For I am the Lord your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy" (Leviticus 11: 44). Therefore, in this book we know how to get closer to God.

4. Introduction to the Book of Numbers

It is the book of travelling in the wilderness and the people's journeys, but rather the wandering of the people in the wilderness until they arrived at Moab and their approach to the Promised Land. In this book, we see God's work with man to prepare him to enter the Promised Land. It is the book of striving in this life after obtaining freedom, new birth and crossing through baptism. It is the striving accompanied by divine grace, and we see in it God accompanying His people as a cloud and as a pillar of fire. And He made them lack nothing for 40 years.

But in return for God's love, we see grumbling of man, lack of faith, and permanent stubbornness. Accordingly, we see God's discipline, not revenge, but chastisement so that God guarantees us access to the promised land. This book highlights the ugliness of sin and that it is always condemned, and the doer of sin falls under discipline, even if he was a prophet like Moses. But we see healing through the brass serpent, the symbol of the cross. We also see the power of intercession represented in the prayer of Moses, and we see that the journey requires the priestly order and the elimination of its provokers (Korah and Dathan...).

We see in this book the failures and victories of the people, as a symbol of our life in the sojourn of this world.

5. Introduction to the Book of Deuteronomy.

In it, Moses explains to the people God's work with them and His grace in choosing and preserving them. And Christ, in His war with Satan, quoted His responses from this book. Here we see the blessings of getting closer to God.

6. Introduction to the Book of Joshua.

It is the entry of Joshua with the people into the Promised Land, a symbol of our entry with Christ, our Jesus, the heavenly land, the heavenly Jerusalem, at the end of this world. Crossing the Jordan here symbolizes death at the end of our journey, while crossing the Red Sea is a symbol of baptism (1 Corinthians 10: 1, 2).

The General Outline:

Genesis : God gives life → sin and fall → death and slavery → a promise of salvation.

Exodus: Crossing over to freedom by blood → baptism in the sea → partaking of the manna → God is in the midst of His people (the Tabernacle) → but there is a condition: observing the commandment.

Leviticus: The blood of Christ sanctifies (the sacrifices are a symbol) → Striving to be saints.

Numbers: Our sojourn in this world → fall and rise.

Deuteronomy: God's grace in preserving His people and His care for every little thing.

Joshua: The end of the journey → the end of our life on earth = crossing the Jordan → Jerusalem (heavenly Canaan), and its symbol is the entry of the earthly Canaan.

The Cloud:

The cloud was leading the people in the wilderness. It was a pillar of cloud by day (shading them from the heat of the sun) and a pillar of fire by night (lightening the darkness). It was leading them, for their way was mysterious, in a desert they did not know before, but the One who leads them is God, " The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures;" Sometimes the cloud led them against their desires, and thus the Holy Spirit works with us as He drives us to ways we do not want.

The first mention of the cloud was in (Exodus 13: 20-22), "And the Lord went before them" Then we find that the cloud led them to what seems to be a dilemma, leading them to a confrontation with Pharaoh on one side and the sea on the other. The people imagined for a while that there was a mistake in the leadership, but they found that God led them to this place to drown the army of Pharaoh. Thus, God leads us to confrontations with Satan until we defeat him. And note that the pillar of cloud stood between them and Pharaoh, for God leads us to battle, but He is the one who fights while they shall hold our peace (see chapter 14).

The second time we hear about the cloud was in (Exodus 16: 10), and then we hear about the manna, a reference to Christ, the bread of life that accompanies us on our journey.

The third time in (Exodus 33), when God appeared to Moses alone in his tent, after the people had sinned.

The fourth time in (Exodus 40), after the Tabernacle was set up, and this was repeated in the temple (1 Kings 8: 10, 11).

The last mention of the cloud is in (Numbers 16: 42) in the incident of Korah and Dathan.

But in the Book of Numbers, for example (Numbers 33: 48,49), we hear that they departed and camped.. This is an implicit reference to the cloud, as they do not move except according to the cloud.

After that, we no longer hear about the cloud, for it brought them to the promised land (the land of Canaan). The cloud, as we saw, was also to veil God's glory, so they would not die, but in heaven we will see the glory of God with an unveiled face (2 Corinthians 3: 18), but here on earth there must be for over all the glory there will be a covering. (Isaiah 4: 5).

Outline of the last 15 Chapters of the Book of Exodus

(Chapters 25-40)

- Chapter (24) ends by saying, " So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights .. The sight of the glory of the Lord was like a consuming fire on the top of the mountain in the eyes of the children of Israel."
- Chapters 25-27: Tabernacle Specifications.
- Chapter 28: Priesthood Garments.
- Chapter 29: Priesthood Consecration Rites
- Chapter 30: The remainder of the specifications of the Tabernacle + the specifications of the incense and the anointing oil.
- Chapter 31: God gives talent to Bezalel to do the work + The Sabbath Law
- Chapter 32: The sin of the Golden Calf.
- Chapter 33: Moses' intercession for the people and his conversation with the Lord.
- Chapter 34: Moses receiving two new tablets and seeing the glory of God.
- Chapters 35-40: Execution of the Tabernacle and includes a repetition of the previous specifications.

From this outline, we see that Moses ascended to the mountain, and God presented him with a new image or vision, which is the heavenly sanctuary that is not made by man. And God said to him, "According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it." (Exodus 25: 9). That is why the apostle Paul called the Tabernacle "shadow of the heavenly things" (Hebrews 8: 5). Therefore, the tent was the heavenly sanctuary, and the word sanctuary means a separated place in which God dwells with people, His beloved creation. And God asked Moses to make like what he saw. He showed him an image of this sanctuary so that this Tabernacle placed among the people at the foot of the mountain would be the shadow of the heavenly places. Thus, God might dwell in their midst and prepare them to enter the heavenly sanctuary. In other words, the Tabernacle came as a shadow of the image of heaven itself until the people cross into the New Testament and enter the likeness of heaven and finally set out in eternal life to the perfection of the heavenly dwelling.

The Tabernacle is a prophecy of wood and fabric, gold and silver, and it refers to the body of Christ. Because of its importance, God kept these fifteen chapters for her (Exodus 25-40). In comparison, we find that the entire creation was in one chapter (Genesis 1) and one chapter on man (Genesis 2). Rather, God showed Moses a dwelling place to set be an example for it. Refer (Exodus 25: 9 + Acts 7: 44 + Hebrews 8: 5, 9: 23). This means that Moses saw a real model to make like it. It is not an adornment but rather a symbol that announces a real truth and a sign that predicts a future spiritual reality. It is a symbol of the Church, the body of Christ, so we find the tent soaked in blood, a reference to the body of Christ covered with blood.

Note: The phrase " According to all that I show you" indicates the importance of the ritual and the arrangements of the church.

We find in (chapter 25) that God begins by describing the ark, then the table, then the lampstand. Therefore, we understand that the Lord wants to reveal Himself to man. For He is the master of the whole earth, and His glory is hidden behind a veil (the veil is a symbol of the body of Christ (Hebrews 10: 19), meaning that Christ humbled Himself and took the form of a servant while He was in His humanity, hiding the glory of His divinity, that is, His body concealed His glory).

Then He announces to us at the table that He wants to enter into communion with man. And He declares to us in the lampstand that He wants to reveal Himself to us with the light and power of the Holy Spirit. This is God's plan before sin. And God did not begin by defining the Tabernacle's outer dimensions and the materials for its construction. According to human logic, He was supposed to explain the measurements from the outside, then the details of the interior and its divisions. But God wanted to start by talking about the most sacred subject and place, beginning with the ark, which is the secret of God's dwelling among His people. Then the table, which is the secret of the people's satiation with God. Then the lampstand, which is the secret of enlightenment. And if we know that the specifications of the Tabernacle came after the Lord gave the commandments. In that case, we will understand that the Tabernacle with its specifications that symbolize Christ will help us implement the commandments. This meaning was expressed by St. Paul the Apostle when he said, "And without controversy great is the mystery of godliness: God was manifested in the flesh" (1 Timothy 3: 16). The Christian believer can now carry out the commandment when God dwells in him (Hebrews 12: 1 + 1 Corinthians 3: 16 + 1 Corinthians 6: 19 + Ephesians 3: 17 + John 14: 23). From these verses, we see that the believer who is determined to carry out the commandments of God becomes a dwelling and a temple for the Father, the Son, and the Holy Spirit. God helps me if He dwells in me. Whoever presents his heart to Him, this heart becomes heaven for God to dwell in. " I dwell in the high and holy place, With him who has a contrite and humble spirit" (Isaiah 57: 15) and the sacrifice to God is a contrite spirit. God wanted to reveal His glory to us, but sin hindered this.. What is the solution?

Then comes (chapter 26) to tell us about the curtains, covers, and boards, referring to Christ and His church. And (chapter 27) he talks to us about the altar of burnt offering (the cross).

In chapter (26), he presents us with the characteristics of Christ as a man, then leads us in chapter (27) to the end of Christ's life on earth, i.e. the cross (the altar of burnt offering) or the bronze altar, the place where the holy God meets man.

In (chapter 30) we read about the altar of incense and the specifications of the incense. We also read about the anointing oil, which refers to prayer. Therefore, before mentioning the altar of incense, the

priesthood is referred to in (chapter 28, 29). For with the priests, we approach the altar of incense, but there is no approaching before passing on the altar of burnt offering because there is no worship without the cross, and there is no legal worship without a priesthood. This is why the two chapters (28, 29) are inserted between the explanation of the specifications of the Tabernacle. Therefore, the altar of incense is not mentioned until after man approached God with the cross, symbolized in the altar of burnt offering, and after organizing the priesthood. Note that the altar of burnt offering shows the condemnation of sin according to God's justice, while the altar of incense rises from it the scent of accepting Christ to God's throne and thus God's acceptance of us. The altar of incense (chapter 30) was mentioned after the altar of burnt offering (27) and after the priesthood (28, 29), meaning that Christ's atoning intercession for us is based on His priestly work, i.e., offering Himself as a sacrifice on the cross. The priest offers blood sacrifices, and Christ offers himself a sacrifice.

(Chapter 31): God fills Bezaleel with the Spirit of God; that is, He gave him gifts for work. God sanctifies work. It was written in the creation of Paradise and man in the Book of Genesis, "before any plant of the field was in the earth and before any herb of the field had grown. For the Lord God had not caused it to rain on the earth, and there was no man to till the ground" (Genesis 2: 5). Then, when God created man in the Garden of Eden, it was said: "to tend and keep it." God created man to work and provided him with the talents and capabilities necessary for work. Rather, He shares with man in the work: "So then neither he who plants is anything, nor he who waters, but God who gives the increase." Also, the Church prays in the Litany of the Travelers: "In work, be a partner with Your servants in every good deed."

But note that after the inspiration mentions that God provided Bezaleel with talents to work, the scriptures stress the observance of the commandment of the Sabbath so that a person does not become immersed in work on earth and forget heaven, the place of true rest. He must be concerned with worshipping on the Sabbath, remembering God, and remembering his eternity, for if he gains the whole world by work and loses his eternity and loses his soul, he will not profit anything. This is why it is written, "Whoever does any work on the Sabbath day, he shall surely be put to death" (Exodus 31: 15). Therefore, we have to work, and God sanctifies the work and gives us success as He did with Joseph, but our eyes must be on heaven. And God, as He filled Bezaleel, can fill the doctor, the worker, and the student, for work is His work. But some use their talents and talents in sin.

Here we see a clear symbol of what the liturgy says:

"and was incarnated of the Holy Spirit and of the Virgin Mary, and became Man."

The people provided the materials needed, and the Holy Spirit gave the gift to Bezaleel to make the Tabernacle.

And mankind presented the Virgin's body, and the Holy Spirit descended upon her so that the Son of God would be incarnate from her womb

(Chapter 32) Here again, man falls and separates himself from God, while we see God planning to settle among his people and be glory for them, in communion with them, the secret of their enlightenment, fill them with wisdom and blessing, and be their light and joy. However, we see the story of Adam's fall repeated. As Adam fell and separated from God, the people fell and chose worshipping the golden calf,

i.e. a god according to their hearts and desires. For the ate and drank, and rose up to play. Here we see the good thought of God and the evil thought of man, which always leads him to death knowingly or unknowingly. The sin annoyed them, "Play = improper dance."

How did the revelation explain the idea of Christ's atoning intercession after man's sin and death:

We note here that Moses, the one who spoke to God, is a symbol of Christ, the Word of God. When the people exposed themselves to death, we find God saying to Moses (Exodus 32: 7) Go, get down! For your people whom you brought out of the land of Egypt have corrupted themselves. If we understand these words to Moses, it means God's sadness, as He did not say my people, but he said your people. If we understand that Moses is a symbol of Christ, the meaning will be that the Father says to Christ, Go down, become incarnated, because your people have become corrupt, so that I give them life and they would not die. And what supports this is the verse (30) when Moses said, "So now I will go up to the Lord; perhaps I can make atonement for your sin." Note God's saying, " Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation." Why did God say this, and did God change his decision after Moses' intercession? Here God pushes Moses to intercede for His people; He knows his heart but wants to teach him (and us) to pray for His people (and to pray for each other). In this, there are two lessons [1] God's acceptance of intercession [2] If we understand that Moses is a symbol of Christ, the meaning is that sin brought death and destruction, but God, through the work of Christ, made him into a great people that is His body (the body of Christ is His people).

(Chapter 33) We find an apparent contradiction or a clear difference between the position of Moses the Saint and the fallen people, from which we know the result of sin. Moses set up his tent as a miniature Tabernacle outside the camp as if God did not want to stay amid these sinful people. This is the people's most significant loss in exchange for their enjoyment of some lewd dance. On the other hand, we find that Moses speaks to the Lord face to face, as a man speaks to his companion. This was the will of God with all his people, the children of Adam, but how terrible sin is.

Then we find Moses' request to see God, and God tells him that "no man shall see Me, and live" because there is sin, but there is a way by hiding in the rock (Christ), and so it happened. We will not see the glory of God except in Christ, and we are abiding in Him. " Abide in Me, and I in you."

(Chapter 34): We find the face of Moses shining, as he saw part of the God's glory. Here a question arises: Was this Adam's condition before the fall? It is certainly possible that the answer would be yes, for God was also speaking to him in Paradise.

In summarizing the above, we see that God wanted and was planning to dwell amid His people as their glory, light, and company for them. But sin prevented this, while Moses was not deprived of this glory because of his holiness.

(Chapters 35-40): This is a repeat of what was previously described and explained in the previous chapters, which described the details of the Tabernacle at length. But why the repetition? There is no needless repetition in the Bible. Here, the revelation repeated the details of the Tabernacle, as if to say that God's plan to dwell among His people for their glory would not be hindered by sin. All that God wanted in His love for man will be fully realized, but let's stand before one verse: "Take from among you

an offering to the Lord. Whoever is of a willing heart, let him bring it as an offering to the Lord" (Exodus 35: 5). So, God's purpose will be fulfilled if we dedicate our heart to God and obey God entirely and voluntarily. This is the meaning of the word "willing." Also, if we present the mirrors to God (see the laver). Once again, Moses as a representative of Christ, in (Exodus 35-40) he is doing what the Father wants, while in (Exodus 25-30) we see the Father's will to dwell among his people.

Chapter 1

(Verse 1): **Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob:**

each man and his household came: Means every man with his wife, sons, daughters, slaves and maidservants. These were a considerable number. Let us remember that Abraham had 318 men who would fight. And on Jacob's way to return and meet Esau, Esau was astonished by all that Jacob had and called them an army. Indeed, the number of Israel's children was 70 souls, but by adding all these, the number of those who descended to Egypt becomes a huge number. Perhaps this is an explanation for how their number reached more than 2 million souls in 215 years.

(Verses 2-5): **Reuben, Simeon, Levi, and Judah; 3 Issachar, Zebulun, and Benjamin; 4 Dan, Naphtali, Gad, and Asher. 5 All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already).**

We notice that this book tells us the story of slavery as a symbol of our servitude to sin, so we find that the number of souls referred to is 70. This number Moses saw in it a sign of the peoples of the world. When we return to (Genesis 10), we find 70 names of whom the world is formed. They are the heads of the people of the world. And Moses saw that 70 peoples in the world are equal to 70 people in Egypt. "When the Most High divided their inheritance to the nations, When He separated the sons of Adam, He set the boundaries of the peoples According to the number of the children of Israel." (Deuteronomy 32: 8).

This indicates that the whole world fell under slavery because of sin, just as Israel fell under the bondage of Pharaoh. And the number 70 is repeated in the years of captivity in Babylon.

In the same sense, here, he mentions the children of the two maidservants after mentioning the names of the children of Leah and Rachel. After this, it is strange that the people of Israel deny that they were slaves (John 8:33), although they were slaves in Egypt, and Joseph was a slave of Potiphar, then slaves in Babylon. And in the days of Christ, they were subject to Roman rule. There are many enslaved to sin, while they do not know.

Number 70:

70 is a repeated number in the Bible and is equal to 7×10

"7" is the perfect number, and "10" is the number of the commandments.

The number of the people of the world is 70. If we understand that the 70 souls of God's people went into slavery in Egypt - the meaning is that God allowed this to chastise them. The reason is the completeness of (7) breaking the commandments (10). The Apostle Paul says, "For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope" (Romans 8: 20). And Moses, who freed the people from the bondage of Pharaoh, was a symbol of Christ, who freed us from the bondage of sin and Satan. Also, God allowed his people to be enslaved in Babylon for 70 years. And

the one who liberated them from Babylon is Cyrus, the Persian king, who issued an order to build the temple of Jerusalem, which symbolizes Christ, the builder of the church, the temple of his body. Refer to the symbols of Cyrus the King of the Lord Christ in (the introduction to chapters 40-66) of the book of Isaiah.

(Verses 6-7): **And Joseph died, all his brothers, and all that generation. 7 But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.**

We find here the blessing of the Lord in the increase and growth of the people **fruitful**: The origin of the word is that they increased their offspring like fish. **increased abundantly**: Abundant growth, and perhaps they were giving birth to twins without deaths in infancy. This growth was a symbol of the growth of the church. Note that the church grew and was founded based on 12 disciples, 70 apostles, and the people grew and was founded on 12 tribes and 70 souls who went down to Egypt. Note also that the growth of the people was mentioned after it was said **And Joseph died**: For Joseph, as a symbol of Christ, should have died first, unless a grain of wheat falls into the ground and dies, so that it would bear much fruit (John 12:24). Likewise, Christ had to be crucified and died for the Church to be established. But the literal meaning of the verse is that after Joseph died, the Egyptian people began to notice the extraordinary growth of the Jewish people who were strangers to them.

(Verse 8): **Now there arose a new king over Egypt, who did not know Joseph.**

Probably the kings who ruled in the days of Joseph were the Hyksos. Then after they got out of Egypt and the Egyptians ruled Egypt, there was no longer any kindness towards these Hebrew people, the friends of the Hyksos.

(Verse 9): **And he said to his people, "Look, the people of the children of Israel are more and mightier than we;**

This is an exaggeration for the sake of stimulating the Egyptians and justifying the persecution. Perhaps the number of Hebrews in the land of Goshen was more significant than the number of Egyptians in this land.

(Verse 10): **come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land."**

let us deal shrewdly with them:

God promised Abraham that his people would return to the promised land, so when Satan saw the growth of the people, he raged and raised the king of Egypt against them to keep them against God's plan. And God was patient with this for a while so that the people might be completed, and the iniquity of the Amorites might be completed. But God's counsel and plan will be completed despite all the plans of the enemy of good. **so go up out of the land**: This means they migrate. The Egyptians wanted them as slaves and protectors of the Eastern Front. The Egyptians hated the Jews because they had privileges

from the days of the Hyksos. Note in (verse 8) where it was said **who did not know Joseph**: It is disregard, not ignorance. He does not want to mention Joseph's favour over Egypt to justify him to persecute the Hebrew people.

(Verses 11): **Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses.**

taskmasters: Meant unpaid work. **to afflict them with their burdens**: That is, they weigh them down, so they feel humiliated, and thus, do not think of rebellion, revolution, and exit, and also so that they do not grow in number and multiply.

Spiritual Interpretation: The natural consequence of any growth of the Church or the human soul, the enemy of good rages and revolts and stirs up the enemies of the Church against her in an attempt to terrorize and enslave them. One of these attempts is to occupy God's children with a lot of work (the mud with which they built cities) so that they do not ascend from the earth. So, they continue in their earthly life and do not escape from it to the heavenly life. **Pithom**: It is the hill of al-Maskhouta near the large hill between the delta and Lake Timsah. **Raamses**: It is San Al-haggar and was written in antiquities that foreigners built it. It is the fortifications cities of the eastern border.

(Verse 12): **But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel.**

Wonderful verse. God allowed temptations, but His hand was working and blessing. The stronger Egyptians were afraid of their weak Jewish slaves. Let us keep this in mind; The Jew of God's people thinks that he is in a position of weakness and humiliation in front of the Egyptians, and the Egyptian sees these Jews from God's people as strong, and they dread them because of the grace that God placed on his people. Thus, God pours out His grace on His people, but we do not need to see this firsthand but rather by faith. And we will see that in Moses when his face shone when he saw God and spoke to him, he did not know (Exodus 34:29).

But why did God allow the trial?

1. So that the people long for the promised land (God allows us to suffer some pain so that we may long for the comfort of heaven, and our longing is not only for the earth).
2. In tribulation, the people cried to the Lord (and many learned to pray in their distress).
3. Trials are a blessing. The people grew and multiplied, and the Church grew and multiplied during the days of persecution.

(Verse 13): **So the Egyptians made the children of Israel serve with rigor.**

(Verse 14): **And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.**

mortar: They brought the mortar, made bricks, and dried them.

(Verse 15): **Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Puah;**

Pharaoh's persecution of the Israelites included: [1] yoking them in construction [2] Using Egyptian midwives to kill males at birth before anyone saw them. [3] An order to drown every male child. But we see God's hand and work, for He gave the midwives a holy fear, so they did not kill the children. And He gave Moses a blessing in the eyes of Pharaoh's daughter, so she saved him and raised him in the palace of Pharaoh. And he gave the mother of Moses faith, with which she made a basket, to place her child in it, with firm hope and trust that God would save him.

The midwives **Shiphrah**= Beauty. **Puah**= Girl. Probably they are Egyptian, and these names are Hebrew, and perhaps these are the names given to them by the Hebrews. These two midwives were chiefs, followed by some other midwives.

(Verse 16): **and he said, "When you do the duties of a midwife for the Hebrew women, and see them on the birthstools, if it is a son, then you shall kill him; but if it is a daughter, then she shall live."**

birthstools: They are special maternity chairs that correspond to the "birth bed now." Of course, killing the males aims to end the people and melt them amid the Egyptians. As the Egyptian men will marry the daughters of the Hebrews when there are no males among the Hebrews.


(Verse 17): **But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive.**

(Verses 18-21): **So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?" 19 And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are lively and give birth before the midwives come to them." 20 Therefore God dealt well with the midwives, and the people multiplied and grew very mighty. 21 And so it was, because the midwives feared God, that He provided households for them.**

The midwives' answer to Pharaoh is not a lie. The Hebrew women work a lot, and therefore their muscles are strong, and they are not, like Egyptian women, living in luxuries. Up till now, the woman who is accustomed to hard work can easily give birth. And the midwives could not lie to Pharaoh, for he had multiple means by which he would reveal their lies. But what the midwives hid from Pharaoh is that they sympathize with the Hebrews and therefore refuse to kill males. The midwives' words to Pharaoh are very bold as if they want to say that despite the brutality of your decision, God makes it easy for

them. Perhaps God actually showed the midwives extraordinary ease in giving birth to the Hebrew women, so they feared God and refused to kill the children. So God rewarded them and **He provided households for them** = Means they got married and had children.

So the king of Egypt called .. the midwives said to Pharaoh:

We understand from the verse that Pharaoh is a title for kings of Egypt, which means the High House
"Bir'a" 

We note that the name was said at the birth of Moses, when Moses fled, and when Moses returned and had a dialogue with Pharaoh. It is also mentioned that Pharaoh was the king in the days of Joseph, and the title of Pharaoh was mentioned in the prophets many times. Since the title was repeated a lot, therefore, it is not a name for a person but rather a title for any ancient Egyptian king.

(Verse 22): **So Pharaoh commanded all his people, saying, "Every son who is [h]born you shall cast into the river, and every daughter you shall save alive."**

Throwing males into the river has two purposes: [1] Religious. To increase the river's water as a kind of gift and honour to the deified river by killing potential enemies. [2] The decrease in the number of the Children of Israel. It is likely that the order to throw males into the Nile was issued after the birth of Aaron (aaaron is older than Moses by three years). The order was probably abolished after the birth of Moses on the recommendation of Pharaoh's daughter, who was moved by the sight of the child Moses screaming alone in a basket floating on the face of the Nile.

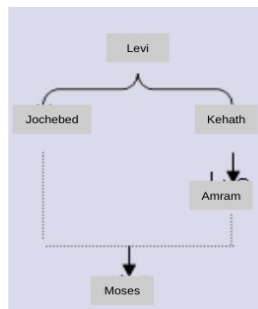
Chapter 2

We see God with the temptation also make the way of escape (1 Corinthians 10: 13). With the hard persecution of the people by Pharaoh, we find God preparing Moses, the prophet, for service. He prepares the saviour and trains him for 80 years. In Pharaoh's palace, he learned all the wisdom of the Egyptians (Acts 7:22) (they were scientists in astronomy, agriculture, chemistry, engineering, embalming, medicine, poetry, arts, politics and wisdom). He was not deprived of the tenderness of his mother, so he drank from her the love of God and the love of His people. The days that Moses spent in the house of his father and mother planted a seed of a life of holiness and knowledge of God. And when Moses thought that he was able to save the people with his own hand, he killed the Egyptian. God gave him 40 years in the wilderness to humble himself and know that there is nothing without God, and he is unable to work by himself, heavy in mouth and tongue. Then God meets with him in the bush and sends him after God has completed his training.

Moses completed his training when he realized his weakness and that he could save the people with his arm. The next step was for him to understand that it is God who does the work through him, but strength is God's strength (Exodus 3: 12, 4: 12). This is what the bride said in Song of Solomon " Set me as a seal upon your heart, As a seal upon your arm" (Song of Solomon 8: 6) {Review interpretation of Song of Solomon 8: 6}

(Verse 1): **And a man of the house of Levi went and took as wife a daughter of Levi.**

The man is Amram, son of Kehath, son of Levi, and the woman is Jochebed. They gave birth to Miriam, Aaron, and Moses. And from the humility of Moses, he did not exalt his father and his mother, and he did not mention their names here. There are two opinions about this verse: The first is that Amram married his aunt Jochebed, the daughter of Levi (Exodus 6:20 + Numbers 26: 59), and the marriage of a man to his aunt was not forbidden at this time, and only the law of Moses prevented it. The second opinion says that the word "aunt" may be translated as his cousin, and thus she becomes the daughter of Levi, i.e. from the house of Levi.



(Verse 2-4): **So the woman conceived and bore a son. And when she saw that he was a beautiful child, she hid him three months. 3 But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds by the river's bank. 4 And his sister stood afar off, to know what would be done to him.**

ark of bulrushes: The word ark in Hebrew is the same as the one used in Noah's Ark, which is "Tabat," meaning casket. It was used only in these two places. The ancient Egyptians made boats of bulrushes. And what Moses' mother did is evidence of her faith. She believed that God can protect her son and turn this ark into an ark whose only rider survived (Hebrews 11: 23).

reeds: An aquatic plant from which mats and ropes are made.

(Verses 5-9): **Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it. 6 And when she opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children." 7 Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" 8 And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother. 9 Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him.**

Amazing is the wisdom of God. Who would have believed that this child who will shake the pillars of Egypt will be pulled out of the water, against the orders of Pharaoh to kill every male? He is raised in the palace of Pharaoh and under his protection. This is the care and wisdom of God to turn evil into good and defeat Satan with the weapon in his hand. The Pharaoh who ordered the killing of children is the same one who brought up the saviour of Israel in his home.

(Verse 10): **And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, "Because I drew him out of the water."**

And the child grew: It is a period in which his mother taught him spirituality, as the mother is the first school. The meaning of the name Moses is drawn out of the water. "mwou" "si" (mwou = water, si = take) and in Hebrew it has the same meaning (mim yoshih: mim = water + yoshih = drawn out).

(Verses 11-12): **Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren. 12 So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.**

As Moses was educated with the wisdom of the Egyptians for 40 years, he thought that he was able to serve God, relying on his arm and his wisdom. He thought of himself highly, so he was confused **So he looked this way and that way** concerned about how people look at him, while the servant of God ought not to care about whether people disliked or were satisfied with his service, as long as he knows that God sent him. And when Moses relied on his arm, he was afraid and ran away. **an Egyptian beating a Hebrew** = most likely he was one of the taskmasters (Acts 7:22-23)

(Verses 13-15): **And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, "Why are you striking your companion?" 14 Then he said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" So Moses feared and said, "Surely this thing is known!" 15 When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well.**

Most likely, the Hebrew man whom Moses did justice to the day before spread the news among the people. Review (Hebrews 11:24-26). Moses refused to be called the son of Pharaoh's daughter and live in the palace, but he went down to his people to live among them, feeling their pain. Human logic was saying that he should continue in the palace until he could provide services to his people, but he found that he could not and preferred to be humiliated with them. This is what Christ did; He left heaven for His people. That is why it was said: esteeming the reproach of Christ greater riches." He is like Christ, who put himself in the position of his people.

He humbled Himself of his glories. It is strange what the Hebrew said to Moses, as it is strange that this was said to someone who seeks the salvation of his people and loves them more than himself. Rather, it is surprising that those who are under slavery and injustice quarrel together. But the people who rejected Moses as a judge were like the patient who rejects the scalpel in the hands of the surgeon who treats him!! However, God used this matter to complete Moses' training in the wilderness. And Stephen saw in the people's rejection of Moses a rejection to the work of the Holy Spirit in them (Acts 7: 23-51). Rather, Stephen saw that the people's rejection of Moses as a judge continued until they rejected Christ as their Savior. There are apparent similarities between Moses and Christ:

1. As they refused Moses' service for their salvation. They rejected Christ the Savior.
2. Moses left the palace to come down to them, and Christ humbled himself, taking the form of a bondservant.
3. Moses married Zipporah in his sojourn, and Christ took the Church (the Gentiles) as His bride.
4. Moses was the mediator between God and people, and so was Christ.
5. Moses was the one talking with God who gave the law, and Christ is the word of God.
6. Moses worked as a shepherd and then shepherded the whole people, and Christ is the Good Shepherd.
7. Both were saviours and rescued their people.
8. Moses was a prophet, and Christ was a prophet like him (Deuteronomy 18:15).
9. Both were born in the land of slavery and then crossed over by their people to freedom.
10. Both of them sought to be killed in their childhood, and both survived while many children died.
11. Moses fasted 40 days to receive the law of the Old Testament, and Christ fasted 40 days before he began his work.
12. Moses entered the palace, known as the son of Pharaoh's daughter, and Jesus was the son of the Virgin.

(Verses 16-22): **Now the priest of Midian had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock. 17 Then the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. 18 When they came to Reuel their father, he said, "How is it that you have come so soon today?" 19 And they said, "An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock." 20 So he said to his daughters, "And where is he? Why is it that you have left the man? Call him, that he may eat bread." 21 Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses. 22 And she bore him a son. He called his name Gershom, for he said, "I have been a stranger in a foreign land."**

The girls came back every day late because of the harassment of the shepherds. But on this day, Moses intervened and helped them, as this is his nature. He married **Zipporah** = Zipporah, daughter of Reuel, whose name means God is a friend, and he was a priest of God, and this appears from his name, as it is attributed to El. He is from Midian, and Midian is one of Abraham's children, and this branch of Midian likely preserved Abraham's faith. **He called his name Gershom:** Means a stranger, because of his estrangement. And Reuel was also called Jethro, and this is probably an honorary title for being a priest of Midian, which means the advanced in exaltation.

One of Moses's symbols to Christ is that Moses met his bride Zipporah at a well, which is an indication of Christ with whom we meet but rather unite with in Baptism.

(Verse 23): **Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage.**

the children of Israel groaned: When the king died, a new king came, they thought that he would relieve them from slavery, so they found him like his father, so they cried to God and left their idols (Ezekiel 20: 8). And when they cried to God, the time was right for them to go out, for God must respond to those who cry out to Him.

(Verses 24-25): **So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. 25 And God looked upon the children of Israel, and God acknowledged them.**

The name of God is mentioned 4 times as an indication that God responds to all the world.

God remembered: This means that this is the time for God's intervention to carry out His promises:

1. Israel left his idols and cried out to God.
2. Moses completed his training and preparation.
3. The iniquity of the Amorites is complete (Genesis 15:16).
4. Now, the fullness of time has come.

Chapter 3

(Verse 1): **Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God.**

to the back of the desert: Meaning to the pasture land behind the wide sandy area. Probably, Mount Horeb in the present-day is Mount Moses in Sinai.

(Verse 2): **And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.**

And the Angel of the Lord: The word angel means sent and refers to the second Hypostasis, the Son, who was sent from the Father (John 5:37). According to Jewish thought, everyone who descends from heaven is an angel because he is sent. And what proves that He is the second person and not an ordinary angel is saying in (verse 6) "I am the God of your father .." **in a flame of fire:** For our God is a consuming fire (Hebrews 12: 29). The Holy Spirit descended upon the disciples in the form of tongues of fire. And He appeared to Abraham in the form of a burning torch (Genesis 15). And He appeared to the people on the mountain in the form of fire. It is a burning and purifying fire, light and fiery love. And the flame of fire came from the midst of a bush. The bush is a weak thistle tree. It symbolizes Israel, and it was surrounded by thorns and the pain of slavery in Egypt, but God is in the midst of them, so they do not burn. It also refers to the church in which the fire of persecution ignited but did not perish. The thorns were a symbol of pain and persecution, but they were inflamed with the fire of the divine spirit, so they did not die. And the bush was a symbol of the Virgin Mary, who carried in her womb the second Hypostasis of His humanity united with His fiery divinity, and was not burned. Therefore, the bush carried the secret of the divine incarnation. God appeared amid a weak tree, not a cedar tree, for God dwells with the humble (Isaiah 57:15). Compare with (2 Corinthians 4:7). St. Ambrose said, "Why do we despair? God speaks in men, he who spoke in the bush full of thorns, that he did not despise the bush, that he lights my thorns."

Contemplation on the attributes of the Virgin and her greatness: The bush, the weak tree, symbolizes the Virgin, the weak little girl, in whose womb Christ, the Son of God, was incarnated. Elizabeth cried before her, saying, " Then she spoke out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my Lord should come to me? For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord." (Luke 1: 42-45). And with all this honour, she did not burn with the fire of pride. Among the signs of the fullness of time, there was this pure and humble virgin, who would not burn with the fire of pride when the Son of God is incarnated from her = **but the bush was not consumed.**

(Verse 3): **Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn."**

I will now turn aside and see: God's revelations are many, but each one should turn aside and see in a quiet sitting, prayer, or solitude with God. Here Moses entered a new stage, the stage of the encounter with God. Moses' life of 120 years is divided into 3 stages: [1] 40 years in the palace; [2] 40 years in the wilderness; [3] 40 years after he met God, and this was the secret of his power and greatness.

(Verse 4): **So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."**

God is the one who called him. Indeed, the speaker was a consuming fire, but it would not harm him. Rather supports and inflames him, as the Holy Spirit did with the disciples, burning their weaknesses and giving them strength for a new life.

(Verse 5): **Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground."**

Shoes were and still are made from the skins of dead animals. Taking off the shoes refers to taking off the love of the dead temporal matters so that we can cling to the heavenly places. Therefore, until now, we take off our shoes before entering the Altar to remember these concepts; that God wants our holiness and He calls us, but we cannot see Him except through holiness (Hebrews 12: 14). **holy ground:** Not because God is in it, for God is everywhere. But Moses must understand that he is now in the presence of God and speaking to God, so he must sanctify this place, be humble before God, and prevent any earthly thought from his thoughts. The worldly thoughts here are referred to as the sandals, which are the connection with the world. The shoe in itself is not an impurity but rather a symbol of contact and preoccupation with the world. Therefore, as we take off our shoes before entering the temple, we remember this and try to sanctify our minds to God. Rather, we have to do this every time we start our prayers, even at home, as a reminder. The ritual in the church has beautiful meanings; for example, the Altar doors were short so that the entrants would bow and let them feel the majesty of the place.

(Verse 6): **Moreover He said, "I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.**

the God of your father: Meant the God of all your fathers, and thus Stephen understood it " 'I am the God of your fathers—the God of Abraham, the God of Isaac, and the God of Jacob' (Acts 7: 32). **Moses hid his face:** So that he does not die when he sees God. Thus the seraphim cover their faces. How amazing is God in His humility that he attributes himself to His servants and creation **the God of Abraham, the God of Isaac, and the God of Jacob.**

(Verse 7): **And the Lord said: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows.**

What comforts us greatly in our afflictions is that God is aware of them and knows what we are going through.

I know their sorrows: This does not mean that God did not know and then became aware, but rather, as said earlier, these statements mean that the time for intervention has come, which is what is called the fullness of time.

(Verse 8): **So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.**

to a land flowing with milk and honey: Means a good place. Everyone finds in it his satisfaction, even the children who feed on milk, and honey is a sign of a life of fullness and spiritual pleasure, a sign of the sweet word of God in our mouths, and it is a word of knowledge that we nourish on. That is why the baptized in the early church drank milk and ate honey during the rite of Baptism, as they had the right to enter the promised heavenly Canaan.

to the place of the Canaanites = Because of their wickedness and immorality.

So I have come down to deliver them: This does not mean that God actually descended, for God is present everywhere, but this is a sign that God will begin to implement His plan on earth to save His people.

In the Book of Genesis, we find the nations whom the Lord expels from before them (10) nations: the Kenites, the Kenezites, the Kadmonites, the Hittites, and the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites (Genesis 15: 19-21). While we find here that they are (6) nations only that God's people will take their lands. We note several observations:

1. A new nation appeared, which is the Hivites.
2. The Kingdom of the Hittites has initially been in Turkey, so the Hittites mentioned here are a group that left the Kingdom of the Hittites in Turkey and moved to live in the land of Canaan. This is the same case with the Hivites, for they are a group that migrated from somewhere to live in Canaan. This is not surprising, as Abraham and Lot also moved from Ur to live first in Haran, then they relocated again to live in Canaan. And the people of Sodom and Gomorrah counted Lot as a stranger among them, and they said: "This one came in to stay here, and he keeps acting as a judge" (Genesis 19: 9).
3. The Kenites, Kenizzites, Kadmonites, Rephaites, and Girgashites disappeared. Where did these nations go? Note that God's promise to Abraham to own the lands of these peoples preceded God's words to Moses by nearly 400 years. During these four hundred years, these nations dissolved into other nations greater than them. These nations were small tribes. We see that in one battle between Joshua and the Canaanites, Joshua defeated 31 kings of the Canaanites (Joshua 12:24), which shows that these nations were small tribes and not great kingdoms.
4. Here, God's wisdom appears in isolating His people in Egypt: Because we note that the number of those who entered Egypt was 70 people. If God had left them in Canaan, they would have intermarried and melted among these Canaanite peoples as well. We saw Judah married a Canaanite (Genesis 38:2).

God separated His people away from the impurity of the Canaanites and the idolatry of the Egyptians. They lived amid the contempt of the Egyptians because they are shepherds of sheep "for every shepherd is an abomination to the Egyptians." (Genesis 46: 34).

(Verses 9-10): **Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. 10 Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."**

(Verse 11): **But Moses said to God, "Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"**

Who am I that I should go: Here Moses reached the highest level of preparation, feeling that he was nothing. He is the most efficient man of his time whom God has long prepared for this work, but now in his humility he feels that he is nothing

(Verse 12): **So He said, "I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain."**

I will certainly be with you: This is the secret of the power of Moses and all God's servants (Joshua 1: 5 + Jeremiah 1: 16 + Matthew 28: 20). And the sign that God gave him is that they will worship God on this mountain, meaning that God will accompany them until they reach this mountain and set up the tent of meeting and worship God there for a year. What is meant is that Moses will face many difficulties from the rebellious people. Still, God promises him that he will be with him to complete the difficult task. The sign that God will be with him, that the people will exit Egypt, and that they will worship the Lord on Mount Sinai. If all this happens, then this will be a sign to Moses that God is with him, and will continue the work for the rest of the 40 years.

(Verses 13-14): **Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" 14 And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'"**

God's name YHWH:

Moses' weak nature, affected by the previous failure when he came out relying on his human arm, made him reluctant to accept the invitation. And Moses should not have apologized after hearing God say to him, "I will certainly be with you", and Moses' first question was about the name of God. God in His love answered Moses for his question.

I AM and YHWH: The two nouns have the same meaning in two different forms of the Hebrew verb to be he or she. **I AM** is the present tense for the person talking which is I AM. Also YHWH is the present tense of the non present : HE IS.

So the meaning is that God alone is the existing God and all the gods besides him are false gods. He alone is the Necessary Being, i.e. the one who must be, and He is existent by Himself, and no one created Him and does not depend on anyone for His existence, as He is not created. He is the Being by Himself, and no one created Him, and He does not depend on anyone for His existence. He is not created, and He is always Primordial and Eternal, and in Him is all sufficiency. He is the only being next to whom the whole is as if it does not exist. God is Being. If God did not exist, then all existence would not exist, and neither thing nor any creation would have existence. As for anything or any creature, if it does not exist, then the universe is not affected. All of creation depends on Him for its existence. It is as if God wanted Moses to tell them this name so that they would understand the difference between who is existed and what is not existed. And the name means that if all temporal matters are compared to God, they become void or nothing. The phrase declares God to be the first, supreme, unchanging, and He is always present, with no past finished and no awaited future, but He is above time (perpetual present), and in Him, we find refuge from all changes of time. And if God is the permanent existent, then whoever takes the opposite direction to God is heading towards nothingness.

The Jews were afraid of uttering the name of YHWH, so they called Him Lord, in Greek, Kyrios κύριος. There is a difference between the two names God and Lord. We understand from "God" that He is the Lord of all creation, the triune person, the omnipotent and divinity, the Creator and Controller of all creation alone. As for the name Lord, or YHWH, this name refers to the special relationship between God and His people. By this name, He addresses His people and His own as caring for them, as a loving God who satisfies their needs. As we say in the Litany of the Gospel, "for You are the life of us all, salvation of us all, the healing of us all and the resurrection of us all". He is the giver of grace and promises.

When Hagar came out, and the Angel brought her back to Abraham's house, it was said about the Angel who met her, the Angel of the Lord, as she would return to the house of Abraham, God's special people. But the second time, the Angel of God met her and told her to leave Abraham's house, for she was no longer one of God's private people.

In verse (12), it is the same word of I AM.

The names of YHWH that were mentioned in the Bible:

YHWH YARA = The Lord sees and arranges.

YHWH Nessi = The Lord is my banner

YHWH Shalom = The Lord sends peace.

YHWH Sadekino = The Lord is our righteousness.

But I AM includes all of this, for He is everything to us, that is, everything we need we find in Him (For us a blank cheque), and this is what Christ said, I AM the light of the world, I AM the Shepherd.... before Abraham was, I AM. In short, I AM the Alpha and the Omega = Mean I AM everything. Jesus Christ is the same yesterday, today, and forever for He is the at all times Being. YHWH is translated in Greek as I AM = Ego Emi ἐγώ εἰμι. That is why Christ said, When you lift up the Son of Man, then you will know that I am He (ego eimi) (John 8:28), meaning that you will know that I am YHWH. Therefore, when Judas came to betray him with the soldiers, Jesus asked them, "Whom are you seeking??" They said, "Jesus of

Nazareth." He said, "I am He." So fell to the ground, and Jesus said this, declaring His divinity and that He is YHWH. But if we try to know more than that, we will not be able to and will hear, " Why do you ask My name, seeing it is wonderful?"

After that, Moses raised several questions and objections, and God gave him signs to support him before the people. When he apologized for being slow of speech and slow of tongue, God told him that he was the one who created the speech and the tongue, and when he refused after that, God's wrath aroused on him. Let us note that there is a difference between humility and refusal to serve. And Moses would not have to apologize after he heard that God is with him.

and they say to me, 'What is His name?' what shall I say to them?

The name in the Bible and Hebrew thought refers to the person's personality, capabilities and qualities. The meaning of the question is, "Lord, you send me to the most powerful kings of the earth and the most powerful people who possess all the arts, military and scientific capabilities, and even the sciences of magic. So, Lord, how would You face all this? Therefore, the Lord made for him some signs that seem like magic, but as we will see, it referred to the story of salvation from sin by the blood of Christ.

(Verse 15): **Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.'**

We can divide as follow: **Thus you shall say to the children of Israel: 'The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob - has sent me to you.**

We saw that YHWH is the Son sent for salvation. This verse matches, " From the time that it was, I was there. And now the Lord God and His Spirit Have sent Me." (Isaiah 48: 16). The meaning the Father and the Holy Spirit sent the Savior Son to save His people. This is the agreement within the Trinity counsel that the one who completes the redemption is the Son.

Thus, Christ said, "My father sent Me," Jesus said to them: « My food is to do the will of Him who sent Me, and to finish His work." (John 4: 34) ' + " He who does not honor the Son does not honor the Father who sent Him" (John 5: 23)' + " he who hears My word and believes in Him who sent Me has everlasting life."

So we understand that the one who speaks with Moses here is the Son and makes Himself known to His people that his name is YHWH = **This is My name forever**. The Son will be sent in the fullness of time to save the world. As a symbol of this great salvation in which YHWH, the Messiah, will save the world from slavery, death, and sin, He appeared to Moses to announce that He would deliver his people Israel from the bondage of Pharaoh.

We will see in the coming chapters that YHWH is in the midst of the people (*The ark of the covenant is a symbol of Christ who walks among the people, *Moses was a symbol of Christ the Savior *Refer to the interpretation of the verse (Exodus 14:19) *And the manna that gives life to the people was a symbol of Christ. Many other symbols through the journey of the exodus from Egypt). The exodus of the people from the land of Egypt was a clear symbol of the work of Christ the Savior in the salvation of the world.

Abraham knew God by the name El Shaddai, which means Almighty God = Pantocrator = The controller of everything = God is omnipotent. But He appeared to Moses by the name YHWH God the savior = Christ the savior **This is My name forever, and this is My memorial to all generations.** Here the Son wants to declare, Know Me from now and forever that I Am the savior" I, even I, am the Lord, And besides Me there is no savior." (Isaiah 43: 11). From today I will be known as YHWH is Savior. And the beginning will be that I will deliver my people Israel from the bondage of Pharaoh, and this salvation is a symbol of the great salvation through the Cross. YHWH declares Himself here and that He is the Savior on the occasion of the salvation of the people of Israel.

Indeed the name YHWH was previously known to Abraham "Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. And Abraham called the name of the place, The-Lord-Will-Provide (The Lord is YHWH) (Genesis 22: 13, 14); as it is said to this day, "In the Mount of the Lord it shall be provided."

But the name of God known to Abraham was Almighty God. But now, God announces to Moses a new declaration that he wants to become known forever, declaring that he is YHWH the Savior and no one else.

The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob: Wonderful is God, who ascribes himself to His beloved ones, and note the repetition of this title 3 times in God's meeting with Moses (v. 6, 15, 16). This is a sign of God's friendship with man. Although God is the God of the whole world, the God of the heavenly and the earthly, yet He attributes Himself to his human friends. He does not wish to be a master but rather a friend. We see Him speaking to Moses face to face, accepting Abraham's hospitality, and wrestling until dawn with Jacob. And as we link the two names together, YHWH and the God of Abraham. We say that the unknowable and unchanging God who is beyond the limits of time presents Himself to mankind so that they may recognize Him as their own God that satisfies their needs. He is the friend, the bridegroom, the brother, the savior, the bread, the Resurrection, the door, the way, and the truth.

(Verse 16): **Go and gather the elders of Israel together, and say to them, 'The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, "I have surely visited you and seen what is done to you in Egypt;**

I have surely visited you: I visited you in the sense that I knew your conditions. It is the same as Joseph's word to the people (Genesis 50:24).

(Verse 17): **and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey."**

(Verse 18): **Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, 'The Lord God of the Hebrews has met with us; and now, please, let us go three days' journey into the wilderness, that we may sacrifice to the Lord our God.'**

three days' journey: Pharaoh asked them to offer sacrifices in Egypt, but Moses insisted on 3 days journey?!

Why 3 days? Here he talks about offering a sacrifice to God to appease God, and these sacrifices that they offer to God refer to Christ the true sacrifice by which God is pleased with his people. And Christ was slain but rose again after three days, for He is a living sacrifice. It was necessary to refer to the Resurrection when we talk about the sacrifices that symbolize the sacrifice of Christ. Saint John saw him in his vision "stood a Lamb as though it had been slain" (Revelation 5: 6).

The way in which the people go out to offer God a sacrifice is the Lord Christ Himself, who rose on the third day, and through His worship, He accepted every worship and offerings from us to the Father. And it is the three days that Christ spent in the tomb, so we must die to every lust of the world (1 John 2: 15, 16). Egypt refers to the world, and the 3-day journey from Egypt refers to death for the pleasures and sins of the world. If we do, we will experience the power of the Resurrection, as we will not know the power of the Resurrection unless we crucify the passions with the lusts. And Pharaoh's attempts to prevent the people from journeying for 3 days are Satan's attempts to tempt us with the pleasures of the world, so we love him, and therefore we do not experience the power of the Resurrection. Of course, the good reason that Moses presented to Pharaoh to allow him to travel was that worship requires the slaughter of animals revered by the Egyptians, and it is not valid to slaughter in front of them.

And the experience of the three days was tested by Abraham when he walked for 3 days to offer his son a sacrifice, and then came back and tested the power of the Resurrection, and during the 3 days he offered his son a sacrifice of love.

(Verse 19): **But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand.**

God precedes and informs Moses of the stubbornness of Pharaoh so that he does not despair.

(Verse 20): **So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go.**

So I will stretch out My hand: That is, show my divine power.

(Verse 21): **And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed.**

(Verse 22): **But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians."**

The custom was that the traveller or the immigrant would give him gifts from his neighbours to help him during his travels, but God gave a blessing to his people, so the Egyptians gave them a lot. God does not want to send them away empty **plunder the Egyptians** = A figurative expression means that they take many gifts from them to receive their reward for the years of slavery and forced labour. It is also as if they were in a war with the Egyptians and won in it, and what they took is the loot of the victory. Thus, spiritually, whoever overcomes spiritually carries with him many spoils of his inner energies, motives, and feelings. Everything within him becomes dedicated to God.

Chapter 4

(Verses 1-9): **Then Moses answered and said, "But suppose they will not believe me or listen to my voice; suppose they say, 'The Lord has not appeared to you.'" 2 So the Lord said to him, "What is that in your hand?" He said, "A rod." 3 And He said, "Cast it on the ground." So he cast it on the ground, and it became a serpent; and Moses fled from it. 4 Then the Lord said to Moses, "Reach out your hand and take it by the tail" (and he reached out his hand and caught it, and it became a rod in his hand), 5 "that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you." 6 Furthermore the Lord said to him, "Now put your hand in your bosom." And he put his hand in his bosom, and when he took it out, behold, his hand was leprous, like snow. 7 And He said, "Put your hand in your bosom again." So he put his hand in his bosom again, and drew it out of his bosom, and behold, it was restored like his other flesh. 8 "Then it will be, if they do not believe you, nor heed the message of the first sign, that they may believe the message of the latter sign. 9 And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the dry land. The water which you take from the river will become blood on the dry land."**

In front of Moses' apology to God and his fear that the people would not believe him, God gave him to perform several signs or miracles. He would show a supernatural power so that the people would believe him, and even Pharaoh would believe him.

How did the people understand these miracles?

The rod indicates authority and sovereignty. It is a sceptre. And turning the stick into a serpent refers to the people who were free and had power, then turned into slaves working in the mud, like this serpent that licks the dirt. Then turning the serpent into a rod again meant that Moses could restore to them their lost glory. Turning the healthy hand into a leper and then returning it well indicated to the people that Moses could inflict the plagues on the Egyptians and lift them from them again. He can save the people from the diseases and idolatry that befell him in Egypt. So these miracles have meaning and are not just magical tricks like the magic of the Egyptians.

Moses Question to God about His name (Exodus 3: 13, 14):

God asked Moses that He would send him to bring the people out and free them from the hand of the Egyptians. And Moses, who knows the military and scientific strength of the Egyptians, even the power of magicians...etc. made Moses ask this question about His name. The name in Hebrew refers to the character, abilities and capabilities of a person. The meaning of the question is Are you able, Lord, to give me strength in the face of all this while I am alone? God's response was to make Moses do what he did to be assured that God would give him supernatural abilities.

These miracles indicated the work of Christ:

The rod of Moses was called the rod of God (verse 20), referring to authority, power, and sovereignty. If we understand that Christ is the power of God (1 Corinthians 1:24), then turning the staff into a serpent

indicates the incarnation of Christ and that He bore our sins while He was on the cross [The brass serpent is a symbol of Christ crucified (John 3:14)]. The serpent symbolizes sin, and Christ became sin for us (2 Corinthians 5:21) as he wore the likeness of our sinful nature. But Christ was without sin, and this is what the brass indicates, for the brass does not sin, but as we will see, the brass refers to judgment (see the introduction to the Tabernacle). Christ wore the likeness of the sinful flesh to condemn sin with His own body, as He carried it and died with it on the cross (Romans 8:3).

And the return of the serpent to a stick again refers to Christ ascending to the heavens to raise us up with Him and to sit with Him after He killed our sins. The hand of Moses was referring to the hand of God the Father, meaning the Son, the power and arm of God, and when the hand turned into a leprous hand, this referred to Christ, who bore our sins, for leprosy refers to sin. And the return of the hand intact indicates that the holiness that is in Christ swallowed up death and sin, to wash us and sanctify us, to bring us back to the bosom of His Father, healthy and without sin. Leprosy refers to the death of Christ, and the healing of the hand indicates his resurrection.

The turning the water into blood indicates that sanctification, salvation and purification will only be with blood. That is, the purification from the leprosy of sin (the second miracle) will be by the blood of Christ.

This turning water into blood was a sign to Pharaoh and his servants when they did not understand by the first and second miracles that there are coming plagues, the first of which is the transformation of water into blood.

Therefore, the miracles of Moses carried a shadow of salvation, the divine incarnation, and the cross.

Verse (2) **What is that in your hand?** = God does not ask because he does not know, but for Moses not to forget that it is a staff, and thus feels the power of the miracle when it turns into a serpent.

Verse (3) **and Moses fled from it** = He was afraid and ran away because he felt and realized the power of the divine action

(Verse 10): **Then Moses said to the Lord, "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue."**

Here we find a new apology by Moses as being slow of speech and tongue. But Stephen said of him, "was mighty in words and deeds." (Acts 7:22), and the interpretation of this is:

1. Perhaps he took on a new power after being sent that he did not have before, for God gives grace in time of need.
2. Perhaps his inability to speak was due to his forgetting the Egyptian language due to his estrangement for 40 years or that he actually had speech defects. "It is strange that the one who began his service relying on eloquence and strength of his tongue is now excusing himself by the slowness of his tongue." Perhaps this weakness came to him after his old age, as he is now 80 years old. Or maybe the problem is that he doesn't have a talent for rhetoric or strength of argument. All these are shortcomings, but Stephen meant that his words were divinely powerful, for when he commands a plague, it happens.

neither before nor since You have spoken to Your servant: It seems that God spoke to Moses for several days, and Moses is saying that his tongue has not been restored since the first day the Lord

spoke to him. The meaning of Moses' words is that the fault is still in my tongue, even after I spoke to you. But God gives grace when we need it if we accept the work with faith despite feeling our weakness.

(Verse 11): **So the Lord said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the Lord?"**

(Verse 12): **Now therefore, go, and I will be with your mouth and teach you what you shall say."**

This is the same as Jesus saying, "for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist." (Luke 21: 15). This is evidence that the Lord Jesus Christ is YHWH.

(Verse 13): **But he said, "O my Lord, please send by the hand of whomever else You may send."**

A final apology by Moses that angered the Lord. It is good to humble ourselves before the Lord, feeling that we have no strength to serve and need power, but our apology should not constantly be, as this is against humility. For genuine humility is that I cannot do anything, but I can do all things through Christ who strengthens me (Philippians 4: 13). And I accept service depending on the power of Him who called me.

(Verses 14-16): **So the anger of the Lord was kindled against Moses, and He said: "Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart. 15 Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do. 16 So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God.**

It is strange that Moses refuses to serve while God was his partner in the service and accepts it when he hears that Aaron will be his partner. This was one of the causes of God's anger. What angers God is that we depend on a person and not on Him. But God in His love accepted this weakness from Moses, and no one but God would accept this weakness. Accordingly, Moses lost to be alone in conveying the message, and even Aaron became a hinder at times (the story of the golden calf and then Aaron rebelled against Moses..). However, God transforms everything for good, so Aaron became a priest who intercedes on behalf of the people and supports Moses in his service. Moses' attachment to Aaron resembled the union of the commandment and the law with the worship, to work together by the Spirit of the Lord for the salvation of the people. **And he himself shall be as a mouth for you:** That is, he speaks to the people and Pharaoh, what you inform him. **and you shall be to him as God:** That is a leader, a guide, and a teacher for what he says. The meaning is that Moses was a representative of God, and Aaron was a representative of Moses. **Aaron the Levite:** Announcement of the initiation of the Levitical priesthood.

(Verse 17): **And you shall take this rod in your hand, with which you shall do the signs."**

The power is not in the rod but in God. Likewise, Baptismal water, Chrism oil, etc. have their power not from the substance but from God.

(Verse 18): **So Moses went and returned to Jethro his father-in-law, and said to him, "Please let me go and return to my brethren who are in Egypt, and see whether they are still alive." And Jethro said to Moses, "Go in peace."**

From the humility of Moses, he did not tell his father-in-law of his vision or his great mission.

(Verse 19): **Now the Lord said to Moses in Midian, "Go, return to Egypt; for all the men who sought your life are dead."**

This saying was to give Moses reassurance that Pharaoh, who was seeking his soul has died.

(Verse 20): **Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt. And Moses took the rod of God in his hand.**

We understand from this verse that Moses took his wife and two sons with him to Egypt. From chapter 18, we find that Jethro, the father-in-law of Moses, took Zipporah and the two sons and went to Moses, from which it is understood that Zipporah and the two sons were with Jethro and did not go with Moses to Egypt. There are two possibilities for this:

1. Moses may have taken Zipporah and the two sons with him, then sent them back with him after the circumcision of his young son (Exodus 4:24-26), especially since he would not bear to travel to Egypt in this condition. Or perhaps Moses, after this incident, preferred to be free in his movements without limitations from a wife and children that may hinder him.
2. Perhaps Zipporah and the two sons went to Egypt with Moses, and after the people crossed to Sinai, they visited her father, Jethro, and told him everything that happened, so he took them with him to meet Moses (Exodus 18:1-7).

(Verse 21): **And the Lord said to Moses, "When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart, so that he will not let the people go."**

But I will harden his heart: Pharaoh rejected the truth and resisted it, and rejected the light of God's testimony, God gave him over to a debased mind, and Satan led him to his fate (2 Thessalonians 2:11-12 + Romans 1:28). God left Pharaoh for the hardness of his heart (this is the meaning of God will harden his heart). He did not work to soften it until he shows the Israelites and believes in their Almighty God, and until the Egyptian people see the weakness of their gods and abandon pagan worship. God placed many signs to understand before them, and when they did not accept (Pharaoh and his people), God left them to their blindness and they perished.

(Verses 22-23): **Then you shall say to Pharaoh, 'Thus says the Lord: "Israel is My son, My firstborn. 23 So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn."'**

Israel is My son, My firstborn: Israel is the first people who knew God, and they were His people, and He was their God. But because of their insistence on their sins, they lost their birthright and became to the Christians, which is the same as what happened with Reuben, Esau and Cain...etc. Israel had the physical birthright, and the Christians had the spiritual birthright instead of the Jews. Rather, the Church became the Church of the firstborn in Christ, the firstborn Son (Hebrews 12:23). **, indeed I will kill your son, your firstborn:** This is a warning of the last plague directed to Pharaoh. God never strikes without warnings. Rather, the ten plagues were warnings addressed to him before this painful plague.

(Verses 24-26): **And it came to pass on the way, at the encampment, that the Lord met him and sought to kill him. 25 Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet, and said, "Surely you are a husband of blood to me!" 26 So He let him go. Then she said, "You are a husband of blood!"—because of the circumcision.**

It seems that Zipporah, the wife of Moses, feared for her son the pain of circumcision, so she refused to circumcise him, and it seems that Moses agreed to her. This is a weak point in the life of this hero. God did not want Moses to go to do extraordinary work in the salvation of the people and establish the law while he is contradicting the law. And God's reckoning will be hard for someone whose position is high. The great Moses, who saw God and spoke His word, will have greater sin than the sins of ordinary human beings. Moses loved his wife, and his wife loved her son, so they refrained from circumcision of the child, while both ought to be bound to submit to God's law. "He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me." Therefore, God sought to kill Moses, and most likely Moses became seriously ill, and Zipporah was afraid, and most likely he warned his wife that the reason for God's wrath was the uncircumcised boy. So Zipporah circumcised the boy using a sharp stone like a knife, as was the custom of the Egyptians. Zipporah touched Moses' feet with the boy's foreskin, that is, with blood. And she said **Surely you are a husband of blood to me:** Means that she ransomed Moses with the blood of her son. As if by the saving of Moses, he returned to her as a bridegroom again. When she touched Moses with the boy's blood, the disease stopped from him, and he survived. Zipporah explained what she meant in verse (26): that with the boy's circumcision, Moses became a husband of blood to her.

This became a symbol of the relationship between the bridegroom (Christ) and His Church (the bride). Christ became a bridegroom to His church by blood. He is a blood bridegroom. Let us note that abstaining from circumcision almost killed Moses, and the spiritual meaning is that we must circumcise our hearts, that is, cut off from them the love of sin, so that we may have life (Colossians 2:10-12). This whole story happened **on the way, at the encampment** : Encampment here is hostel or hotel used while travelling.

circumcision: Circumcision was known to most of the peoples of the East. But circumcision for the Jews had a religious meaning, which is the covenant with YHWH. And the book did not use the term

"uncircumcised" except for the Palestinians, mainly because they were not circumcised. Often, circumcision was linked to marriage before it was a religious ritual, so the groom is called circumcised, and Moses' wife also said about him "a groom of blood." With this logic, Jacob's children persuaded the people of Shechem to be circumcised before their son could marry Dinah. In Hebrew, the word "groom" and all its derivatives come from the Hebrew verb "circumcise." And since circumcision preceded the law, it is clear that God gave it to Abraham as a sign of the covenant. See also the words of the Lord Christ (John 7: 22). The Jews considered that Moses ritualized the law of circumcision. Circumcision was the outward sign of entering into a covenant with God. Entering into a covenant always requires an outward sign (Jeremiah 34:8 + Gen 15:9 + Gen 31:44). As we said, the concept of circumcision is for a man to become a bridegroom, and thus to have offspring and children, and this is a sign of blessing for a man to have many sons. Hence circumcision was a sign of the covenant with God, because when a person enters into a covenant with God, God blesses him, and this is what we understand from (Genesis 1:28) that God blessed Adam and Eve and told them to be fruitful and multiply and fill the earth. In this sense, we understand the text (Leviticus 19:23, 24) that the tree whose fruit is not eaten is called the uncircumcised tree. Hence, it is an uncircumcised tree when it has no fruits, and it is a circumcised tree it has fruits. With this concept, we understand the meaning of the circumcised ear and the circumcised heart.

In addition, circumcision involves cutting off a part of the body and leaving it to die so that the rest of the body lives in a covenant with God, and that is a sign and symbol of Baptism, which is death and life, and we rise from it as children of God. The circumcised ear is the one that does not want to hear idle words, and the circumcised heart is the heart in which the love of sin died by the work of the Holy Spirit (Romans 2:29 + Romans 8:13). A circumcised ear, a circumcised eye, and a circumcised heart are as dead before all that is sin. So, they will have a life before God.

(Verses 27-31): **And the Lord said to Aaron, "Go into the wilderness to meet Moses." So he went and met him on the mountain of God, and kissed him. 28 So Moses told Aaron all the words of the Lord who had sent him, and all the signs which He had commanded him. 29 Then Moses and Aaron went and gathered together all the elders of the children of Israel. 30 And Aaron spoke all the words which the Lord had spoken to Moses. Then he did the signs in the sight of the people. 31 So the people believed; and when they heard that the Lord had visited the children of Israel and that He had looked on their affliction, then they bowed their heads and worshiped.**

It is clear here that the people were joyful in Moses' mission. From what happened, we find that Moses' fear that they would not accept him was unfounded. The reason is that God is behind the work, and He makes the way easy for Moses. If the people had rejected Moses' call, they would have rejected the work of God, not Moses. This is what happened with Jeremiah, for they rejected God when they rejected Jeremiah. Review (1 Samuel 8:7).

Chapter 5

(Verse 1): **Afterward Moses and Aaron went in and told Pharaoh, "Thus says the Lord God of Israel: 'Let My people go, that they may hold a feast to Me in the wilderness.'"**

they may hold a feast: The Lord had previously said to Moses in (Exodus 3: 18) that he would say to Pharaoh, "that we may sacrifice to the Lord our God." Now it becomes clear that worshiping God is joy and feast. And if we go back to what he said, it is a 3-day journey, then there is the slaughter, and this will be a feast!! Therefore, this refers to the Feast of the Resurrection, which comes three days after the sacrifice (i.e. the sacrifice of the cross). It is a feast, freedom and joy. This feast is a symbol of the Resurrection.

(Verse 2): **And Pharaoh said, "Who is the Lord, that I should obey His voice to let Israel go? I do not know the Lord, nor will I let Israel go."**

Who is the Lord: Note that Moses did not complain about injustice or taskmasters, but his request was simple and acceptable, but Pharaoh was angry and refused, as he does not want any release for the people. And perhaps Pharaoh was really ignorant of the name of YHWH (the Lord), but Moses mentioned to him that He is the God of Israel. However, the world cannot stand the name of the Lord (Acts 4:18). God allowed the heart of Pharaoh to be hardened so that the people would go out with a strong arm. And each of us, when we begin the path of repentance, Satan is irritated, but God is always glorified in the end, so we must be patient and believe that God gives us strength.

(Verse 3): **So they said, "The God of the Hebrews has met with us. Please, let us go three days' journey into the desert and sacrifice to the Lord our God, lest He fall upon us with pestilence or with the sword."**

with the sword: This may happen with some tribes invading the lands of Goshen (which is on the eastern frontier).

(Verse 4): **Then the king of Egypt said to them, "Moses and Aaron, why do you take the people from their work? Get back to your labor."**

This is the opinion of many up till now, as many people think that prayer, worship, consecration, monasticism, or service in general is a waste of time and human energy. Pharaoh is a materialistic person who knows nothing but bricks, mortar and construction. He would like to immerse the life of everyone in it, and whoever frees his thoughts into spiritual matters is a person who nullifies his time.

(Verse 5): **And Pharaoh said, "Look, the people of the land are many now, and you make them rest from their labor!"**

Pharaoh intended to humiliate them with labour to reduce their number.

(Verse 6): **So the same day Pharaoh commanded the taskmasters of the people and their officers, saying,**

the taskmasters of the people: These are from the Egyptians. **their officers :** These are from the Jews, and they are like leaders or supervisors, who had to arrange men of the Jews to deliver a certain amount as a daily duty to the taskmasters.

(Verses 7-11): **"You shall no longer give the people straw to make brick as before. Let them go and gather straw for themselves. 8 And you shall lay on them the quota of bricks which they made before. You shall not reduce it. For they are idle; therefore they cry out, saying, 'Let us go and sacrifice to our God.' 9 Let more work be laid on the men, that they may labor in it, and let them not regard false words." 10 And the taskmasters of the people and their officers went out and spoke to the people, saying, "Thus says Pharaoh: 'I will not give you straw. 11 Go, get yourselves straw where you can find it; yet none of your work will be reduced.'"**

Pharaoh tightened his orders to humiliate the people instead of releasing them. He even accused them of being idle. Note that the wars of Satan begin when he feels that the soul begins to set out on its way to know and worship God. And Pharaoh commanded that the Jews should collect the straw themselves. The farmers used to leave the straw to whoever wanted (the straw is the leftovers of wheat and some other plants), and some collected it from the Egyptian farmers and brought it to the people to make bricks from them, but according to Pharaoh's orders, this became a new duty for the people to go to collect the straw for themselves. Still, they have to supply the same quantity of bricks. Rather, Pharaoh described Moses' call for the people to go and worship God as lying.

There are countless faults within every human being far from God, but we find him living in peace and without problems within himself. But this is considered a false peace, and the evidence is that he loses his peace with his first problem or disease. However, if he tries to repent to acquire virtues, a battle takes place within him and relentless war. This is because his attempt provokes the demons, so they raise problems around him to frighten him so that he will rebound. But we should not be afraid of this internal war, as it is a normal matter.

(Verses 12-18): **So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. 13 And the taskmasters forced them to hurry, saying, "Fulfill your work, your daily quota, as when there was straw." 14 Also the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten and were asked, "Why have you not fulfilled your task in making brick both yesterday and today, as before?" 15 Then the officers of the children of Israel came and cried out to Pharaoh, saying, "Why are you dealing thus with your servants? 16 There is no straw given to your servants, and they say to us, 'Make brick!' And indeed your servants are beaten, but the fault is in your own people." 17 But he said, "You are idle! Idle! Therefore you say, 'Let us go and sacrifice to the Lord.' 18 Therefore go now and work; for no straw shall be given you, yet you shall deliver the quota of bricks."**

The people went to complain to Pharaoh that the taskmasters were beating them, asking for more work. **but the fault is in your own people:** That is, your men, O Pharaoh, made a mistake in what they are doing.

(Verse 19): **And the officers of the children of Israel saw that they were in trouble after it was said, "You shall not reduce any bricks from your daily quota."**

(Verse 20): **Then, as they came out from Pharaoh, they met Moses and Aaron who stood there to meet them.**

It seems that Moses was waiting at Pharaoh's door, waiting for the outcome of this meeting.

(Verse 21): **And they said to them, "Let the Lord look on you and judge, because you have made us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us."**

This is the first complaint of the people against God and Moses. It is an attitude that accompanied the people throughout their journey in the wilderness, but God did not punish their grumbling for the first time, for God knows the bitterness of their hearts and their pain. We should not blame the circumstances around us but rather trust God and His salvation.

(Verses 22-23): **So Moses returned to the Lord and said, "Lord, why have You brought trouble on this people? Why is it You have sent me? 23 For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all."**

How beautiful it is for a servant to enter with God in reproach when he feels as if his service has failed, submitting to God the accounts of his work. But let us note that Moses' words to God were harsh.

Chapter 6

(Verses 1-9): **Then the Lord said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land." 2 And God spoke to Moses and said to him: "I am the Lord. 3 I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name Lord I was not known to them. 4 I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. 5 And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. 6 Therefore say to the children of Israel: 'I am the Lord; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. 7 I will take you as My people, and I will be your God. Then you shall know that I am the Lord your God who brings you out from under the burdens of the Egyptians. 8 And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the Lord.'"** 9 So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage.

How beautiful are the Lord's assurances that He promised the fathers and that He will implement? He heard the moaning of His people, and He will save them. It is the Lord who will give them the land that He promised them. He is the Lord who was with their fathers, the same yesterday, today, and forever. He is with His people, and He always saves them, and they have to be patient. In verse (2), God began by saying I am the Lord, and in verse (8), God ended His words to Moses by saying I am the Lord. This means that I, the Lord, will do what I promised. In verse (6), we find the first mention of the word redemption from Pharaoh as a symbol of Satan. **I will redeem you with an outstretched arm** = the arm referring to the incarnate Christ (Isaiah 51:9). And note the words of the Revelation: "The Lord has made bare His holy arm (the incarnation of Christ and we saw Him).. And all the ends of the earth shall see The salvation of our God (He is Jesus the Savior - YHWH the Savior)" (Isaiah 52:10).

(Verse 10): **And the Lord spoke to Moses, saying,**

(Verse 11): **"Go in, tell Pharaoh king of Egypt to let the children of Israel go out of his land."**

This request of Pharaoh is more strict than the first request. The first request was that they go out for a journey of 3 days, but now he did not specify a period, but rather to "release the children of Israel from his land" permanently.

(Verse 12): **And Moses spoke before the Lord, saying, "The children of Israel have not heeded me. How then shall Pharaoh heed me, for I am of uncircumcised lips?"**

uncircumcised lips: Uncircumcised is a kind of imperfection. The meaning is that I am imperfect in my pronunciation, not perfect on the lips. How beautiful it is for a person to feel his spiritual weakness and his sins as the reason for the failure of his service. As if his lips do not have holiness. It is good for a

person to blame himself for the failure of the service because of his sins. A person does not feel the extent of his uncleanness and the uncircumcision of his heart and lips, except when he stands before the Holy God (Isaiah 6:5) and returns (Nehemiah 1:6 + Daniel 9:3-20).

(Verse 13): Then the Lord spoke to Moses and Aaron, and gave them a command[j] for the children of Israel and for Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

(Verses 14-27): These are the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel, were Hanoch, Pallu, Hezron, and Carmi. These are the families of Reuben. 15 And the sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. These are the families of Simeon. 16 These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari. And the years of the life of Levi were one hundred and thirty-seven. 17 The sons of Gershon were Libni and Shimi according to their families. 18 And the sons of Kohath were Amram, Izhar, Hebron, and Uzziel. And the years of the life of Kohath were one hundred and thirty-three. 19 The sons of Merari were Mahli and Mushi. These are the families of Levi according to their generations. 20 Now Amram took for himself Jochebed, his father's sister, as wife; and she bore him Aaron and Moses. And the years of the life of Amram were one hundred and thirty-seven. 21 The sons of Izhar were Korah, Nepheg, and Zichri. 22 And the sons of Uzziel were Mishael, Elzaphan, and Zithri. 23 Aaron took to himself Elisheba, daughter of Amminadab, sister of Nahshon, as wife; and she bore him Nadab, Abihu, Eleazar, and Ithamar. 24 And the sons of Korah were Assir, Elkanah, and Abiasaph. These are the families of the Korahites. 25 Eleazar, Aaron's son, took for himself one of the daughters of Putiel as wife; and she bore him Phinehas. These are the heads of the fathers' houses of the Levites according to their families. 26 These are the same Aaron and Moses to whom the Lord said, "Bring out the children of Israel from the land of Egypt according to their armies." 27 These are the ones who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These are the same Moses and Aaron.

Moses wanted to explain who Moses and Aaron were, whom the Lord commanded to release the people. From his humility, he mentioned the descendants of Reuben and Simeon first, as they were the elder brothers of his grandfather Levi. And the three, Reuben, Simeon, and Levi, sinned, but God, in His mercy, pardoned them, and they are now chiefs because of their repentance. Perhaps because of Jacob's prophecy about the three tribes and his harsh words on them, we find Moses comforting them by mentioning them here. Maybe he saw them in a state of repentance, glorifying God for accepting them and becoming heads of tribes among God's people after they repented. Perhaps also Moses wanted to explain why God allowed one of the descendants of Levi who sinned to lead the people by showing the power of repentance and that the fathers' sin is not passed on to the children if the children repent of the sins of their fathers. And note the mention of many names for the children of the tribes is a sign of God's interest in us, one by one.

(Verses 28-29): And it came to pass, on the day the Lord spoke to Moses in the land of Egypt, 29 that the Lord spoke to Moses, saying, "I am the Lord. Speak to Pharaoh king of Egypt all that I say to you."

(Verse 30): **But Moses said before the Lord, "Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?"**

"Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?" Here Moses feels his weakness. Then in the following chapters, we see severe plagues at his command, so we understand that his strength is the power of God working in him.

Chapter 7

The Ten Plagues were a means of warning to Pharaoh and a prelude to a great and deadly plague, the drowning of Pharaoh's army in the sea. Rather, it was gradual in its strength. Let us note:

1. God always uses light strikes for the sinner who insists on not repenting (a simple illness, for example) as a warning. If he does not repent, this will be followed by a more severe disease, and so on until he repents, which is what happened with Pharaoh. We find that the first plague was simple, followed by more severe strikes until the painful plague arrived, the death of the firstborn. When Pharaoh did not understand all this, his army perished at sea (Revelation 9:20, 21). This stubbornness and insistence to not repent is what the Book of Revelation called the sin of Egypt (Revelation 11:8).
2. All the plagues were from God, and the children of Israel did nothing. God is the one who defends his people.
3. From God's mercy, there were warnings before the strikes came, but rather there were instructions from God on how to avoid the plague, as what happened in the hail plague, when God allowed them an opportunity to protect their livestock.
4. We see in the plagues that they show the weakness of the pagan Egyptian gods and show the greatness of God. This was to make the Egyptians understand the insignificance of their gods, and the Jews understand the power of the God they worship (it is a school of faith).
5. We notice the Pharaoh's negotiating style was sometimes refusing, sometimes using magicians to prove the power of his gods, and once he agreed to let only men go. As for Moses, we note that he ultimately refused to negotiate and insisted that they all leave all with all their possessions. Therefore, the children of God do not negotiate with sin but leave it altogether.
6. In most plagues, Moses would extend his hand to heaven to show the source of the plagues. These plagues proved the sincerity of the mission of Moses and Aaron.
7. There is a question why did God allow magicians to imitate His work at times?
 - a. They imitated his work sometimes and not all the time.
 - b. It always showed that the power of God prevailed over the power of magicians. For example, when Moses turned water into blood, the magicians made the same, but they could not turn blood into water. They showed all they had but God's power overcame them so that the people should not be deceived in the future if they see marvellous deeds because they know that God is stronger and that their God has absolute authority. This also showed Pharaoh and the Egyptians their idols' weakness.
8. We hear in (Isaiah 19:25) blessed my people Egypt. So how would God strike and bless Egypt at the same time? This is explained by the words of the Apostle Paul, "For whom the Lord loves He chastens" (Hebrews 12:6). The ten plagues of Egypt were to chastise her and break her pride so that Egypt is prepared for Christ to enter to bless it when he fled from Herod. As for the plagues of God against Babylon, Assyria, and even Israel, they were all plagues of destruction. The plagues of Egypt are thus distinguished from the rest of the nations by the following:

- a. They are simple and bearable plagues (frogs, mosquitoes...).
- b. They do not include extermination.
- c. It teaches the corruption of their pagan beliefs and teaches them that YHWH is the master of heaven and earth (Exodus 9:16).
- d. They include guidance so that the plagues are tolerable; for example, in the plague of hail, God guides them to hide their animals (Exodus 9:19).
- e. It contains a symbol of Satan's defeat at the hand of Christ, as Moses defeated the Pharaoh of Egypt

Vessels of Honor and Vessels for Dishonor:

Compare with (Romans 9), The vessels of dishonour here are Pharaoh, and the vessels of honour are Moses. Let us note that God has plans that He implements for the salvation of mankind. God desires the salvation of both Egypt and the Jews and for everyone to believe in Him. And God has tools that He uses to carry out His plan, and of these tools are two types:- [1] Evil ones like Pharaoh; [2] As righteous as Moses.

The great work of YHWH is revealed through the stubbornness of Pharaoh and the holiness of Moses, so that all may believe in Him. Let us note that God does not harden Pharaoh's heart (Exodus 7: 3), in the sense that he was a saint, but God made him hard. Rather, Pharaoh's heart was hard and stubborn, and God left him as he is. God used his cruelty to show His glory and to carry out His plan. And Moses was a saint, and God took advantage of his holiness to show His glory and carry out His plan. God endured Pharaoh as a vessel of dishonor for a while to show His glory. God was also pleased to declare His glory through the obedience and the holiness of Moses.

(Verse 1): **So the Lord said to Moses: "See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet.**

I have made you as God to Pharaoh: That is, I made you a master over him, so do not fear him and do not be intimidated by the hardness of his heart. The believer should not fear Satan but rather believe in the power of God in him and that he can defeat Satan. And note that a person may be told that he is a god. But there will be an added subject, "a god to Pharaoh. You will be a god to him, as was said to Moses in relation to Aaron." But God is an absolute God, and nothing can be added to Him, for He is the God of all. This name is a sign of God's humility and to reassure Moses, responding to Moses saying "uncircumcised lips."

Aaron your brother shall be your prophet: A prophet is someone who speaks what God says to him. Here, God talks to Moses, and Moses says to Aaron, and Aaron speaks to the people. This is what is explained in the following verse.

(Verses 2-3): **You shall speak all that I command you. And Aaron your brother shall tell Pharaoh to send the children of Israel out of his land. 3 And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt.**

(Verse 4): **But Pharaoh will not heed you, so that I may lay My hand on Egypt and bring My armies and My people, the children of Israel, out of the land of Egypt by great judgments.**

My armies: God is the Lord of Sabaoth, meaning the Lord of hosts (both the heavenly and the earthly).

(Verses 5-8): **And the Egyptians shall know that I am the Lord, when I stretch out My hand on Egypt and bring out the children of Israel from among them." 6 Then Moses and Aaron did so; just as the Lord commanded them, so they did. 7 And Moses was eighty years old and Aaron eighty-three years old when they spoke to Pharaoh. 8 Then the Lord spoke to Moses and Aaron, saying,**

Note God's concern that the Egyptians know Him and be saved. God cares about all creation, " who desires all men to be saved and to come to the knowledge of the truth." (1 Timothy 2:4). That is why Solomon the Wise said in the Book of Wisdom about God's love for the Egyptians and His desire for their salvation: " For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it." (Hakim 11:24). God loves the Egyptians; otherwise, he would not have created them.

(Verse 9): **"When Pharaoh speaks to you, saying, 'Show a miracle for yourselves,' then you shall say to Aaron, 'Take your rod and cast it before Pharaoh, and let it become a serpent.'"**

Show a miracle for yourselves: It seems that Pharaoh heard what Moses did in front of the people, and he was asking for a miracle not to believe, but to prove to them that the magicians of the Egyptians are more powerful.

(Verse 10): **So Moses and Aaron went in to Pharaoh, and they did so, just as the Lord commanded. And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.**

(Verse 11): **But Pharaoh also called the wise men and the sorcerers; so the magicians of Egypt, they also did in like manner with their enchantments.**

Paul mentioned the names of the two magicians in (2 Timothy 3: 8) Jannes and Jambres. Certainly, it was the Jewish tradition that preserved the names. And they resisted Moses, not with terror and threat, but with a dangerous war, the war of camouflage. The most dangerous war against the Church is the one that comes from those who wear servants' clothes, but they distort the faith and thus divide the body of Christ. They tried to erase the effect of Moses' works. Let us follow the ways of Satan in his wars against God's people.

1. Pharaoh is used to humiliate the people in bitter oppression, in servitude, and in harshness, but he gives them pots of meat and much food (he gives them their desires, but they are humiliated in servitude).

2. A war of deception to convert the facts, using deception is what the magicians did.

3. If the people insist on leaving, negotiations begin (a part goes out, and a part remains). This is similar to someone who smokes, for example, and wants to quit, so he tells you to smoke one pack instead of two packs, and certainly, after a week, he will return to what he was, if not more.

4. After the Exodus, the war will be with memories of the pleasure of sin. "Where are the pots of meat?" The Antichrist will carry out these same wars and deceptions in the last days

(Verse 12): **For every man threw down his rod, and they became serpents. But Aaron's rod swallowed up their rods.**

To the Egyptians, the serpent referred to divine and royal powers, and the kings of Egypt used to put a serpent on their crowns. And the fact that Moses' serpent swallowed the rest of the serpents symbolizes God's domination over their gods. The serpent of Moses is an actual serpent, and it is a miracle in which the power of God appeared, but the serpents of the magicians are nothing but deceptions and illusions from the devils (For Satan himself transforms himself into an angel of light (2 Corinthians 11: 14)). Therefore, the magicians' serpent disappeared in front of Moses' serpent, as how can the illusion stand in front of the true power of God = **Aaron's rod swallowed up their rods**

The rod was called the rod of God, the rod of Moses, and the rod of Aaron. It is God's rod because it refers to the cross by which salvation occurred, and it refers to God's power and authority over all creation. It is the rod of Moses because it indicates the power of God's word and commandment. It is the rod of Aaron, the priest, as it indicates the power of sacrifice and worship.

Note: The ten plagues are directed at anyone who violates the Ten Commandments. There are strikes for those who violate the commandments of God.

(Verse 13): **And Pharaoh's heart grew hard, and he did not heed them, as the Lord had said.**

The First Plague: Turning the waters to blood

(Verses 14-25): **So the Lord said to Moses: "Pharaoh's heart is hard; he refuses to let the people go. 15 Go to Pharaoh in the morning, when he goes out to the water, and you shall stand by the river's bank to meet him; and the rod which was turned to a serpent you shall take in your hand. 16 And you shall say to him, 'The Lord God of the Hebrews has sent me to you, saying, "Let My people go, that they may serve Me in the wilderness"; but indeed, until now you would not hear! 17 Thus says the Lord: "By this you shall know that I am the Lord. Behold, I will strike the waters which are in the river with the rod that is in my hand, and they shall be turned to blood. 18 And the fish that are in the river shall die, the river shall stink, and the Egyptians will loathe to drink the water of the river."'" 19 Then the Lord spoke to Moses, "Say to Aaron, 'Take your rod and stretch out your hand over the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water, that they may become blood. And there shall be blood throughout all the land of Egypt, both in buckets of wood and pitchers of stone.'" 20 And Moses and Aaron did so, just as the Lord commanded. So he**

lifted up the rod and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that were in the river were turned to blood. 21 The fish that were in the river died, the river stank, and the Egyptians could not drink the water of the river. So there was blood throughout all the land of Egypt. 22 Then the magicians of Egypt did so with their enchantments; and Pharaoh's heart grew hard, and he did not heed them, as the Lord had said. 23 And Pharaoh turned and went into his house. Neither was his heart moved by this. 24 So all the Egyptians dug all around the river for water to drink, because they could not drink the water of the river. 25 And seven days passed after the Lord had struck the river.

And seven days passed after the Lord had struck the river: This verse comes before verse 1 in chapter 8.

1. The Egyptians worshiped the Nile. This plague, then, was directed at their idol, whom they offer gifts, worship, and appeasement to honour him, to the point where they kill the firstborn of the Jews to please their god, the Nile, and thus it floods (Exodus 1:22). This plague reveals the weakness of their god, the Nile (Exodus 12:12), but instead, they saw their god as unclean; Blood is considered unclean. Rather, this is considered a punishment for killing innocents in the Nile (the firstborn) (verse 18: **the river shall stink** = unclean).
2. This plague shows that the source of their wealth, the Nile, turned into blood because of their sins (sin = death).
3. Just as the plagues began with blood to show that sin was punishable by death, the plagues ended with blood (the Passover lamb) to show that by blood, was the rescue and salvation of the people, so redemption means blood in place of blood.
4. The first plague of Moses was to turn water into blood (water = life... and blood = death). The law condemns the sinner to death. And the first miracle of Christ was turning water into wine, and wine refers to joy.
5. It seems that this plague was for the Egyptians only, and that the Hebrews, when they were taking from it for drinking, they got water!! Note his saying, **and the Egyptians could not drink the water of the river** (verse 21), **So all the Egyptians dug all around the river for water to drink, because they could not drink the water of the river** (verse 24) = that is, they dug wells to drink water from it. This was not said about the Hebrews, and it was said explicitly, starting from the third plague, that it was directed against the Egyptians only.

Verse (19) **their rivers** : Means the Nile and its branches. **their ponds**: Canals and from where they draw water. **their pools of water**: The swamps around which trees and plants grow. **in buckets of wood and pitchers of stone**: The pots in which they keep the water until it clears the plankton in it.

Verse (15) God stipulated that Moses take the staff with him, as there is no possibility of victory except by the cross.

Verse (22) Note that the magicians could turn water into blood by demonic magical power and with God's permission. But they could not restore the Nile to its previous state again.


Chapter 8

The Second Plague: The Frogs

(Verses 1-15): **And the Lord spoke to Moses, "Go to Pharaoh and say to him, 'Thus says the Lord: "Let My people go, that they may serve Me. 2 But if you refuse to let them go, behold, I will smite all your territory with frogs. 3 So the river shall bring forth frogs abundantly, which shall go up and come into your house, into your bedroom, on your bed, into the houses of your servants, on your people, into your ovens, and into your kneading bowls. 4 And the frogs shall come up on you, on your people, and on all your servants."'" 5 Then the Lord spoke to Moses, "Say to Aaron, 'Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt.'"** 6 So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. 7 And the magicians did so with their enchantments, and brought up frogs on the land of Egypt. 8 Then Pharaoh called for Moses and Aaron, and said, "Entreat the Lord that He may take away the frogs from me and from my people; and I will let the people go, that they may sacrifice to the Lord." 9 And Moses said to Pharaoh, "Accept the honor of saying when I shall intercede for you, for your servants, and for your people, to destroy the frogs from you and your houses, that they may remain in the river only." 10 So he said, "Tomorrow." And he said, "Let it be according to your word, that you may know that there is no one like the Lord our God. 11 And the frogs shall depart from you, from your houses, from your servants, and from your people. They shall remain in the river only." 12 Then Moses and Aaron went out from Pharaoh. And Moses cried out to the Lord concerning the frogs which He had brought against Pharaoh. 13 So the Lord did according to the word of Moses. And the frogs died out of the houses, out of the courtyards, and out of the fields. 14 They gathered them together in heaps, and the land stank. 15 But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the Lord had said.

1. Again, these plagues were directed against their gods. The frogs were a detachment of the god Osiris



And the god Ptah is symbolized by the frog . They called her the queen of the two worlds; this world and the after death world. For them, it is a symbol of fertility and growth. They say that its swelling is a sign of divine revelation. Therefore, God allowed this plague to shame them from their gods, but rather their gods would become a major plague to them.

2. When the magicians brought out the frogs, they did not create them, but by the power of their magic they were able to get them out of their places. However, they could not bring them back to where they were and rid the Egyptians of them.

3. They are real frogs, and the evidence is that when they died, they stank.

4. The frogs, with their annoying croaking, refer to those who talk about idle matters without any positive action.

5. If Pharaoh had obligated the people to work in the mud, his discipline was the frogs jumping out of the mud with their ugly shape, unacceptable smell, and annoying voice to break into his table and bed.

Verse (3): **your ovens** = baking ovens

Verse (9): Moses asked Pharaoh to set a time to pray for intercession so that Pharaoh would not think that destroying the frogs was a coincidence. Rather, he destroyed them with his prayers. **they may remain in the river only**: That is, they remain abundantly as a remembrance of God's power in this plague.

Verse (10): **So he said, "Tomorrow"**: He did not say now because he had hoped that the frogs would be destroyed without the need for Moses.

Verse (15): **did not heed them**: Note that Pharaoh, with his stubbornness, brings more plagues upon himself.

The Third Plague: The Lice

(Verses 16-19): **So the Lord said to Moses, "Say to Aaron, 'Stretch out your rod, and strike the dust of the land, so that it may become lice throughout all the land of Egypt.' "** 17 **And they did so. For Aaron stretched out his hand with his rod and struck the dust of the earth, and it became lice on man and beast. All the dust of the land became lice throughout all the land of Egypt. 18 Now the magicians so worked with their enchantments to bring forth lice, but they could not. So there were lice on man and beast. 19 Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart grew hard, and he did not heed them, just as the Lord had said.**

The Egyptians were the most famous nation in hygiene. The priests bathed in the evening and the morning, wore clean linen, did not touch anything unclean and guarded against being defiled by mosquitoes and lice. So God struck them with lice. In this plague and what followed, the magicians failed to do the same because it encompassed a creation of life. Incredibly, God makes them feel their weakness as they could not stand against the most despicable and weakest of creatures, the lice. The magicians were forced to admit that there is divine power in this plague = **the finger of God**.

The Fourth Plague: The Flies

(Verses 20-32): **And the Lord said to Moses, "Rise early in the morning and stand before Pharaoh as he comes out to the water. Then say to him, 'Thus says the Lord: "Let My people go, that they may serve Me. 21 Or else, if you will not let My people go, behold, I will send swarms of flies on you and your servants, on your people and into your houses. The houses of the Egyptians shall be full of swarms of flies, and also the ground on which they stand. 22 And in that day I will set apart the land of Goshen, in which My people dwell, that no swarms of flies shall be there, in order that you may know that I am the Lord in the midst of the land. 23 I will make a difference between My people and your people. Tomorrow this sign shall be." ' "** 24 **And the Lord did so. Thick swarms of flies came into the house of Pharaoh, into his servants' houses, and into all the land of Egypt. The land was corrupted because of the swarms of flies. 25 Then Pharaoh called for Moses and Aaron, and said, "Go, sacrifice to your God in the land." 26 And Moses said, "It is not right to do so, for we would be sacrificing the abomination of the Egyptians to the Lord our God. If we sacrifice the abomination of the Egyptians before their eyes, then will they not stone us? 27 We will go three days' journey into the wilderness and sacrifice**

to the Lord our God as He will command us.” 28 So Pharaoh said, “I will let you go, that you may sacrifice to the Lord your God in the wilderness; only you shall not go very far away. Intercede for me.” 29 Then Moses said, “Indeed I am going out from you, and I will entreat the Lord, that the swarms of flies may depart tomorrow from Pharaoh, from his servants, and from his people. But let Pharaoh not deal deceitfully anymore in not letting the people go to sacrifice to the Lord.” 30 So Moses went out from Pharaoh and entreated the Lord. 31 And the Lord did according to the word of Moses; He removed the swarms of flies from Pharaoh, from his servants, and from his people. Not one remained. 32 But Pharaoh hardened his heart at this time also; neither would he let the people go.

The Egyptians and other pagan nations worshiped deities that expel flies, such as Baal-zebub, the god of Ekron, Hercules, and others. Here God revealed the inability of their gods. And flies bring diseases to humans. It seems that the plague included vermin that also harmed livestock, and some insects that are harmful to crops and plants, so it was said that **The land was corrupted because of the swarms of flies** (verse 24). But God distinguished between the land of the Egyptians and the land of Goshen, the land of God’s people, which flies did not afflict, and thus Pharaoh knows that YHWH is God.

(Verse 25): Pharaoh allowed them to sacrifice (offering worship to God) but in the land of Egypt. This is how Satan delays to release the sinner from his hand, as he wants him to be his slave for the rest of his life.

(Verse 26): Moses refused to negotiate with Pharaoh and offered a valid excuse, which is... How do we slaughter animals before the Egyptians, which they sanctify = **the abomination of the Egyptians** = That is, whoever reaches out his hand to these animals becomes an abomination, and they would stone him, as they worship them. So how can they sacrifice **before their eyes**.

(Verse 28): **only you shall not go very far away** = Pharaoh delays until he can bring them back into slavery again.

Chapter 9

The Fifth Plague: The Disease on the Livestock

(Verses 1-7): **Then the Lord said to Moses, "Go in to Pharaoh and tell him, 'Thus says the Lord God of the Hebrews: "Let My people go, that they may serve Me. 2 For if you refuse to let them go, and still hold them, 3 behold, the hand of the Lord will be on your cattle in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep—a very severe pestilence. 4 And the Lord will make a difference between the livestock of Israel and the livestock of Egypt. So nothing shall die of all that belongs to the children of Israel."'" 5 Then the Lord appointed a set time, saying, "Tomorrow the Lord will do this thing in the land." 6 So the Lord did this thing on the next day, and all the livestock of Egypt died; but of the livestock of the children of Israel, not one died. 7 Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead. But the heart of Pharaoh became hard, and he did not let the people go.**



The Egyptians believed in the holiness of some animals, such as the calf Apis and they thought that the spirit of their God Osiris was in it. And their awe of animals reached the point that Diodorus, the historian, recorded that the Egyptians tore the Roman ambassador because he killed a cat. With this plague, they would realize the error of their beliefs.

(Verse 7): Here, Pharaoh wanted to make sure that the livestock of Israel were not harmed.

The Sixth Plague: Boils

(Verses 8-12): **So the Lord said to Moses and Aaron, "Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh. 9 And it will become fine dust in all the land of Egypt, and it will cause boils that break out in sores on man and beast throughout all the land of Egypt." 10 Then they took ashes from the furnace and stood before Pharaoh, and Moses scattered them toward heaven. And they caused boils that break out in sores on man and beast. 11 And the magicians could not stand before Moses because of the boils, for the boils were on the magicians and on all the Egyptians. 12 But the Lord hardened the heart of Pharaoh; and he did not heed them, just as the Lord had spoken to Moses.**

The Egyptians presented to some of their gods living people. It was said that they were burning some Hebrews on a high altar. (This was sometimes, but this rite was done with ordinary animal sacrifices if no Hebrews were offered) and then they scattered the ashes in the air. And they believed that with every speck of ash, descends a blessing. Therefore, Moses took ashes from the oven and scattered them, so the winds spread them and descended on the priests, the people, and the animals. No blessings descended on them as a result, but rather sores and boils. Even the magicians were ashamed to stand before Moses because of the boils they had. The oven is the oven where the mud (bricks) was roasted. Here are two lessons for the Egyptians [1] There is no blessing in the ashes, but a plague. [2] The plague is due to their torture of the people.

The Seventh Plague: Thunder, Hail and Fire

(Verses 13-35): **Then the Lord said to Moses, "Rise early in the morning and stand before Pharaoh, and say to him, 'Thus says the Lord God of the Hebrews: "Let My people go, that they may serve Me, 14 for at this time I will send all My plagues to your very heart, and on your servants and on your people, that you may know that there is none like Me in all the earth. 15 Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth. 16 But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth. 17 As yet you exalt yourself against My people in that you will not let them go. 18 Behold, tomorrow about this time I will cause very heavy hail to rain down, such as has not been in Egypt since its founding until now. 19 Therefore send now and gather your livestock and all that you have in the field, for the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die.'"** 20 He who feared the word of the Lord among the servants of Pharaoh made his servants and his livestock flee to the houses. 21 But he who did not regard the word of the Lord left his servants and his livestock in the field. 22 Then the Lord said to Moses, **"Stretch out your hand toward heaven, that there may be hail in all the land of Egypt—on man, on beast, and on every herb of the field, throughout the land of Egypt."** 23 And Moses stretched out his rod toward heaven; and the Lord sent thunder and hail, and fire darted to the ground. And the Lord rained hail on the land of Egypt. 24 So there was hail, and fire mingled with the hail, so very heavy that there was none like it in all the land of Egypt since it became a nation. 25 And the hail struck throughout the whole land of Egypt, all that was in the field, both man and beast; and the hail struck every herb of the field and broke every tree of the field. 26 Only in the land of Goshen, where the children of Israel were, there was no hail. 27 And Pharaoh sent and called for Moses and Aaron, and said to them, **"I have sinned this time. The Lord is righteous, and my people and I are wicked. 28 Entreat the Lord, that there may be no more mighty thundering and hail, for it is enough. I will let you go, and you shall stay no longer."** 29 So Moses said to him, **"As soon as I have gone out of the city, I will spread out my hands to the Lord; the thunder will cease, and there will be no more hail, that you may know that the earth is the Lord's. 30 But as for you and your servants, I know that you will not yet fear the Lord God."** 31 Now the flax and the barley were struck, for the barley was in the head and the flax was in bud. 32 But the wheat and the spelt were not struck, for they are late crops. 33 So Moses went out of the city from Pharaoh and spread out his hands to the Lord; then the thunder and the hail ceased, and the rain was not poured on the earth. 34 And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants. 35 So the heart of Pharaoh was hard; neither would he let the children of Israel go, as the Lord had spoken by Moses.

Hail is ice balls falling to the ground. This was a severe plague to the Egyptians, as the Egyptians were not used to the bitter cold and this violent weather. Thunder was referring to God's warning, and hail killed plants. And fire may come from lightning as lightning strikes on houses and trees and burn them, or fire may come from the friction of hail balls (ice) with each other, and tongues of fire come out of them. From the severity of this plague it was said, **I will send all My plagues to your very heart** (verse 14), for it was a severe and heavy plague, and it was directed at his stubborn heart.

(Verse 15): God, out of his mercies, was able to strike them with pestilence and destroy them all, both human and beast, but he did not.

(Verse 16): **that I may show My power in you:** Perhaps he believes in the power of God and repents. Therefore, God's strikes are warnings and a call to faith and repentance = **that My name may be declared in all the earth** = That is, for the world to believe in the mighty God.

(Verse 19): From God's mercy, he instructs Pharaoh to protect his livestock so that losses are reduced.

(Verses 20, 21): Everyone who responds to God's warnings will receive mercy and live, and whoever disregards them will perish and die.

(Verse 29): **that you may know that the earth is the Lord's:** This is contrary to the belief of the pagans who say that every land has a God who protects it. Rather, there is a god for procreation, a god for war, and a god for crops...etc.

(Verses 31, 32): The plagues' timing struck the flax and the barley but kept the wheat and the spelt (legumes).

Chapter 10

The Eighth Plague: The Locusts

(Verses 1-20): **Now the Lord said to Moses, "Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may show these signs of Mine before him, 2 and that you may tell in the hearing of your son and your son's son the mighty things I have done in Egypt, and My signs which I have done among them, that you may know that I am the Lord." 3 So Moses and Aaron came in to Pharaoh and said to him, "Thus says the Lord God of the Hebrews: 'How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me. 4 Or else, if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory. 5 And they shall cover the face of the earth, so that no one will be able to see the earth; and they shall eat the residue of what is left, which remains to you from the hail, and they shall eat every tree which grows up for you out of the field. 6 They shall fill your houses, the houses of all your servants, and the houses of all the Egyptians—which neither your fathers nor your fathers' fathers have seen, since the day that they were on the earth to this day.'" And he turned and went out from Pharaoh. 7 Then Pharaoh's servants said to him, "How long shall this man be a snare to us? Let the men go, that they may serve the Lord their God. Do you not yet know that Egypt is destroyed?" 8 So Moses and Aaron were brought again to Pharaoh, and he said to them, "Go, serve the Lord your God. Who are the ones that are going?" 9 And Moses said, "We will go with our young and our old; with our sons and our daughters, with our flocks and our herds we will go, for we must hold a feast to the Lord." 10 Then he said to them, "The Lord had better be with you when I let you and your little ones go! Beware, for evil is ahead of you. 11 Not so! Go now, you who are men, and serve the Lord, for that is what you desired." And they were driven out from Pharaoh's presence. 12 Then the Lord said to Moses, "Stretch out your hand over the land of Egypt for the locusts, that they may come upon the land of Egypt, and eat every herb of the land—all that the hail has left." 13 So Moses stretched out his rod over the land of Egypt, and the Lord brought an east wind on the land all that day and all that night. When it was morning, the east wind brought the locusts. 14 And the locusts went up over all the land of Egypt and rested on all the territory of Egypt. They were very severe; previously there had been no such locusts as they, nor shall there be such after them. 15 For they covered the face of the whole earth, so that the land was darkened; and they ate every herb of the land and all the fruit of the trees which the hail had left. So there remained nothing green on the trees or on the plants of the field throughout all the land of Egypt. 16 Then Pharaoh called for Moses and Aaron in haste, and said, "I have sinned against the Lord your God and against you. 17 Now therefore, please forgive my sin only this once, and entreat the Lord your God, that He may take away from me this death only." 18 So he went out from Pharaoh and entreated the Lord. 19 And the Lord turned a very strong west wind, which took the locusts away and blew them into the Red Sea. There remained not one locust in all the territory of Egypt. 20 But the Lord hardened Pharaoh's heart, and he did not let the children of Israel go.**

The locust is a spoiler of crops and a bringer of drought, as it destroys every green plant. Here their gods were unable to provide for them even physically. And locusts eat everything green, then eat the wood of trees and bark, and leave the trees with white branches (Joel 1:7). And when locusts come, they come with terrible armies of their abundance that may darken the sun and then cover the earth (verse 5).

(Verse 5): **the residue of what is left:** Which survived and remained unharmed from the plague of the hail. These were the wheat and the spelt.

(Verse 8): Here, Pharaoh enters into new procrastination, as he does not want to set them free (these are the actions of Satan).

(Verse 10): **The Lord had better be with you:** It is an ironic expression. The meaning is: Do you want me to release everything and deprive the land of the slaves who work on it for free? **for evil is ahead of you:** Means either that he is frightening them that if they go into the wilderness, they will face the enemies, and they will be without food or water. Or it means that by going, you mean evil in the country?

(Verse 11): **for that is what you desired:** The meaning of Pharaoh's words: You asked for worship, which is the work of men, so let the men go alone. But this is against what Moses asked that everyone should go. Of course, if the men went alone, they would return for the sake of their women and children (Satan's procrastination, so as not to release God's people).

The Ninth Plague: Darkness

(Verses 21-29): **Then the Lord said to Moses, "Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, darkness which may even be felt." 22 So Moses stretched out his hand toward heaven, and there was thick darkness in all the land of Egypt three days. 23 They did not see one another; nor did anyone rise from his place for three days. But all the children of Israel had light in their dwellings. 24 Then Pharaoh called to Moses and said, "Go, serve the Lord; only let your flocks and your herds be kept back. Let your little ones also go with you." 25 But Moses said, "You must also give us sacrifices and burnt offerings, that we may sacrifice to the Lord our God. 26 Our livestock also shall go with us; not a hoof shall be left behind. For we must take some of them to serve the Lord our God, and even we do not know with what we must serve the Lord until we arrive there." 27 But the Lord hardened Pharaoh's heart, and he would not let them go. 28 Then Pharaoh said to him, "Get away from me! Take heed to yourself and see my face no more! For in the day you see my face you shall die!" 29 So Moses said, "You have spoken well. I will never see your face again."**

This plague was without warning. The Egyptians worshiped the god Ra, meaning the sun. This plague was directed against their greatest idol, who has been extinguished. As if in their eyes, the god of evil defeated their god, and this in itself was terrifying to them. So there was great terror over this plague.

(Verse 21): **darkness which may even be felt:** From its intensity, it was not like the usual darkness of the night, but something unusual.

(Verse 22): **three days:** Just as nature became angry at the crucifixion of Christ, and darkness prevailed for three hours, from six to nine, so this darkness was in protest against Pharaoh's defiance and disobedience to God. Thus, there will be darkness in the world until Christ, the Sun of Righteousness, shines in His second coming. And so Christ was three days in the tomb before He rose, and the dawn of the Resurrection illuminated the tomb. In the same sense, every rebellious sinner is in darkness, losing his inner spiritual insight and in need of asking that Christ shine upon him with His light, the light of His Resurrection.

(Verse 23): Their inability of movement is due to the intense darkness and the horror that has befallen them (Psalm 78: 49).

(Verse 24): Note that Pharaoh gives more permissions, but he does not want to release all.

(Verse 26): **and even we do not know with what we must serve the Lord until we arrive there:** That is, we will not know the number of sacrifices that the Lord requires of us until we go there (the three-days journey), so we must go out with all that we have and all our livestock, perhaps God will ask for all the livestock. For us, we must consider that all we have is God's, and He asks for what He wants. We will never fully know God's purpose in our lives, except after the 3-days journey, i.e. after tasting death (the crucifixion of passions and desires) and then experiencing the power of Resurrection.

Remarks on the Plagues:

1. Pharaoh offers half-solutions not to release the people and put many obstacles in front of them.
 - a. The accusation of Moses and Aaron that they nullify the people and that the people are lazy.
 - b. With the plague, Pharaoh responded to Moses, and with relief, he hardened his heart.
 - c. He first allowed them to sacrifice in Egypt, which is an evil plan by which he could keep them in Egypt, and their worship will be mixed with the pagan worship of the Egyptians, and God will become a god among many gods, so God says, "Get out." And let us note that Satan may agree that we worship God and do evil at the same time.
 - d. Then he allowed them to set out conditionally on not going too far (so they would not experience the three days, death and Resurrection) and note that true worship is by experiencing the crucifixion of passions and desires to taste the power of the Resurrection.
 - e. Then only men are allowed to go out (for the three-days journey). Then they are allowed to leave without their livestock.
2. Note the variety of plagues and that they come from everywhere. Nature pursues sinners.
 - a. Air (the wind brings locusts).
 - b. Water (turned it into blood, and from it, the frogs came out).
 - c. Dust (Lice)
 - d. Sun (darkness).
 - e. Oven ashes (boils).
 - f. Heaven (hail and fire).
 - g. pestilence (for beasts).
3. Note the struggle between truth and falsehood within the soul of Pharaoh.. Go.. do not go far. When he responded to the voice of falsehood, he lost and then perished.

Pharaoh's attempts to prevent people from worshipping

Wars and deceptions of Satan against us

Everything in creation is limited, and there is no unlimited other than God alone. Whoever unites with God and abides in Him will become unlimited like Him and will live eternally. That is why the Lord tells us: "Abide in Me, and I in you" (John 15:4). Whoever abides in Christ will live eternally, for Christ is "the resurrection and the life." (John 11:25). As for the one who separates himself from God, he returns to be limited, and the end of everything limited is death. Therefore, Satan seeks by all means and deceptions to separate man from God, so that the fate of this deceived person will be the same as the fate of Satan, that is, death. For Satan is the one who has the power of death "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil," (Hebrews 2: 14). We see in Pharaoh's attempts to prevent the people from worshipping God a clear example of Satan's attempts by which he tries to separate man from God and enslave him. If the person is deceived and falls, he is separated from God for "what communion has light with darkness" (2 Corinthians 6: 14). Then it would be easy for Satan to enslave this man since he is without protection, and this is what Satan wants - that humans remain his slaves. This is what Pharaoh said, "nor will I let Israel go." (Exodus 5: 2). Let's see examples of Pharaoh's sayings and actions:

1. **Who is the Lord (Exodus 5: 2):** Perhaps Pharaoh was truly ignorant of the name of God, but the world can not stand it, do not want, and can not even hear the name of God. We now see desperate attempts by atheists in various ways, not to mention the name of God, to the extent that they consider that mentioning the name of God is a challenge to their feelings. Many in the Western culture now refuse to call Nativity "Christmas" because it encompasses the name of Christ.
2. **why do you take the people from their work? (Exodus 5: 4):** Unfortunately, this is the principle of many, who say that work and material gain are more important than worship. They consider going to churches and praying as a waste of time. These are blinded by Satan that there is eternal life. And when a person thinks of consecration or monasticism, they consider him crazy.
3. **Pharaoh increases work on the people (Exodus 5: 7):** When the work increased on the people and could not accomplish what was required, Pharaoh's men beat them. And this is what happens now that we find someone who works very much and does not find time for church or prayer. Rather, the devil raises many problems for those who think of liberation from him and repent and increases the troubles around him so that he may revert and no longer think of freedom from the devil (Exodus 5: 16).
4. **The Egyptians enslave the people, but they give them much food:** The food refers to the pleasures of sin, which Satan reminds the penitents who returned to God and forsook their sins with, "And the children of Israel said to them, "Oh, that we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger." (Exodus 16: 3) + " Now the mixed multitude who were among them [a]yielded to intense craving; so the children of Israel also wept again and said: "Who will give us meat to eat? 5 We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic; 6 but now our whole being is dried up; there is nothing at

all except this manna before our eyes!" (Numbers 11: 4-6). This is what we pray in the Liturgy of St. Basil "The remembrance of evil entailing death." Satan keeps urging us with memories of the sensual pleasure of sin and makes us forget the stings of the whips during the days of slavery. Whoever turns back to sin is separated from God and dies. But note the words of Saint James "The Spirit who dwells in us yearns jealously"? 6 But He gives more grace." (James 4: 5-6). The Spirit is jealous in us when Satan tries to snatch us because our God is a jealous God, " for you shall worship no other god, for the Lord, whose name is Jealous, is a jealous God" (Exodus 34: 14). So He gives us grace and strength to resist temptation, and this strength or grace has greater power.

5. **Wars of Deception:** Many times the magicians were doing what Moses did. But note the deception: a) They turn water into blood, but they cannot turn it to water again. b) They bring out the frogs but cannot return them back to the water. And note that the frogs that appeared with the plague of Moses were real, found and created by God, with evidence that when they died, they stank—as for the magicians, they brought the frogs out of the water, as the frogs originally existed and were not created by them. c) They turned their rods to serpents, but the rod of Moses swallowed their rods (Exodus 7: 12) (In front of the divine power that transformed Moses' rod into a serpent, the magicians' serpents disappeared as they were illusions and not real serpents. And now we see, and we will see the days of the Antichrist in the last days, deceptions and miracles, but they are satanic deceptions. Satan can change his form into the form of a luminous angel. " And no wonder! For Satan himself transforms himself into an angel of light." (2 Corinthians 11: 14). We must not be deceived even by miracles, except those recognized by the Church.

6. **Go, sacrifice to your God in the land** (Exodus 8: 25): Moses understood by the divine wisdom given to him, *that this is a trap for him, as the Egyptians sanctified animals. If he slaughtered an animal, the Egyptians would be irritated. This is an evil trick to entrap the people against their neighbours. * Their worship will be mixed with the pagan worship of the Egyptians, and God will become a god among many gods. The true worship of God will be lost and distorted. This actually happened with God's people, and we saw it in the incident of the golden calf in Sinai. This also happened with the northern kingdom of Israel, where the worship of God's people was mixed with the worship of pagan peoples.

7. **you shall not go very far away** (Exodus 8: 28): So that Pharaoh could easily return them back to slavery. But Moses insisted that the distance be 3 days journey. The 3 days are a symbol of resurrection. The meaning is that Satan may allow us to offer worship to God, provided that there is no intention of complete repentance, which is a resurrection from the dead (the figure 3). The meaning is that Satan allows us to go to worship but leaves ties for the beloved sin. Then it is easy to return to it.

8. **Pharaoh frightening them:** He tells them, "Beware, for evil is ahead of you." (Exodus 10: 10). This means that if you move far away, people will fight you and take your women and children. " Go now, you who are men" (Exodus 10: 1). It's the same as what happened with Nehemiah (Nehemiah 6: 10-11), as they were scaring him so he would not continue building the wall. This is a well-known method of Satan; he always tries, by lying, to frighten the people of God by any means. But let's see what the revelation says about him in the book of Jeremiah the Prophet "They cried there, 'Pharaoh, king of Egypt, is but a noise. He has passed by the appointed time!" (Jeremiah 46: 17). That is, he is just a noise deception and a lie, but he can't hurt anyone. Does a Christian fear any threat after he hears God's promise? " See, I have inscribed you on the palms of My hands; Your walls are continually before Me." (Isaiah 49: 16). He also says " for he who touches you touches the apple of His eye." (Zechariah 2: 8).

9. **only let your flocks and your herds be kept back** (Exodus 10: 24): This means: a) He wanted to deprive them of the means of worship. b) And because their livestock would be in Egypt, their heart will be attached to Egypt, and they will return to Egypt " For where your treasure is, there your heart will be also." (Matthew 6: 21). Thus, Pharaoh ensures their return. As for the one who truly repents, he must cut all ties with sin and all that binds him to it. This is the meaning of the three-days journey to sacrifice there: true repentance without return, which is a resurrection from the death of sin.

10) **After all attempts fail, he goes out behind them to war**: This is what happened with the Lord Jesus, after Satan failed with him in all temptations, he arranged for Him to die on the cross, but the cross was the mean by which Christ defeated him. This is what is happening with the Church. The blood wars of martyrdom have not stopped throughout history, but the Church came out victorious. Rather, the Church's growth and extension to the whole world flourished during periods of martyrdom more than periods of rest.

Satan will always and forever be defeated before God and God's people

How many times did God warn Pharaoh?

God does not strike until after he has warned over and over. And God was able to change the heart of Pharaoh, as the wise says "The king's heart is in the hand of the Lord, Like the rivers of water; He turns it wherever He wishes." (Proverbs 21: 1). But Pharaoh did not deserve this divine intervention, which meant that God would convince him and soften his heart, because of his pride and stubbornness. This is what God did, for example, with Jeremiah " O Lord, You [a]induced me, and I was persuaded; You are stronger than I, and have prevailed." (Jeremiah 20: 7). But we see God giving him warnings. This applies to the saying of the psalm " That You may be found just when You speak, And blameless when You judge." (Psalm 51: 4).

- 1) God speaks to Pharaoh in the language he understands, so we see Moses turning his rod into a serpent... They understand the language of magic as a supernatural power that magicians treasure. Moses showed them that he had the same strength, even stronger when his rod swallowed their fake serpent.
2. Successive strikes in which the weakness of their gods (the Nile, the sun, and the animals they sanctify) appeared. Rather, Pharaoh was sending his men to see that the plagues did not affect the people of God (Exodus 9:7), and this was in the plague of the destruction of livestock. And in the plague of hail, it did not fall on the land of Goshen, where Israel dwelt (Exodus 9:26).
3. Pharaoh saw the weakness of his magicians; they even confessed [in the plague of lice] (Exodus 8: 19) that this is the finger of God.
4. Pharaoh's servants said to him that Egypt is destroyed - How long - this man be a snare to us (Exodus 10: 7).
5. Rather, God brought the plague and lifted it with the word of Moses. And God accepted to lift the plague at the time specified by Pharaoh, so Pharaoh knew that the plague and lifting was not a coincidence, but rather Moses is the one who brings it and raises it as he raises his hands to heaven. Thus, Pharaoh understands that the plagues are from God, who is in heaven.

Chapter 11

The Tenth Plague: Death of the Firstborn

(Verses 1-10): **And the Lord said to Moses, "I will bring one more plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets you go, he will surely drive you out of here altogether. 2 Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold." 3 And the Lord gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people. 4 Then Moses said, "Thus says the Lord: 'About midnight I will go out into the midst of Egypt; 5 and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the handmill, and all the firstborn of the animals. 6 Then there shall be a great cry throughout all the land of Egypt, such as was not like it before, nor shall be like it again. 7 But against none of the children of Israel shall a dog move its tongue, against man or beast, that you may know that the Lord does make a difference between the Egyptians and Israel.' 8 And all these your servants shall come down to me and bow down to me, saying, 'Get out, and all the people who follow you!' After that I will go out." Then he went out from Pharaoh in great anger. 9 But the Lord said to Moses, "Pharaoh will not heed you, so that My wonders may be multiplied in the land of Egypt." 10 So Moses and Aaron did all these wonders before Pharaoh; and the Lord hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.**

(Exodus 12: 29-33): **29 And it came to pass at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. 30 So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. 31 Then he called for Moses and Aaron by night, and said, "Rise, go out from among my people, both you and the children of Israel. And go, serve the Lord as you have said. 32 Also take your flocks and your herds, as you have said, and be gone; and bless me also." 33 And the Egyptians urged the people, that they might send them out of the land in haste. For they said, "We shall all be dead."**

This plague comes at the end of many plagues in which Moses defeated Satan (the worker with Pharaoh and his sorcerers). It is the plague of the firstborn, and it refers to cutting off all the roots of evil, which was done by the cross. If the firstborns refer to strength (Genesis 49:3), therefore, God struck Satan and his strength and tied him by the cross to free us from his bondage. The Passover lamb in the Old Testament is a symbol of the cross (Christ is called the Lamb of God). This explains the connection of this last plague (the death of the firstborn, that is, the crushing of the power of Satan) with the Passover lamb, whose story, rite and law come amid the events of the tenth plague (Exodus 12: 1-28). This is related to the people's departure on the same night, and the meaning is that Christ, with his cross, trampled the power of Satan to free us from his bondage, to go out and go to Canaan. With this plague, the Egyptians paid the price for what they had done by killing the children of the Hebrews, so the Lord chastised them by the same act, and with the cross, Satan paid the price for the destruction of God's

children. This image symbolizes how God destroyed evil. In this plague, the firstborn of the animals sacred to the Egyptians, whom they worshiped, also died.

(Verse 2): It was customary for the masters to give slaves and strangers what would help them in their travels in the event of their travels and immigration. Israelite people came out bearing spoils and great wealth. And we do not come out of our battles with the devil empty handed. Rather, we go out filled with spiritual experiences, strong faith and purification (2 Corinthians 4:17 + 1 Sam 6:3-8) + as the apostle said, "more than conquerors" (Romans 8: 37).

(Verse 3) **Moses was very great:** This is not against the humility of Moses, but rather to explain why the Egyptians gave all these possessions to the people when they left. The Egyptians considered Pharaoh a god, so when Moses confronted him and won, he became very great; so the Egyptians with their gifts were as if they were appeasing Moses, so his curses did not descend on them.

(Verse 4) Pharaoh preceded and asked Moses not to see his face again, but Moses, out of his love, we see him going to Pharaoh to give him a final warning.

(Verse 7) **shall a dog move its tongue:** It would be normal with the movement of more than 2 million people that dogs would bark behind them, but from God's protection of His people that He will not even allow this against His people, even the beasts of his people. This is a metaphor for them that they will go out in complete peace.

It was stated in the encyclopedia of Dr. Salim Hassan that the pharaohs used dogs in war, as the dog used to follow them in all their battles and was ahead of them to identify the dead bodies and penetrate the enemy lines. Hence, they found dogs on the walls of the tombs. Thus the meaning of the verse becomes that the Egyptian army will not dare to attack them during the exit.

(Verse 8): Moses became angry when he saw Pharaoh's stubbornness. **your servants:** The great people surrounding you. The fulfillment of this (Exodus 12:31-33).

(Verse 9): God repeats this saying to comfort Moses and strengthen him to continue his message.

Why did the Egyptians give God's people Silver and gold?

1. God commanded them to ask the Egyptians for articles of silver and articles of gold. And that was not according to the way of borrowing, as they did not say we will return it, for if they had said they would return them, this would have been considered theft (verse 2).
2. This was not the first command of Moses, but this was God's promise to Abraham first "And also the nation whom they serve I will judge; afterward they shall come out with great possessions." (Genesis 15: 14)
3. This is what God said to Abraham " Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them" (Genesis 15: 13). So, God gave them this gold as a reward for their slavery, which was for more than 200 years for the Egyptians, which was unpaid and unrewarded.

4. God gave the people favor in the eyes of the Egyptians (verse 3), So the Egyptians gave gold and silver to God's people willingly because God put grace in their eyes, and they loved the people.

5. And also, the man Moses was very great in the land of Egypt, so the Egyptians gave a sense of reverence to Moses after they saw what he did.

6. For they said: "We are all dead" = there were those who were terrified of the Egyptians, and gave gold and silver to the people, for fear that the blow of the death of the firstborn would be a warning, and the next plague would be death for all if they did not let the people go. The Egyptians, while giving the people gold and silver, were as if they were saying, "Take and get out; enough is enough, let us live."

7. It was written in (Exodus 12: 36) " And the Lord had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians." plundered= this word is said in wars. The victor takes plunder and spoils from the defeated. And here was a state of war between Moses and Pharaoh, from which Moses emerged victoriously, and he and his people took the plunder and spoils. Review the war of Jehoshaphat and his enemies (the Moabites, the Ammonites, and the inhabitants of Mount Seir) " When Jehoshaphat and his people came to take away their spoil, they found among them an abundance of valuables on the dead bodies, and precious jewelry, which they stripped off for themselves, more than they could carry away; and they were three days gathering the spoil because there was so much." (2 Chronicles 20: 1-30)

8. This war between Moses and Pharaoh and behind him Satan was a symbol of the battle of the cross between Christ and Satan, in which Christ won and plundered or took the people of His church from the hands of Satan as booty. And Christ's people are more precious to Him than gold and silver. This was what exactly the Lord Christ meant when He said, " Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house" (Matthew 12: 29). Also, what Paul the apostle said, " When He ascended on high, He led captivity captive, And gave gifts to men." (Ephesians 4: 8). And whoever was not among the spoils that Christ took, he will say we are all dead.

Chapter 12

The Passover - The Passover Lamb

Passover in Hebrew פֶּסַח Pesah, and this is the origin of the Coptic word Pascha, pacxa. The word means crossing. On this day, the people crossed from slavery to freedom. On the Christian Passover, the Son of God crossed us to His Father. It is a historic day for the people of Israel in which they were liberated and set out for the promised land. They had to feast on this day to remember God's work for them so that their exodus would not be a story that happened in the past but rather a present and permanent work of God in the life of His people. That is why we celebrate the Pascha and then Resurrection every year, even in every Divine Liturgy, to always experience the power of the Resurrection in our lives.

Some Bedouin tribes have transmitted this tradition by coating their tents with the blood of their sacrifices, and they believe that this drives away evil spirits from them. The transmission may be from the rite of the Jewish Passover or by tradition from Adam.

Let us note that the incarnation of Christ alone could not have been a reason for our unity with Him, as how can the righteous unite with sinners? The body of Christ that He took from Adam, this body that carries our sins, had to die, and with His death, sin would be abolished, and the power of the enemy would vanish, and then He would rise to a new life. Through baptism, we die with Christ so that our sins fall away; that is, they are forgiven, and then we rise united with Him so that we will have His resurrected life (Romans 6). And what unites us with Christ in His death and Resurrection is the Holy Spirit in the sacrament of baptism.

The ritual of the Passover was linked to the ritual of unleavened bread. The people ate unleavened bread for a whole week where they did not eat yeast (i.e. leavened bread). This was a symbol to the believer who has to remain all his life (the week of his life), striving to remain without sin (to live as unleavened bread without the leaven of evil) after Christ redeemed him with His blood (That is, after Christ offered Himself on the cross.) Passing from evil deeds to a life of virtue (1 Corinthians 5: 7,8). This is what Paul the Apostle also stated in (Romans 6): We die and are buried with Christ in baptism with our old life, which is the life of Adam. Indeed, we die with Christ in baptism, but we do not lose our freedom, and with this freedom, we have to practice death; that is, we live as dead to sin (Romans 6: 4,11).

Baptism is the death of the old nature as a gift from God, and a voluntary death = we live as unleavened bread. To live and continue alive, we must practice this death with freedom (2 Corinthians 4: 10,11).

(Verse 1): **Now the Lord spoke to Moses and Aaron in the land of Egypt, saying,**

Similarities between the sacrifice of the cross and the Passover lamb

1. Passover has become the first month of the year

(Verse 2): **This month shall be your beginning of months; it shall be the first month of the year to you**

The Jews were living, and time was passing by on them. Then God came and said, let's start everything new. As if the past is gone. The month of the Exodus was the month of Abib (corresponding to March and April), and in the Jewish arrangement or the Jewish calendar, the month of Abib was the seventh month, so God made it the first month. Therefore, the Jews had two calendars, the religious calendar in which the month of Abib is the first month, and the regular calendar in which the month of Abib is the seventh month of the year.

And just as the Jews had a new beginning in Passover, a new year, so we, through redemption, have a new beginning, and in every Liturgy, we live in a state of continuous renewal of heart in the sacrificed Christ Jesus. The word Abib means a spike, and Christ is the grain of wheat that fell into the ground to bring a great harvest. Christ, our Passover, is the head and firstborn of creation, and He became the beginning of a new life for us (Romans 6:2-4).

2. The Passover sacrifice is the sacrifice of the communion of all the congregation of Israel

(Verse 3): **Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.**

The sacrifice of the Eucharist is the sacrifice of the whole Church united with her Groom. Later, it was stipulated that the Passover should not be done outside Jerusalem. Here, for the first time, the name of the congregation of Israel was mentioned, for they became a congregation on the basis of the one shared Passover sacrifice. The Eucharist is communion noted in verse (4). The family, the neighbours, and the relatives share in one sacrifice. Everyone eats from it, and eating is a sign of personal relationship and participation in the ritual practice. Therefore, Passover expresses the communion in the sacrifice and describes each individual's personal relationship with God.

3. The Passover Sacrifice is a lamb

(Verses 3, 5): **Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household .. 5 Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats.**

Christ is the Lamb of God and slaughtered as a lamb. He is a silent lamb that was taken from the herd and He was led as a lamb to the slaughter, and it is a healthy sheep (Isaiah 53:7 + Jeremiah 11:19 + John 1:29 + Revelation 5:6) and being healthy is a sign of Christ that he is without blemish (Hebrews 9: 14) nor sin. Which of you convicts Me of sin?" and to be male. This indicates that He is the bridegroom of the church (John 3:29 + 2 Corinthians 11: 2) and should be one year old. Meaning, He does not have the weakness of old age and is not affected by oldness. He remains new in our lives always, even though He is the ancient of eternal days. He is not a child, for He did not die with the children of Bethlehem. He is middle-aged. You take it from the sheep, as a sign of Christ, the Son of Man, who is like us in everything except sin alone.

4. Invitation to the neighbor next to his house

(Verse 4): **And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb.**

This refers to the invitation to the nations to faith. Everyone is invited to this sacrifice.

5. Keeping the lamb on the tenth day and sacrificing it on the fourteenth day:

(Verses 3, 6): **Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household .. 6 Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight**

This was a reference to Christ's entrance to Jerusalem on Sunday and handing Him over by Judas on Thursday.

Tenth	Eleventh	Twelfth	Thirteenth	Fourteenth
Monday Eve	Tuesday Eve	Wednesday Eve	Thursday Eve	Friday Eve



Jesus entered Jerusalem Sunday evening		Jesus was arrested Friday eve and was nailed to the cross Friday morning
This was Monday Eve according to the Jewish order		Christ died on the evening of Good Friday

The period from the tenth to the fourteenth was an opportunity for them to make sure that the sheep was free from blemish and diseases. And to be the subject of their contemplation and spiritual preparation for the day of Passover.

1. The tenth day indicates that Christ offered Himself on our behalf when we broke the commandment (the Ten Commandments).
2. On the fourteenth day, the moon is full. And if Christ, our Passover, is the Sun of Righteousness, then the Church is the Moon, and its light has been perfected through Christ, her Passover.

Some historians, such as Josephus and Eusebius, and some fathers, such as Saint Chrysostom, believe that Friday was the fifteenth of the month. Accordingly, Christ ate the Passover on Thursday evening on timing according to the law. As for the Jewish priests and their chiefs, they deliberately and unlawfully postponed the Passover to Saturday to crucify Christ before the feast, and then they decided that the Passover should be eaten on Friday evening, that is, after they had finished crucifixion of Christ. There is another opinion that what was said about Jesus eating the Passover with his disciples on Thursday, i.e. Friday night, meant the Eucharist, i.e. the Christian Passover. This is the correct opinion, as Jesus replaced the Jewish Passover on Friday night with the Christian Passover, the Eucharist.

6. The whole assembly of the congregation of Israel shall kill it

(Verse 6): **Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight**

This was fulfilled in Christ (Acts 4: 27); Priests, chiefs, and people, both Jewish and gentiles.

7. Killing it at twilight

(Verse 6): **Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight**

This indicates that Christ offered Himself as a Passover for the world in the fullness of time. The lamb was slaughtered in the evening, and Christ gave up His soul around the ninth hour (3 pm in our time), and His body remained on the cross until the eleventh hour (5 pm in our time).

8. Sprinkling blood on the lintel and the two doorposts

(Verse 7): **And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.**

The blood is not sprinkled on the lower threshold, lest it is trampled underfoot (Hebrews 10: 29). Sprinkling blood on the lintel and the two doorposts means that the blood surrounds every side, "And when I see the blood, I will pass over you." (verse 13). For without shedding of blood there is no remission. (Hebrews 9: 22) and the blood surrounding everyone in the house gives an idea of redemption. The blood of Christ covers us; that is, it makes atonement for us, so we are saved and do not perish (atonement, which means covering).

Undoubtedly, many Egyptians saw this ritual and mocked it. Also, the Hebrews who refused to sprinkle the blood surely perished. There is no salvation except with this blood and faith in His atonement.

9. They shall eat it roasted in fire, with unleavened bread and with bitter herbs.

(Verse 8): **Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.**

Eating indicates union with Christ. And the burning with fire indicates that Christ had passed for us the fire of divine justice. " My heart is like wax; It has melted within Me" (Psalm 22:14), and the bitter herbs refer to the bitterness of sin that Christ carried on our behalf. And the unleavened cake indicates that every believer in Christ must live a simple holy life all the days of his life (all the seven days of his life). Let us note that leaven refers to evil, malice, and hypocrisy (1 Corinthians 5: 7, 8).

In the Eucharist, the Lord Christ used leavened bread because He bore in His body our sins, and just as the bread entered the fire in the oven, so the leaven died, so by the cross of Christ sin died.

In the Eucharist, the Lord Christ used leavened bread because He bore in His body our sins, and just as the bread entered the fire in the oven, so the leaven died, so by the cross of Christ sin died.

We note that the bitterness in the herbs refers to the bitterness of the people's slavery in Egypt and indicates the bitterness of sin in our lives, and we were freed from it through Christ, our Passover. It also refers to the bitter pain that Christ bore on our behalf and indicates that every sinner must submit to God in bitterness of heart and contrite spirit because of our sins. And as our mouth is bittered because of sin, our heart is filled with the sweetness of the Lord's body and blood. There is no enjoyment of the sacrament of the Eucharist without repentance and confession. The roast was carried out by placing the lamb on two crossed skewers, symbolizing the cross.

We note the importance of eating from the sacrifice of the Passover. It is not enough to believe in Christ, but we need to eat and partake of His body and blood that were sacrificed for us (bitter herbs such as chicory and watercress).

10. Do not eat it raw nor boiled with water

(Verse 9): **Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails.**

The roasting refers to the hurry; there is no time for cooking, no pots, and no water. They do not eat it raw, so they are similar to predatory beasts and pagans. And God wants us to enjoy the divine Word flaming with fire, for our God is a consuming fire, and God wants us to be inflamed with the fire of His love, and His fire burns the thorns of sin in us, and to accept any pain as fellowship with the suffering Christ. Let us note that water softens the temperature, so the maximum temperature of the water is 100 degrees Celsius, while the grilling temperature is much higher. And the sufferings of Christ had nothing to quell it, but the Father left it to the fires of pain.

11. None of it remain until morning .. what remains you shall burn with fire

(Verse 10): **You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.**

They had to bury Christ before the Sabbath (Passover) (Luke 23: 54 + John 19: 31,42). Our church has been careful not to keep the sacraments for the next day. We note that the people offered the sacrifice and left Egypt at night, and keeping it till the morning would expose it to damage, which contradicts the work's greatness. Therefore, so that it would not stink or be used for superstitious purposes, as the pagan peoples do, they used to burn excrement with fire. This is the best way to prevent it from spoiling, as Christ did not see corruption. The hanging bodies should not remain overnight (Deuteronomy 21: 23), so the body of Christ had to come down before the morning. And spiritually, salvation took place in the evening, and the thief went to Paradise with Christ, " today you will be with Me in Paradise."

12. Its head with its legs and its entrails

(Verse 9): **Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails.**

The entrails were washed and returned to the inside of the lamb to be roasted with it. And we have to understand the spiritual meaning of this, as the head refers to the mind of Christ (and we must have the mind of Christ Philippians 2: 5). And the feet indicate his directions (let us walk as he walked), and the stomach, i.e. the entrails, indicate His love and emotions. When we realize His love for us, hoping that we will have the same love towards others. When we eat the body of Christ, our thoughts are sanctified, our feelings and attitudes are sanctified. What does it mean to roast the head, the legs, and the entrails? In His life and in his cross, Christ endured intellectual, mental and emotional pain from all those who attacked and wronged him. He said, " My soul is exceedingly sorrowful, even to death." No place in the body of Christ was not exposed to pain; every part was exposed to the fires of pain... His head, body, hands and feet.

13. They eat it while they are ready to leave

(Verse 11): **And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord's Passover.**

The Jews were eating it in a state of readiness to leave (a belt on your waist, your sandals on your feet, your staff are in your hands, and you eat it in haste). The Jews were literally carrying out this as a memorial of their exodus from Egypt that night as we partake of the body and blood of Christ with the feeling of one who is in exile, ready to leave this world, and looking forward to leaving for the heavenly Jerusalem.

The belt on the waist refers to the control of lusts (the lusts and pleasures of the flesh). The sandals on the feet refer to the one who went out to this world to serve God, being indifferent to the thorns of this world. They are also for protection from God (this is why the father said to put sandals on the prodigal son. Thus, he is returning him to work in the world under his protection). What gives us this protection is following the commandments of the Bible, "and having shod your feet with the preparation of the gospel of peace" (Ephesians 6: 15). We follow the commandment and adhere to the worship of God in prayer, fasting and praise. And the staff in the hand is the power of God that He gives to every man, and this power is given to us by the Holy Spirit " For God has not given us a spirit of fear, but of power and of love and of a sound mind." (2 Timothy 1: 7). The staff was said to be God's staff, Moses' staff, and Aaron's staff, meaning that God gave his strength to Moses and Aaron. It was said that the staff is the hope on which we rely during our journey towards heaven.

14. Using hyssop

(Verse 22): **And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning.**

Hyssop is a plant-like mint that gives moisture to the throat. That is why it was offered to Christ sponge with sour wine put on a hyssop (John 19: 29). This was to relieve pain and quench thirst. The shape of

the plant made it suitable for sprinkling the blood, and it became a symbol of purification, for its usual usage for this purpose (the rite of cleansing the leper, etc.) (Leviticus 14: 4,6 + Psalm 51: 7 + Leviticus 14: 49, 51 + Numbers 6: 18-19). It is a weak plant that indicates the humility of Christ. Therefore, the use of hyssop indicates that the blood is for purification, healing of our diseases, purification of our souls, and participation with Christ in His sufferings on the cross.

15. Who is inside the house is saved

(Verse 22): **And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning.**

A reference to the one who is inside the church, the body of Christ, and confirmed in Christ. The atonement for him is by blood.

(Verse 13): **Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.**

16. everlasting ordinance = "Do this in remembrance of Me."

(Verse 14): **'So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations.**

(Verse 24): **You shall keep it as a feast by an everlasting ordinance.**

The Passover remained a constant law for the Jews until the symbolized to, that is Christ came. So the symbol was abolished, and the mystery of the Eucharist was established in the Church forever. Our unity with Christ is eternal. (Luke 22: 15, 16).

17.No foreigner shall eat (43) every man's servant may eat (44)

(Verses 43-44): **And the Lord said to Moses and Aaron, "This is the ordinance of the Passover: No foreigner shall eat it. 44 But every man's servant who is bought for money, when you have circumcised him, then he may eat it.**

He stipulated that only those who were circumcised should eat it. And communion is only enjoyed by the baptized and the spiritually circumcised, that is, the repentant. And in one house it shall be eaten (verse 46), meaning those who are one in faith, and all eat from it, old and young. The servants who eat of it are the circumcised. This is a sign of acceptance of the nations, as long as they are baptized first. (1 Corinthians 11: 27).

But every man's servant who is bought for money: Silver refers to the blood of the redemption with which Christ bought us (1 Peter 1: 18,19 + Revelation 5: 9). However, baptism must first take place for a person to receive Eucharist = **when you have circumcised him.**

18. nor shall you break one of its bones.

(Verse 46): **In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones.**

Refers to the Lord Christ whom they found to be dead quickly when they came to break His legs (John 19: 36), so they did not break them. This refers to the perfection of the Passover sacrifice and the perfection of its work in salvation. And if the church is from His flesh and His bones, then the church of Christ will not be broken, and He will preserve His body. And just as the Passover lamb does not break his bones, so do the righteous who are united to the Lord Christ; their bones will not be broken (Psalm 34:20). The bone is the living faith that does not break. The thief's bones were broken, but the bones of his soul were preserved by the Lord, as he held fast to faith in moments of distress, so he deserved Paradise.

(Verse 6): **Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight**

Means that every family or group or every house slaughters the lamb simultaneously. However, it carried a clear symbol that all Israel, the people, the priests, and the scribes.... participated in the crucifixion of Christ. Note that it is mentioned about the Passover lamb in the singular form **it** as if it is one lamb, despite that the Jews were offering thousands of lambs. He mentions that **the whole assembly of the congregation of Israel** will offer this one lamb.

This is an indication of what happened on the day of the Cross. Christ was the one Passover lamb offered by all the congregation of Israel, chief priests, priests, Pharisees, scribes, and people crying out "Crucify Him, crucify Him. His blood be on us and on our children." Even the Romans participated with them. So, the word of the revelation about one lamb being slaughtered by the whole assembly of the congregation of Israel is a prophecy of what happened with Christ.

(Verse 12): **'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.**

and against all the gods of Egypt I will execute judgment: There is a Jewish tradition saying that Egyptian idols fell on this night. But more importantly, the firstborns of idolaters died, and their idols could not protect them. In addition to the death of the firstborn of the sacred beasts among the Egyptians

(Verse 15): **Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that [d]person shall be cut off from Israel.**

They ate unleavened bread from the 14th in the evening, that is, the night of the fifteenth, until the 21st in the evening, that is, the night of the twenty second. And they burned every trace of leavened bread in the house.

(Verse 16): **On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but that which everyone must eat—that only may be prepared by you.**

a holy convocation: That is, they celebrate in a sacred way, not in a worldly way. The word "holy convocation" is translated into Greek as "church," which is mentioned for the first time.

(Verse 17): **So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.**

Interpretation of this verse spiritually: "You must preserve your purity because I have set you free.

(Verses 18-19): **In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. 19 For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land.**

They would clean the house of any trace of yeast, and the head of the family would walk with a lamp to look for any piece of bread and burn it.

that same person shall be cut off: This was mentioned 36 times in the Old Testament.

"On the fourteenth day of the second month, at twilight, they may keep it. They shall eat it with unleavened bread and bitter herbs. They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it. But the man who is clean and is not on a journey, and ceases to keep the Passover, that same person shall be cut off from among his people, because he did not bring the offering of the Lord at its appointed time; that man shall bear his sin." (Numbers 9: 11-13). Here we find the rite of the Passover, and whoever undervalues it, that soul will be cut off from its people—among the Passover rituals, touching the threshold and the two stands with the blood of the Passover lamb and eating from the Passover lamb. Whoever neglects touching the two thresholds will perish, and so will he who does not complete the ritual and eat the meat of the Passover lamb. If someone does not believe that touching the two thresholds saves him from death, and he does not sprinkle the door of his house, then this unbeliever has certainly died. And if someone sprinkles the door of his house with blood and then neglects to eat lamb, he will also perish. Salvation includes carrying out the entire Passover ritual, that is, sprinkling the doors with blood and eating the meat of the lamb.

* That is why we say that touching the door with blood indicates faith in Christ, but faith alone is not sufficient, but also eating and drinking of the body and blood of Christ in the sacrament of the Eucharist. (John 6: 47-68).

(Verse 20-25): **You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread."**
21 Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover lamb. 22 And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning. 23 For the Lord will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and not allow the destroyer to come into your houses to strike you. 24 And you shall observe this thing as an ordinance for you and your sons forever. 25 It will come to pass when you come to the land which the Lord will give you, just as He promised, that you shall keep this service.

(Verses 26-28): **And it shall be, when your children say to you, 'What do you mean by this service?' 27 that you shall say, 'It is the Passover sacrifice of the Lord, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.'" So the people bowed their heads and worshiped. 28 Then the children of Israel went away and did so; just as the Lord had commanded Moses and Aaron, so they did.**

And it shall be, when your children say to you, 'What do you mean by this service?

The feast ritual has a remembrance and education for the little ones so that everyone knows what the Lord has done.

(Verse 29): **And it came to pass at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was [h]in the dungeon, and all the firstborn of livestock.**

And it came to pass at midnight:

This is a reference to the day of Satan's judgment, the last day that will be a day of darkness to satan (Joel 2: 30, 31 + Amos 5: 18-20). Christ, our new Passover, delivered up His spirit at the end of the day and entered hades by night to free the captives in darkness and bring them to the light of Paradise, which is without darkness.

(Verses 30-32): **So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. 31 Then he called for Moses and Aaron by night, and said, "Rise, go out from among my people, both you and the children of Israel. And go, serve the Lord as you have said. 32 Also take your flocks and your herds, as you have said, and be gone; and bless me also."**

(Verse 33): **And the Egyptians urged the people, that they might send them out of the land in haste. For they said, "We shall all be dead."**

Egyptians urged. they said: Not only Pharaoh but all the Egyptian people urged and gave the Jews what they asked for so that they would leave quickly and nothing would hinder them, as they feared that new plagues would come upon them. Let's see the end of pride!! What happened to Pharaoh, his men and his people!! Compare with (Exodus 5:2), This is how God works in our lives, and if we persevere to the end, even those who oppose us push us to cross over.

(Verses 34-36): **So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders. 35 Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. 36 And the Lord had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians.**

Thus they plundered the Egyptians: See the interpretation at the end of the eleventh chapter.

(Verse 37): **Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children.**

journeyed from Rameses to Succoth: The beginning of the exodus is to leave the land of sin. Rameses is the stronghold of pagan worship, and Succoth means tents, for the believer lives here in sojourn.

six hundred thousand men on foot: 70 people entered Egypt + their wives, daughters, male and female servants. This is an approximate number, and the actual number is found in (Numbers 2: 32), which is 603550, not including the Levites. But the number 600,000 = 6 x 100 x 1000, and in the symbolic meanings of the numbers, the number 6 refers to the perfection of human work, for man was created on the sixth day (and what is complete in man, is a deficiency compared to God), and the number 100 refers to the congregation of God (Christ's flock is 100 sheep) and the number 1000 refers to the heavenly life. It is as if this figure symbolically represents the church's journey to Canaan. They are human beings (6) who have their downfalls, but they are the herd of Christ, and they have their character and their heavenly life. And they are in a constant and continuous movement towards heaven (they are 600,000 walking towards Canaan). Note that the number includes men only without children, meaning those who have spiritual fruits and have matured. Note also that the figure of 600,000 is not strange, as it included the 70, who were Jacob and his descendants, with their servants. Note that Abraham had 318 servants, and Isaac took them. Thus Jacob had slaves. And in the captivity all mixed, and came out as one people.

(Verse 38): **A mixed multitude went up with them also, and flocks and herds—a great deal of livestock.**
mixed multitude:

Perhaps they were Egyptians or other slaves from other peoples. Perhaps they were impressed by the God of Israel when they saw the ten plagues and miracles, so they believed in Him and went out with the people.

(Verse 39): **And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.**

(Verse 40): **Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years.**

four hundred and thirty years: Revise interpretation of Genesis 15

(Verses 41-45): **And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the Lord went out from the land of Egypt. 42 It is a [k]night of solemn observance to the Lord for bringing them out of the land of Egypt. This is that night of the Lord, a solemn observance for all the children of Israel throughout their generations.43 And the Lord said to Moses and Aaron, "This is the ordinance of the Passover: No foreigner shall eat it. 44 But every man's servant who is bought for money, when you have circumcised him, then he may eat it. 45 A sojourner and a hired servant shall not eat it.**

(Verse 46): **In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones.**

In one house it shall be eaten: Each lamb was eaten in one house because the deliverance from destruction was for the person who was inside the house protected by blood. The phrase also refers to the unity of the believers with each other, between them and the sacrifice, and between them and the One God of one faith.

(Verses 47-51): **All the congregation of Israel shall keep it. 48 And when a stranger [l]dwells with you and wants to keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it. 49 One law shall be for the native-born and for the stranger who dwells among you." 50 Thus all the children of Israel did; as the Lord commanded Moses and Aaron, so they did. 51 And it came to pass, on that very same day, that the Lord brought the children of Israel out of the land of Egypt according to their armies.**

Chapter 13

(Verses 1-9): **Then the Lord spoke to Moses, saying, 2 "Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine." 3 And Moses said to the people: "Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out of this place. No leavened bread shall be eaten. 4 On this day you are going out, in the month Abib. 5 And it shall be, when the Lord brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. 6 Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the Lord. 7 Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters. 8 And you shall tell your son in that day, saying, 'This is done because of what the Lord did for me when I came up from Egypt.' 9 It shall be as a sign to you on your hand and as a memorial between your eyes, that the Lord's law may be in your mouth; for with a strong hand the Lord has brought you out of Egypt.**

So that the people would remember this night, the Lord asked them three things:

1. Passover.
2. Unleavened bread.
3. Consecrating the firstborn (the subject of this chapter).

The Chapter starts with saying **Consecrate to Me all the firstborn** (verse 2) = And consecrate means sanctify and dedicate to God. Before crossing over, there must be consecration. Otherwise, the crossing will be a passage from one slavery to another. The firstborn is the most precious and dearest in the family, and this is what God requires that we give him the most precious thing we have. We note that this commandment is the first commandment given by Moses and ordered by God immediately after the exodus. It is not a commandment as much as it is a promise and a gift. With the people leaving the circle of servitude and heading towards the heavenly Jerusalem (Galatians 4:26), the believer enters the circle of God's possession and becomes a living member of this divine kingdom, as God says, "He is mine," and the soul says I am His. I am my beloved's, And my beloved is mine.

Consecration Process:

1. Sanctification: We are not for the world, for Christ bought us with His blood (verse 2).
2. Faith: **Remember this day** (verse 3): In days of our trouble, we remember God's work, so we have faith, but rather it increases every day.
3. Isolate evil all the days of life = **Seven days you shall eat unleavened bread** (verse 6).
4. Unity with The Body and Blood of Christ = **you shall keep this service** (verse 5). It is the same as "do this in remembrance of Me." (Luke 22: 19). It is the same word used in both places to do. For as they

were eating from the Passover lamb, we eat and drink from the Body and Blood of Christ. And the one who ceases to keep the Passover, that same person shall be cut off from among his people (Numbers 9: 13). Thus, he who does not eat from the Body of the Lord, does not abide in Him and he will not have eternal life (John 6: 51-58).

5. The teaching: **And you shall tell your son** (verse 8).

The Lord focused on the subject of the firstborn and asked for the firstborn from man, animals and plants. Refer to (Leviticus 23: 10-14, 27: 26-29 + Numbers 15: 19-21 + 18: 13-20). Note the Lord's blessings to those who obey His commandments (Deuteronomy 7: 12-15), and the first commandment to Moses was the commandment of the firstborn. The meaning is that by offering the firstborn, all are sanctified, and thus, as if all have been presented to the Lord. This was a symbol of what Christ did for us; He is our firstborn, the firstborn and head of every creature (Colossians 1: 15,18 + Romans 8: 29). He was offered on our behalf, His younger brothers, His life to the Father as a sacrifice of obedience and love without blemish. So, His good father smelled Him the aroma of contentment and pleasure, and humanity united in Him became the subject of the Father's pleasure and contentment. That is why Paul the Apostle said every man is perfect in Christ Jesus (Colossians 1: 28 + Ephesians 1: 4). Just as Reuben, Esau and others lost their birthright to those who are younger than them, Adam lost his birthright of humanity, and Christ, the last Adam, became the firstborn of the new humanity, the Holy One alone and without blemish. As the firstborn, He presented the fruits of mankind to the Father, so all believers were sanctified in him. Now, the Father has given us the most valuable thing that He has. He asks us to give Him the most valuable thing we have (He wants our heart full of love for Him), He wants us completely (Note that when we give ourselves to God, this is freedom for us, but if we give ourselves to anyone else, we are enslaved).

We note that God asked for the firstborns, and He saved the firstborns on the night of the Exodus, therefore, He considers them to be His. And we became firstborn in Christ, where Christ gave us life after death through redemption. As He gave or preserved the life of the people's firstborn on the night of the Exodus, and as He asked for the firstborns whom He spared their lives, He demands of us, to whom He gave His life.

And the firstborn would get a double portion of the inheritance (Deuteronomy 21: 17), referring to the abundance of God's blessings upon us in the eternal inheritance. And the firstborn of the king reigned in his place. In Christ, the King of Kings, we are kings.

Later, God requested that the Levites be presented to him instead of the firstborn, after the commandment to sanctify the firstborn explained the work of Christ to us. Therefore, the commandment to present the firstborn to God was just an explanation that God wants those he saved from death for Himself. This indicates that God has saved us from death, so we became firstborn (Hebrews 12:23), meaning that we became sanctified to Him, i.e. designated and consecrated to Him.

(Verse 3): **for by strength of hand the Lord brought you out of this place. No leavened bread shall be eaten.**

This resembles what the Lord said, " Therefore if the Son makes you free, you shall be free indeed." (John 8: 36). His saying **by strength of hand the Lord brought you out** = The Son is the arm of God

(Isaiah 51: 9, 52: 10) who set us free. Therefore, we have to cease sinning again = **No leavened bread shall be eaten**. So we do not be enslaved to Satan again.

(Verse 9): **It shall be as a sign to you on your hand and as a memorial between your eyes, that the Lord's law may be in your mouth; for with a strong hand the Lord has brought you out of Egypt.**

It shall be as a sign to you on your hand and as a memorial between your eyes, .. be in your mouth:

Unfortunately, the Jews understood this commandment literally, so they wore headbands on their heads and hands (like the watch now), and it was made of leather in the form of a small box with a leather bracelet and verses from the law written inside. (Exodus 13: 2-10 + Exodus 13: 11-16 + Deuteronomy 11: 13-21 + Deuteronomy 6: 4-9).

But God intended that we implement, practice and apply the commandment in our lives = **sign to you on your hand**. And that the commandments and laws of God be the subject of our discourse and our talk (Psalm 119: 15, 16, 31) = **in your mouth**.

(Verses 10-12): **You shall therefore keep this ordinance in its season from year to year. 11 "And it shall be, when the Lord brings you into the land of the Canaanites, as He swore to you and your fathers, and gives it to you, 12 that you shall set apart to the Lord all that open the womb, that is, every firstborn that comes from an animal which you have; the males shall be the Lord's.**

(Verse 13): **But every firstborn of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck. And all the firstborn of man among your sons you shall redeem.**

The pure animals were offered as sacrifices, which referred to Christ, while the unclean animals referred to the human being in his natural state, who would break his neck if he did not redeem a sheep. And if Christ had not redeemed us, we would have perished. Perhaps a person may humble himself when he is equal here with an impure animal. Note that God rejects impure animals, as He does not want their firstborn. He does not want it, but rather wants what redeems it (a sheep in exchange for the firstborn of an impure animal). In practice, the donkey is a means of riding and transporting, and it is a valuable animal for the farmer, and the sheep is much cheaper than it. The farmer would rather sacrifice his donkey than kill it. The donkey here was taken as a sample for all impure animals, as it is commonly used. And the breaking of its neck so that they do not heed to eat it. The sheep was given to the priests.

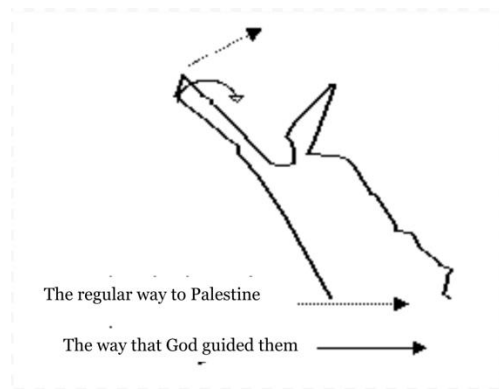
(Verses 14-16): **So it shall be, when your son asks you in time to come, saying, 'What is this?' that you shall say to him, 'By strength of hand the Lord brought us out of Egypt, out of the house of bondage. 15 And it came to pass, when Pharaoh was stubborn about letting us go, that the Lord killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore I sacrifice to the Lord all males that open the womb, but all the firstborn of my sons I redeem.' 16 It shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand the Lord brought us out of Egypt."**

(Verse 17): **Then it came to pass, when Pharaoh had let the people go, that God did not lead them by way of the land of the Philistines, although that was near; for God said, "Lest perhaps the people change their minds when they see war, and return to Egypt."**

God did not guide them on the road to the land of the Philistines. The easy way from Egypt to Palestine was the road that passes through the northern coast, but God guided them to another path, so they had to go around the whole of Sinai. And certainly, the people were puzzled why God brought them to a path other than the well-known one?!

There were many reasons for this:

1. The official road from Egypt to Palestine had many Egyptian garrisons and the fact that the Philistines army was strong. God wanted to spare them a war with the Egyptians and the Palestinians, for He knows their capabilities and that they cannot bear such a war and are not qualified for it. And God does not allow us to be tempted beyond what we can bear (1 Corinthians 10:13) = **Lest perhaps the people change their minds when they see war, and return to Egypt."**



2. God wanted for them a period of purification from the effects of slavery, a period of refinement and spiritual tests, in the wilderness. For how do they enter Canaan with their idolatry and the spirit of slavery in them, when it is God's land.

3. All symbols were to be fulfilled, with their crossing over the sea as a symbol of baptism, the destruction of Pharaoh's army as a symbol of Satan's judgment, and a symbol of the eternal destruction of his wicked followers.

4. The opportunity of the wilderness was an opportunity for them to grow their faith (a school of faith) in which they know God and experience that nothing is impossible for Him, for He gives manna from heaven and water from the rock.

5. They had to progress in wars capabilities, they could not go to a war against large armies. But after they crossed the sea, drank water, and ate the manna, God allowed them to war with the Amalekites (progress in the wars).

6. God was planning to destroy Pharaoh once and for all. Otherwise, he would have followed them on the way to Palestine.

7. It was easy for God to exterminate all the enemies' armies before them, and they would have entered Palestine a few days after their exodus from Egypt, but the nature of grumbling and weak faith would have remained within them.

8. Their victories and God's work with them were a source of terror for the peoples of Canaan (Joshua 2: 9,10).

9. Therefore, although the exodus path seemed confusing, it was with the wisdom and guidance of God. As there was a cloud leading them.

(Verse 18): **So God led the people around by way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt.**

in orderly ranks: It means marching in a precise order, that is, an organized army with an order and leaders who lead it in a particular order. This is the opposite of what one imagines of fleeing people, as they were not confused and without ordering. Our God is a God of order.

(Verse 19): **And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, "God will surely visit you, and you shall carry up my bones from here with you."**

took the bones of Joseph with him: Joseph believed in God's promise that His people would come out of the land of Egypt and rest in the Promised Land, so he wished to rest his body in the land of Canaan, the holy land in which God's dwelling place (the temple) would be among His people, as an expression of his desire to resurrect his luminous body after the resurrection in the heavenly Canaan. The bones of Joseph with the people during the journey symbolizes the church that remembers the saints who had fallen asleep (the Synaxarium and the Commemoration of the saints).

(Verse 20): **So they took their journey from Succoth and camped in Etham at the edge of the wilderness.**

Etham: It is the third station (the first was Rameses and the second is Succoth), and Etham means a border or boundary. The first time we hear about the cloud was after Etham was mentioned. The cloud refers to the Holy Spirit, who leads the church and is given to the church after Christ's resurrection on the third day. We also heard about the cloud after the third stop. (Same concept of the three-day journey).

(Verse 21): **And the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night.**

God allowed them to wander away from the easy path, but He was their leader, so how could they get lost. This cloud remained with them until Canaan. It did not leave them even in the moments of their rebellion and grumbling. The meanings of this cloud are:

1. Clouds have the meanings of rain, goodness and purification. It also bears the meaning of Baptism (1 Corinthians 10: 2).

2. The cloud was shading them during the day to protect them from the burning heat of the sun (1 Corinthians 10: 1).

3. The pillar of fire bears the meaning of refinement and illumination for guidance and purification
Revise Psalm 105: 39, Isaiah 4: 5)

(Verse 22): **He did not take away the pillar of cloud by day or the pillar of fire by night from before the people.**

Chapter 14

God allows the people and His children to go through trials that may seem hard so that they may see His arm and thus believe. So let's surrender our lives to Him and walk whenever and wherever God commands, even if He leads us in a way that seems wrong, where the sea is in front of us, Pharaoh and his army are behind us. The destruction is apparent before us, but at the right moment, the sea opens, and at the right moment, it closes, and Pharaoh and his army perish.

(Verse 1): **Now the Lord spoke to Moses, saying:**

(Verses 2-4): **"Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea. 3 For Pharaoh will say of the children of Israel, 'They are bewildered by the land; the wilderness has closed them in.' 4 Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the Lord." And they did so.**

God put them in a severe trial to know that the path is not easy but rather a path of continuous striving. The sea refers to the world's trials ahead of us, and Pharaoh behind us refers to the enemy of good with its soldiers behind us. Indeed, how difficult is the way which leads to life (Matthew 7:14). It is a path of vigil, striving and faith.

But why do we fear while God is the One who leads us? God allowed this tribulation to be glorified before His people. The Lord hardened Pharaoh's heart by leaving him to the lusts and the hardness of his heart. God left him to his freedom. Perhaps when the people saw that they were trapped by the sea in front of them, Pharaoh behind them, and the mountains surrounding them, and there was no way for escape. They thought they are certainly perishing, and God had erred and led them on the wrong path. But God does not err; everything is for God to be glorified in front of his people by destroying His enemies.

the Egyptians may know that I am the Lord: We see here again and for a third time that God loves the Egyptians and wants them to know Him and be saved, because He desires all men to be saved and to come to the knowledge of the truth (1 Timothy 2: 4 + Wisdom 11: 25).

(Verse 5): **Now it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people; and they said, "Why have we done this, that we have let Israel go from serving us?"**

fled: It was said that they fled even though it was Pharaoh who released them, and perhaps the reason is that Pharaoh imagined that they would return after the three days and did not imagine their escape completely.

(Verse 6): **So he made ready his chariot and took his people with him.**

(Verse 7): **Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them.**

six hundred choice chariots: The symbolic meaning of the number is that Pharaoh came out with all his human energy (6×100), but they did not have the heavenly attribute like God's people (600×1000). Therefore, they failed and perished. The war chariot was led by two or four horses and had four soldiers, a commander of the chariot, a defender of the commander, and one or two warriors inside the chariot.

(Verse 8): **And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; and the children of Israel went out with boldness.**

(Verse 9): **So the Egyptians pursued them, all the horses and chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon.**

Pharaoh's army was ground forces and horsemen with their horses and chariots. Probably, the horsemen and chariots were those who entered the sea behind the people. This was understood from the praise of Moses, "The horse and its rider He has thrown into the sea!" (Exodus 15: 1). And Pharaoh remained with the ground forces outside the sea.

(Verse 10): **And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the Lord.**

(Verse 11): **Then they said to Moses, "Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt?"**

With the first tribulation, the lack of faith and the spirit of murmuring appeared, which God wanted to deal with in the wilderness. They longed for returning to the life of slavery in Egypt instead of a life of striving. A life of striving requires strong faith in God, who will support me if I decide to obey His commandments and commands.

(Verses 12-13): **Is this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than that we should die in the wilderness." 13 And Moses said to the people, "Do not be afraid. Stand still, and see the salvation**

of the Lord, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever.

Unfortunately, this is the case for many of the repentant! When Satan finds a sinful person, has offered repentance and started walking in the way of the Lord, he declares war on him to be afraid and return to sin. He lets him say the previous life was better without the wars of the devils. But let's hear God's saying about Pharaoh as a symbol of Satan "Pharaoh, king of Egypt, is but a noise. He has passed by the appointed time! "As I live," says the King, Whose name is the Lord of hosts." (Jeremiah 46: 17, 18). He is but a noise means that he is just a noise that will vanish quickly (As if it was a stun gun that makes a noise and the matter ends on that, that is, it will not be able to harm you). Compare with **As I live,' says the Lord**. Therefore, trust that our God is alive and able to save, while the enemy of good is just a voice that ends. Trust and stand firm with God, and you will see all the goodness and joy - a land flowing with milk and honey. Trust that God gives greater grace (James 4:6). Our God is alive while Satan is a perishing enemy, without real power.

(Verse 14): **The Lord will fight for you, and you shall hold your peace."**

The Lord will fight for you: God did not push them to war with Pharaoh, as He did in their war with the Amalekites and others later on, because they had not yet experienced the heavenly manna or the spiritual drink. They left Egypt without experience in striving. God does not allow us to fight except within the limits of our capabilities.

(Verse 15): **And the Lord said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward.**

Why do you cry to Me?: Although the Bible did not mention that Moses cried, but that he was rather spreading the spirit of hope for salvation to the people, there was a cry in his heart, and God heard his cry because it was louder than the people's unbelieving and terrifying cries. But Moses' cry was the believer's cry who asks God to intervene and save His people. (And thus God heard the silent cry of Ishmael, but did not hear the cry of the mother (Genesis 21: 17)). And so God hears the silent cries of His saints. And God did not tell Moses to stop crying, but to continue his prayers and move the people = **Tell the children of Israel to go forward**. In the same sense, we hear that Abel's blood was crying out from the ground after he died.

(Verse 16): **But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea.**

(Verse 17): **And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen.**

No matter how hard the church's enemies are, God will be glorified in the end. When they saw the sea in front of them, the people walked by faith, and a road was opened for them, and they escaped. As for

the enemies, they saw the road with their eyes, so they walked in it, but they drowned and perished. The sea crossing symbolized baptism, in which we are buried with the suffering Christ and rise to enjoy his resurrection. Satan and his soldiers will be agitated, and their evil deeds will be destroyed. Let us note:

1. Pharaoh hardened his heart to perishing the Israelites; his army perished instead. Satan also hardened his heart, and he wanted to kill Christ and destroy His name from the region of the living, and his army was defeated and destroyed with him. Note that the Bible did not mention that Pharaoh was drowned but that he lost his army. Satan was not utterly destroyed after the cross but lost his power, so the day of his destruction in the lake burning with fire did not come yet.
2. Pharaoh saw the sea separated, and he rushed behind the people, and he was not afraid nor terrified. The devil saw the rebellious nature in the moments of Christ's crucifixion, and he did not care but rushed to complete the crucifixion.
3. Moses struck the sea with his rod to destroy Pharaoh's army, and Jesus struck Satan with His cross to destroy him.
4. After the crossing, the people passed the wilderness, and we also, having enjoyed the work of the cross in baptism, would pass the wilderness of this world with our leader Christ, until we reach the heavenly Jerusalem. And as God sent Moses to save the people from slavery, so the Father sent His Son to save us from the bondage of the devil.

(Verse 18): **Then the Egyptians shall know that I am the Lord, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen."**

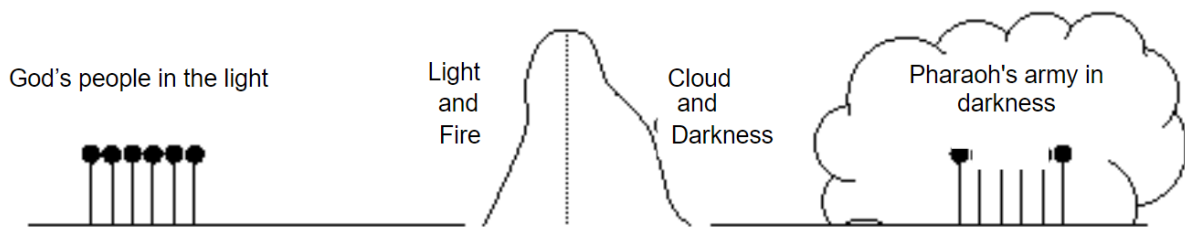
(Verse 19): **And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.**

the Angel of God is God Himself, The word of God the second hypostasis. **the pillar of cloud** is the Holy Spirit that provides water for fruition. Also, the fire symbolizes the Holy Spirit as He descended in the shape of tongues of fire on the disciples. The Holy Spirit guides the people during the day in the shape of a pillar of cloud, and at night in the shape of a pillar of fire. He enlightens His people and shades them, for He is the Comforter Spirit. If there is an **angel of God**, and a **pillar of cloud** = each hypostasis has work in the journey. Note that the people were baptized in the cloud, and the Lord was among them (1 Corinthians 10: 2). And the word of God is always among His people. The tabernacle, which symbolizes Christ, was always among the people. This is God's promise to us " I am with you always, even to the end of the age" (Mathew 28: 20). Christ is the way, and the Holy Spirit guides us and leads us to abide in Christ, that is, to abide in the way.

And the Angel of God, who went .. and the pillar of cloud went from

They were leading the people so as not to lose the way. But at that time, they did not need guidance because they were walking amid a wall of seawater from both sides, and the earth was paved in front of them, so they would not go astray, for there is only one way forward. However, they needed protection

from Pharaoh's army. We see this protection on two sides: The pillar of cloud enters the midst of the Egyptian army, so they lose sight of God's people as the mist blinds their way. And the Angel of God is the second hypostasis in their midst, and we will see His work in verse 24. This is precisely the meaning of "For I," says the Lord, "will be a wall of fire all around her, and I will be the glory in her midst" (Zechariah 2: 5), protecting them and consuming those who try to attack them.



(Verse 20): **So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night.**

God's children walk in the light, and the world's children stumble in the darkness.

(Verses 21-22): **Then Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. 22 So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left.**

How wonderful is your name, O Lord, for the air, the wind, and the sea, all obey You.

(Verse 23): **And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.**

(Verse 24): **Now it came to pass, in the morning watch, that the Lord looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians.**

the morning watch: It is called the morning guard. This word came from changing of guards four times in the night. The night started from 6 pm until 6 am for 12 hours, divided into 3 hours each. There is a guard shift every three hours. There is a guard shift every three hours. The shift is called a watch or a guard (guarding shift), and the last watch in them is called the morning watch.

the Lord looked down: Here we see the work of the second hypostasis of the Lord God. He cast His terror on the Egyptians. Perhaps his strikes began with thunderbolts of fire or lightning and thunder that terrified them. Even without thunderbolts, the Lord is the word of God, the hypostasis of wisdom, which He bestows on whomever He wills. Another reason for their confusion was the fog surrounding them. (Psalm 77:17-20).

(Verse 25): **And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the Lord fights for them against the Egyptians."**

And He took off their chariot wheels: Perhaps this was due to their confusion from the horror that fell upon them, so their chariots faltered, or this was the work of lightning strikes or any divine measure.

(Verse 26): **Then the Lord said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen."**

(Verse 27): **And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the Lord overthrew the Egyptians in the midst of the sea.**

were fleeing into it: A wonderful expression indicating their fear as they headed towards the sea behind the Israelites, and it was at this time that the sea moved to its original position. They were moving in the direction of the advance of the seawater, so they drowned. They were fleeing the fear and previous terror. Thus, they fled from terror to their death, they fled from terror to meet their inevitable fate at the sea.

(Verse 28): **Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained.**

The Egyptian army consisted of four teams, and each squad had the name of one of the Egyptian gods *there is a squad that protects the north *a squad that protects the western borders *a squad that protects the southern borders * and a squad that protects the eastern borders. The Egyptian army numbered 20,000 soldiers and officers. Those who went behind the Israelites were 600 chariots, and the chariot had one or two soldiers in it. Those who came out behind the people were part of the division that protected the eastern borders. Also, not all of them pursued the Israelites; in the battle of Pharaoh with the neighbouring nations, the number of chariots was 3000. Therefore, those who entered after the people from the army of Pharaoh, not Pharaoh himself, nor the whole Egyptian army, but only some

entered, and perhaps some were afraid when they saw the water as a wall on both sides, so they did not enter.

Also symbolically, Pharaoh's army, which was broken, symbolizes Satan, who was broken by the cross. But he still exists, though his strength has weakened. God said to Ezekiel in a similar situation "Son of man, I have broken the arm of Pharaoh king of Egypt; and see, it has not been bandaged for healing, nor a splint put on to bind it, to make it strong enough to hold a sword." (Ezekiel 30: 21). God broke his arm, but his head still left; therefore, the fathers said he is intellectual power. He gives us thoughts - and we are free to reject or accept them. But the Lord gave us the authority to trample him (Luke 10:19). Therefore, Pharaoh did not drown nor die as a symbol of Satan's wars that do not end. This appeared immediately after the Exodus and Freedom, as the Amalekites attacked them. The Amalekites were a new symbol of Satan, the enemy of God and the enemy of God's people.

(Verse 29): **But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left.**

How beautiful it is for God to be a wall for us to protect us (Zechariah 2: 5).

(Verse 30): **So the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.**

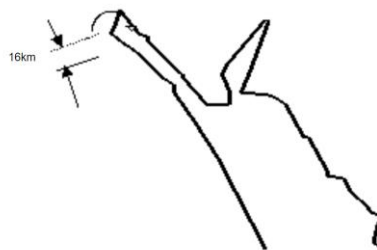
(Verse 31): **Thus Israel saw the great work which the Lord had done in Egypt; so the people feared the Lord, and believed the Lord and His servant Moses.**

believed the Lord: God's goal was achieved from their wandering in the wilderness (the wilderness is the school of faith).

Crossing point: 16 km south of Suez.

The width of the sea at this point: 12-13 km.

Exit point: Moses' Springs (Oyun Musa).



How the Israelites crossed the sea?

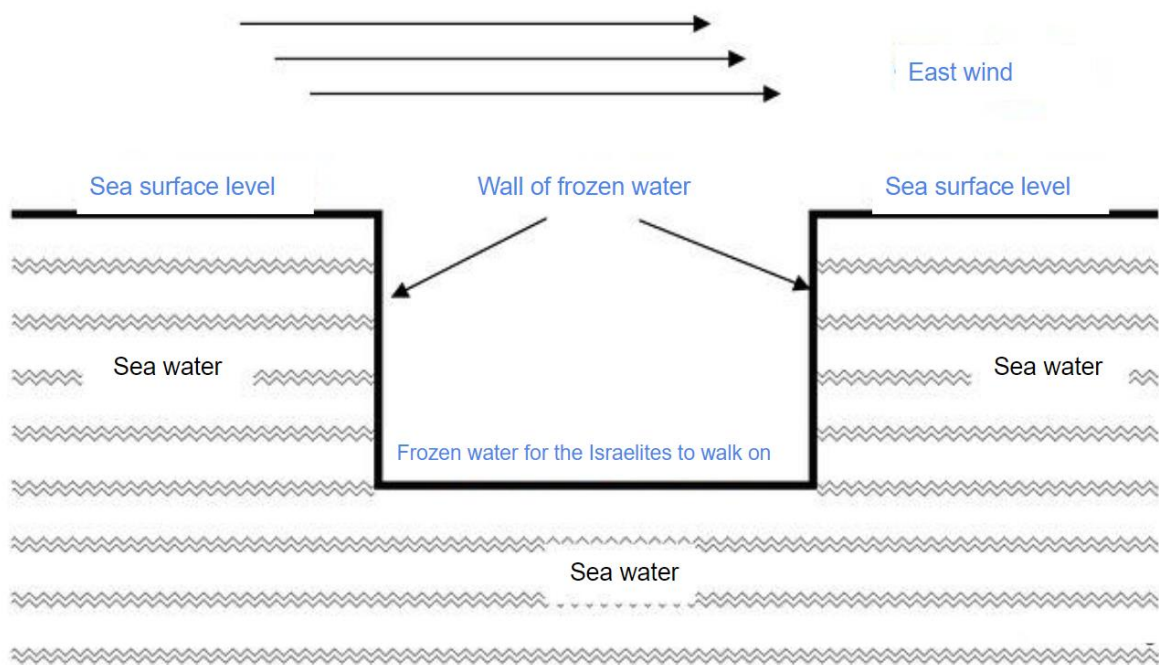
made the sea into dry land, and the waters were divided (Verse 21)

Some may imagine that God split the sea and the people walked on the bottom of the sea, but in fact, the Bible did not say this, and perhaps the misunderstanding came from other translations, so the English translation says, for example, that the people walked on dry land, but the Hebrew origin did not include the word land originally. But the Arabic translation came was an accurate translation and made

the sea dry, and the word "land" was mentioned Yabesa as it is in the Hebrew original. The Hebrew word is yabasha (and as it is known, the letter "s" in Arabic is pronounced "sh" in Hebrew). No text in the Bible says that God divided the sea to its bottom, and we also did not hear that God dried the bottom of the sea so that the people could walk on it. But we hear the following verses:

1. He turned the sea into dry land (Psalm 66: 6)
2. The depths congealed in the heart of the sea. (Moses' Praise Exodus 15: 8)

The Hebrew word "Yabsha" is translated = dry or solid. In Hebrew, the word Yabsha is also said about dried fruits from which moisture has been extracted, and liquids disappear. What confirms this is Moses' Praise " The depths congealed in the heart of the sea" (Exodus 15: 8).



Accordingly, we understand that God froze the water as per the above figure, and the people walked on a road as if it was paved, and they had a wall to protect them from the wind. It was not conceivable that the people would walk on the earth, even if it was dry. The seabed looks like rising and descending hills and has rocks and plants...etc. How can nearly 3 million people walk with their children, animals and what they carry in their hands and on their shoulders on the uneven terrain of nature?

This subject is explained in detail in the introductions of the four Gospels.

There is an analogy between the miracle of splitting the sea (Exodus 14) and Christ's walking on water (Matthew 14).

Why did Christ walk on water?

There are many questions about the miracle of Jesus walking on water:

1. Is the purpose of the miracle to show the authority of Christ over the wind, sea and waves? Christ has already demonstrated this to His disciples when he was sleeping in the boat, and the waves were covering it (Matthew 8:23-27). Note the disciples' comment at this time "Who can this be, that even the winds and the sea obey Him?". So what is the need for repetition and the message was already conveyed to the disciples, and they understood it.
2. From an eyewitness' vision of the raging sea of Galilee, when the wind blows on the sea, the waves become frighteningly loud (similar to a boat riding on a roller coaster, which rises high and falls suddenly, then rises again and falls, and so on). The question is. Was Christ ascending and descending with these waves, and were these waves covering Him and hitting Him with their spray? Indeed, this image is rejected, for Christ certainly came to the boat, walking calmly.
3. Why, then, did Christ walk on water? And why did Peter ask him to walk on water too? Did he want to show his faith amid this frightful storm? Why did Christ allow him, and why did Peter drown?
4. Why, when Christ entered the ship with Peter, the wind ceased (Matthew 14: 32), and immediately the boat was at the land where they were going. (John 6: 21).

To answer these questions, let us see the condition of the Jewish people at the time of Christ's presence in the body on earth. And see how the Jewish people and disciples were thinking and their concepts, customs, traditions, and culture at that time.

After King Solomon, the kingdom of David split into two kingdoms: 1) Israel, which had ten tribes, 2) Judah, which had two tribes. As a result of the religious and moral collapse of the northern kingdom of Israel, the kingdom of Assyria scattered the people of Israel throughout the kingdom of Assyria in 722 BC. But a few of them returned to Jerusalem, the capital of the southern kingdom of Judah, which was relatively religiously better than Israel. And when Jerusalem also descended, God made it go into the Babylonian captivity in 586 BC. In 536 BC. Cyrus, king of Persia, issued an order to return the Jews to Jerusalem, but only 10% of them returned, and the rest were settled in good status in their homes and businesses in exile. They did not want to return to the ruined Jerusalem and did not feel the need to return, for the Babylonians had destroyed and burned it. And the remaining people in Babylon formed a Jewish community there. Communities were formed everywhere, in Europe, Asia and Africa. The largest Jewish communities were in Egypt (Alexandria and Luxor) and in Babylon. In general, the Jews were scattered worldwide at the time of Christ (as they are now, for example). When the Greek invasion led by Alexander the Great took place, Jerusalem fell under Greek rule. The Greeks focused on spreading the Greek (Hellenic) language, culture and customs. The Greek language became a universal language that spread everywhere (as the English language currently). This affected many young Jews, so their ideas and culture changed, and this was the biggest disaster for the Jews. The Septuagint translation of the Old Testament was done by 70 Jewish elders fluent in Hebrew and Greek. This translation was done at the request of the King of Egypt. However, it was of great benefit to the Jews in the Diaspora (who were the majority) and who became ignorant of their Hebrew language. Rather, the language that the people of Jerusalem were speaking was not the Hebrew language. Then the Jews came under the rule of

the Romans and were no longer a free state. Although the Romans gave them religious freedom, they had no civil authority.

For all these circumstances, the situation of the Jews in the days of Christ was painful. They are scattered worldwide, lost their freedom, culture and language, and were ruled by the Romans. Therefore, their condition was very similar to their situation in the days of their slavery in Egypt. And they were waiting for a savior on the level of Moses, doing miracles like Moses who stood in the face of Pharaoh, struck Egypt with ten plagues, and split the sea. He brought them manna from heaven, gave them water from the rock, spoke to God face to face on Mount Sinai, brought the Ten Commandments engraved on two tablets, stood as an intercessor before God for His people whenever the people sinned, freed the people from the bondage of Pharaoh, and brought the people to the promised land. Therefore, the Jewish teachers and rabbis from the Old Testament created stories and perceptions about the characteristics of the coming Messiah, the Savior, and the basis of all expectations is that this Messiah will be utterly similar to Moses. And note that the Jews were always wondering... Is Christ the prophet who Moses promised in (Deuteronomy 18)? Revise (Matthew 11: 3 + Matthew 21: 11 + John 1: 21 + John 6: 14, 30,31 + 7: 40). Note that their waiting for this saviour did not come from no reason, but this was God's promise to them, " I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him" (Deuteronomy 18:18). And when the Bible said, " But since then there has not arisen in Israel a prophet like Moses, whom the Lord knew face to face" (Deuteronomy 34:10), they waited for Messiah on the same level to save them and restore to them their lost glories.

Therefore, all the Jews waited for a prophet like Moses, who would have the same works.

Hence, the actions and sayings of Christ in many cases responded to this thought of the Jews. Rather, it was the voice of the Father on the day of Christ's transfiguration " This is My beloved Son, in whom I am well pleased. Hear Him!" (Matthew 17: 5). It was an echo of what God said to Moses " And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him." (Deuteronomy 18: 19).

Moses' most significant work was the people's crossing of the Red Sea after he divided it into two parts to walk on dry land. The miracle of Christ walking on water in the Sea of Galilee coincided with the work of Moses. We find that when the people knew what Christ had done, they told him "What sign will You perform then, that we may see it and believe You? What work will You do? Our fathers ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.'" (John 6: 30-31). They understood that Christ's walking on water is like when their fathers' walked with Moses on the waters of the Red Sea, so they waited for Christ to send them down manna from heaven... Didn't Moses do this with their fathers after crossing the Red Sea?

We note that when the people stood with Moses, and the sea was in front of them, Pharaoh's army behind them, God said to Moses, " Why do you cry to Me? Tell the children of Israel to go forward" (Exodus 14: 15) and said to him " But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea." (Exodus 14: 16). The Jewish commentators said that when Moses was perplexed by the situation, he prayed to God silently, but his prayer was like a cry before God, and God responded and guided him on how to split the sea and cross it with the people of Israel.

The Biblical text for crossing the Red Sea

" Then Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left. (Exodus 14: 21-22). While the English translation mentioned dry ground, the original Hebrew has no mention of ground. Accordingly, the translator added this word for further explanation, but it lost its meaning. But the Arabic translation is more accurate, so it does not mention the word land. In fact, there is no text in the book that says that God divided the sea to the bottom after drying the seabed so that the people could walk on it. With the same wording, the psalmist says in Psalm 66: 6, "He turned the sea into dry land." Therefore, the Bible does not say that God split the sea and revealed the dry land in the depths of the sea. The Hebrew word *yabashah* used is very close to the Arabic word *Yabesa*, sometimes translated as dry, and in English *solid* is translated as solid or inanimate. The word is used to describe the drying of anything, even fruits and bread. Thus, the Hebrew word *yabashah* has nothing to do with the earth in particular. Instead, it is a word that refers to something that was wet and was dried so that the liquids would disappear from it.

In fact, two problems could have faced the people:

1. This strong eastern wind that split the sea, how do the people face it?
2. How do the children of Israel walk with their children, livestock, and all their possessions on the seabed, when the seabed is not a flat land, but rather a rocky and undulating land, rising and descending in the form of mountains, hills, valleys, cracks in the ground and steep slopes, filled with algae that makes walking on it impossible because of slipping on it.

Therefore, the Jewish teachers explained what happened by saying that God did not allow His people to walk on the seabed, but rather separated the water into two layers, the first, which is the upper, was divided and became like a wall on the right of the people and a wall on the left. The water froze in this manner, and the lower layer froze under the people's feet as a flat, even ground under their feet, so they walked on it protected by two walls from the freezing water (refer to the above drawing). *Revised* (Exodus 14: 16, 22, 29 + Exodus 15: 19 + Numbers 33: 8 + Psalm 136: 14 + Nehemiah 9: 11). In all of these verses, the Bible did not mention that they walked on the seabed but rather, "And the children of Israel shall go on dry ground through the midst of the sea." What confirms the idea of having two levels of water, what the Bible says " And with the blast of Your nostrils The waters were gathered together; The floods stood upright like a heap; The depths congealed in the heart of the sea." (Exodus 15: 8). Therefore, the children of Israel crossed the sea on frozen water and not on the seabed so that God would protect them from the uneven nature of the seabed and not be affected by the waves of the sea or by strong winds. The frozen water was in the form of a wall on their right and on their left that protected them.

"And Moses said to the people, "Do not be afraid. Stand still, and see the salvation of the Lord, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever." (Exodus 14: 13).

Now it came to pass, in the morning watch (Between 3-6 am), that the Lord looked down upon the army of the Egyptians ... He troubled the army of the Egyptians And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it ... Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. ... But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left ... and Israel saw the Egyptians dead on the seashore." (Exodus 14: 24-30). The people continued their walk in peace, without being affected by winds or waves or suffering from the roughness of the seabed. And they began to praise. "Thus Israel saw the great work which the Lord had done in Egypt; so the people feared the Lord, and believed the Lord and His servant Moses." (Exodus 14: 31). They knew God and believed in Him, and they knew that Moses was sent from God.

What the Lord Jesus Christ did in walking on water showed that He is the second Moses.

Another Point:

In Exodus 14: 10, the Bible says " And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the Lord." However, in the Hebrew Origin, the word Egyptian was Egypt, and this makes the verse be read, " and behold, Egypt marched after them. So they were very afraid". What is the meaning of the book saying that they saw Egypt? Does Egypt here symbolically mean the Egyptian army? But we find the word Egypt in Hebrew came singular and not plural. So they saw something or an individual or a person coming after them. Verse 25 also completes the speech in the singular form in Hebrew, and not the plural, so the verse comes like this, "and Egypt said, "Let us flee from the face of Israel, for the Lord fights for them against the Egyptians." (Exodus 14: 25). Therefore, the speaker is singular and not plural, then the meaning is not the army of Pharaoh, so who is meant by his saying Egypt?

How the Rabbis interpreted this?

They said that every nation on earth has an evil spirit or an angel standing for this nation and is called the head of this nation. This interpretation is based on the book of Daniel chapter 10. We read in it about the prince of Persia, the prince of Greece (Daniel 10: 20), and the angel Michael, the prince of Israel (Daniel 10: 21). The Jewish thought used to say that there are spirits, and they do not mean the souls of the dead by them. For this thought does not exist among the Jews that the dead's spirit can return to roam the earth does not exist among the Jews. But they say there are unclean spirits or demons, which can enter people. And Christ expelled a lot of them, and this was mentioned in his teachings. Only the Sadducees denied the existence of these unclean spirits, also denied the resurrection, and the existence of hades. Revise (Acts 12: 15 + Mark 1: 23-27 + Mark 3: 23-27). " And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear." (Matthew 14: 26). They meant this concept that it is an evil spirit, so they were afraid, but Christ assured them, saying: "Be of good cheer! It is I; do not be afraid." (Matthew 14: 27). Therefore, the Jewish teachers and the rabbis interpreted Egypt here as an evil spirit specific to Egypt, or the so called the prince of Egypt, according to what was said about the prince of Persia or the prince of Greece. And they further said that the people saw this spirit coming after them, so they were afraid that they might fall into the hands of this evil spirit. So Moses said to them, " Do not be afraid. Stand still, and

see the salvation of the Lord, which He will accomplish for you today." (Exodus 14: 13). This verse came in the Septuagint: "Be encouraged." "Stand steadfastly to see the salvation of the Lord." According to the Rabbis' teachings, this unclean spirit was thrown into the sea with the Egyptian army, which they said was meant by the praise "The horse and its rider He has thrown into the sea" (Exodus 15: 1). Note that this interpretation agrees with the Book of Revelation on the subject of casting the devil into the lake of fire (Revelation 20: 10).

Now let us see the conformity of what Moses did in crossing the sea with Christ's walk on the sea:

- **Moses walked with the people on the water** after it dried up or after God froze it for them, and this is what Christ did, **who walked on water** after He froze it. It is not conceivable that Christ was going up and down with the waves; instead, he wanted to repeat what Moses did.
- Both events occurred at night and even in the **morning's watch** (Exodus 14), which is the **fourth watch** in which Christ came to His disciples in the boat (Matthew 14). These are two different expressions for the same period, between three to six in the morning.
- In both events, there was a strong wind. One was "East wind" (Exodus) and the other "Contrary wind" (Matthew).
- Moses was **praying**, "Why do you cry to Me?" And Christ went up on the mountain by Himself to pray. (Matthew 14:23).
- The people were afraid of something called **Egypt** (Spirit = the prince of Egypt), and the disciples were afraid when **they thought Jesus was a ghost**.
- Moses said to the people, "**Do not be afraid**," and Christ repeats the same words, "**Be of good cheer! It is I; do not be afraid**."
- Moses said, "**see the salvation of the Lord**," and Christ says to his disciples, "**It is I**." We notice that the expression "I" is an expression specific to Christ Jesus, who used to say: "I am the light of the world, I am the good shepherd, I am He ... and the expression "I AM" means YHWH (Exodus 3:13-15). YHWH is the name of God in Greek = I AM. And YHWH is the Savior = "I, even I, am the Lord, And besides Me there is no savior." (Isaiah 43:11). We note that the name of Jesus means "YHWH saves." "And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins." (Matthew 1:21). From the foregoing, we see that what Christ said to the fearful disciples, "It is I; do not be afraid," is a repetition of Moses's "see the salvation of the Lord."
- After the sea covered Pharaoh's army, the people walked peacefully protected by two walls of freezing water, right and left, and on a floor of water that God made for them. And we see in the same way that as soon as Christ entered the boat with Peter, the wind ceased (Matthew 14:32).
- Christ's walking on water was near the feast of Passover, "Now the Passover, a feast of the Jews, was near." (John 6:4). The Jews used to read the Exodus and crossing the Red Sea story close to and during Passover. The walking of Christ on the water made the disciples live the same events of crossing the sea with Moses a few days before they read it when the Passover feast comes, in which they celebrate their

fathers crossing the sea and walking on the frozen waters. This is what imprints in their minds that their teacher, the Messiah, is the second Moses, so their faith in Him increases.

- "Then they willingly received Him into the boat, and immediately the boat was at the land where they were going." (John 6:21). The disciples, when they knew Him, welcomed Him with joy to enter into their boat. But before they welcomed him and were content to accept him inside the boat, they were afraid of Him, as they imagined the ghost of Egypt that haunted the people during the Exodus. But how did the disciples understand that the boat had immediately reached the land they were going to? Jesus did this to complete the same story of Exodus. God said in (Exodus 19:4), " I bore you on eagles' wings." The Jewish tradition says that God moved them unnaturally and instantly from the Egyptian city of Ramses to Succoth. And from Succoth, they started walking naturally before they crossed the Red Sea. And Christ did this to make the boat arrive in a moment and quietly, to complete the same story of the Exodus.

- A final point... After Christ declared Himself to His disciples in the boat, Peter asked Him, " Lord, if it is You, command me to come to You on the water." (Matt. 14:28)... Why did Peter ask for this? There is a story from the Rabbis' tradition that Nahshon, the son of Amminadab, chief of the tribe of Judah, at the time of the crossing the Red Sea, was one of the leaders of the Jews under the leadership of Moses (Numbers 2: 3). And the tribe of Judah is considered the advanced tribe among the tribes. It is the tribe that Jacob blessed and gave him kingship among the tribes. It is the royal tribe from which King David came out. Nahshon, then, is the ancestor of Christ in the flesh (Matthew 1:4). The rabbis were saying that the expected Messiah would be the son of this Nahshon. Nahshon's fame began during the crossing of the sea with Moses. As soon as he heard God's command to enter the waters of the sea, and before Moses stretched his rod into the sea, and it split and froze, Nahshon threw himself into the waters that had not frozen, so he could not walk on the waters. And the rabbis say that (Psalm 69: 2, 19) expressed this event. Therefore, Nahshon became an example of courage, faith, and obedience to God's commandments, even if they risked his life. Assuming that this story was true or a tradition, it was in Peter's imagination while saying this to Christ. Based on this, and in light of Peter's background and what he learned at the hands of the Rabbis when he saw Christ walking on water that had frozen, the story of crossing the sea with Moses crossed his mind. Therefore, he said to Christ: If you were the awaited Messiah, the second Moses, then command me to walk on water as Moses made the people walk on water that had frozen. And Christ commanded him to come down, so he descended and walked on the frozen water, not believing. And perhaps he remembered what happened with Nahshon when Nahshon drowned in the water, so doubt and fear of the wind entered him. Perhaps doubt entered him that Christ was able to keep him walking on water and that he would drown as Nahshon drowned since he is not a hero of faith like Nahshon, who is an example in courage and faith. When he drowned, he cried to Christ. Christ held and saved him; then Peter realized that what happened was part of the plan to declare Christ that He was the second Moses, so the disciples worshiped him, " Truly You are the Son of God." (Matthew 14: 33). This is exactly what happened with Moses after crossing the Red Sea " so the people feared the Lord, and believed the Lord and His servant Moses." (Exodus 14: 31).

This congruence gave the disciples the courage years later to preach and declare the Savior Christ, after the long wait of the Jewish nation for a savior like Moses, who would be the second Moses. This confidence made them profess their faith in Christ until death.

Chapter 15

We did not hear from the Israelites before crossing except screaming, moaning and complaints. But immediately after their freedom, they praised the Lord in joy for their deliverance from slavery. The soul that is still enslaved to sin definitely cannot praise, but he who is freed from sin cannot stop praising. That is why the Psalm says (137), " By the rivers of Babylon (where the Israelites were in the exile), There we sat down, yea, we wept When we remembered Zion ... How shall we sing the Lord's song In a foreign land?"

This is the first hymn in the Bible. Moses certainly wrote it, as it is similar to the poems of the Egyptians, for God uses the capabilities and talents of His children. Here, God utilized Moses' culture. This song symbolizes the praise of the redeemed in heaven, as God saved them and crossed them from the world to heaven (Revelation 15: 3). That is why the Church has placed it in the daily midnight praise as the first Hos, and the word "Hos" means to praise, to confirm to her children the importance of praising God and offering continuous thanksgiving for his salvation work with us. And our church cares about hymns, praises, psalms and melodies, and we learned that to thank God for His great works with us. We ought to praise God if we receive any blessing and praise Him immediately as the Israelites as soon as they came out. So that we may praise Him before we turn away and forget.

(Verse 1): **Then Moses and the children of Israel sang this song to the Lord, and spoke, saying: "I will sing to the Lord, For He has triumphed gloriously! The horse and its rider He has thrown into the sea!**

I will sing to the Lord: The Lord is the subject of Moses' praises, for He is the source of his strength (verse 2). And whoever feels that the Lord is his strength, the Lord must be his praise and song. And whoever feels that the Lord is his salvation, he glorifies His name = **For He has triumphed gloriously.** And Moses felt that the Lord is his salvation and rescue, so he worshiped and praised him, as He is his God and the God of his forefathers (verse 2). And his greatness appeared in his works. And who sings? The redeemed people who were baptized into the sea. Now, who is praising? The people saved by the blood of Christ, the baptized and the repentant (repentance is a second baptism). In baptism, we are buried with our crucified Christ and rise with him in the newness of life. Our inner tongue is opened to praise and thank the Lord. **The horse and its rider He has thrown into the sea:** And we praise Christ, who was glorified by the cross, where he trampled the devil and all his forces, to set those he previously captured. This part of the hymn was the refrain that the people echoed with Mary (Revise verse 21).

(Verse 2): **The Lord is my strength and song, And He has become my salvation; He is my God, and I will praise Him; My father's God, and I will exalt Him.**

My father's God: That is, the Lord's mercies are from generation to generation. They were for our fathers, and they are for us.

And He has become my salvation: He did not say my saviour or God that saves me, but he is my salvation. The Savior saves only once, but his saying salvation means that His work continues through

the presence of God with us, but rather, in us. My steadfastness in God, my salvation, and He is **my strength**. My abiding in Him gives me joy, and thus, He becomes my **song**.

(Verse 3): **The Lord is a man of war; The Lord is His name.**

The Lord is a man of war: He is victorious in the wars raised by the enemies of His people, and He is powerful in that. This refers to the incarnate God who fought and conquered with the cross.

The Lord is His name: That is YHWH is His name. The Lord is YHWH. And YHWH means I AM .. that is, I am everything to you (Put your needs in place of the points), so He will be the one who will provide you with all your needs. **His name:** The name in Hebrew refers to the person's abilities, capabilities, and qualities. Here he talks about a war that the Lord fought vigorously against Pharaoh and his army. He split the sea to bring His people to freedom, and the sea closed on the enemies of His people. That is, He is our everything in war and in all our needs, and in the affairs of our lives. Rather, the Holy Spirit is our partner in every work.

(Verse 4): **Pharaoh's chariots and his army He has cast into the sea; His chosen captains also are drowned in the Red Sea.**

Pharaoh's chariots and his army: Pharaoh's army is his strength, and God has destroyed it. To explain this, God said to Ezekiel, the prophet, about Pharaoh (a symbol of Satan), " Son of man, I have broken the arm of Pharaoh king of Egypt; and see, it has not been bandaged for healing, nor a splint put on to bind it, to make it strong enough to hold a sword." (Ezekiel 30: 21). He gave us the authority to trample on serpents and scorpions, and over all the power of the enemy (Luke 10: 19). And Satan has become without real power, but as God said in the book of Jeremiah, the Prophet " They cried there, 'Pharaoh, king of Egypt, is but a noise. He has passed by the appointed time!' " (Jeremiah 46: 17)

And when his arm was broken, he was left with nothing but his head, so the fathers said about him that he is an intellectual power, who can only present us with wrong and unclean thoughts to tempt the old man in us. But at the same time, the Holy Spirit gives us greater power.

Note: All the prophecies said by the prophets in the Old Testament, can be applied to the nations' kings at the time, and they can be applied to Satan as well, who was behind the pagan worship with all its impurity and defiance of God.

(Verse 5): **The depths have covered them; They sank to the bottom like a stone.**

The depths: Lots of water. **They sank to the bottom like a stone:** The saint is like a light cloud, as he longs for the heavenly things (Isaiah 19:1 This is about the Virgin + Hebrews 12:1). As for the sinner is like lead, heavy and pulling down (Zechariah 5: 7,8). For the flesh lusts against the Spirit, and the Spirit against the flesh. Whoever responds to the Spirit becomes heavenly and belongs to above, while the fleshly person belongs to below and drowns. The sea refers to the world with its sins, and its waves indicate the world's turmoil. Whoever responds to the lusts of his flesh will drown in the waves of this world and perish. **like a stone:** That is, with no hope of getting out of the water. But note that baptism is

a descent into the water (death with Christ), but it is followed by rising from the water (resurrection with Christ). As for those who drowned like a stone, that is, death without resurrection.

(Verse 6): **"Your right hand, O Lord, has become glorious in power; Your right hand, O Lord, has dashed the enemy in pieces.**

Your right hand, O Lord: The right indicates strength and power. **glorious in power:** Glorious in power, and Christ is the power of God (1 Corinthians 1: 24). Therefore, the Son is the strong hand of God, i.e. the right hand of God (Isaiah 52: 10), who defeated the enemy with His cross.

(Verse 7): **And in the greatness of Your excellence You have overthrown those who rose against You; You sent forth Your wrath; It consumed them like stubble.**

(Verse 8): **And with the blast of Your nostrils The waters were gathered together; The floods stood upright like a heap; The depths congealed in the heart of the sea.**

blast of Your nostrils: It may refer to the winds that split the sea and then gathered it again to drown the Egyptians. Also, the blast of the nostrils refers to the divine wrath on his enemies. (2 Thessalonians 2: 8 + Ezekiel 38: 18). **The waters were gathered together:** i.e. stood like a dam on both sides. **The depths congealed:** The water stopped running and became a solid form.

(Verse 9): **The enemy said, 'I will pursue, I will overtake, I will divide the spoil; My desire shall be satisfied on them. I will draw my sword, My hand shall destroy them.'**

The enemy said: This was Pharaoh's imagination when he found the people in front of the sea, and he and his army from behind, that the people were in the grip of his hand and that he would devour the people. This is the conception of the devil about Christ, as he imagined that he was holding Him on the cross. His perception of the martyrs and those in distress is that he will plunder them because of their weakness. The work of Satan is continuous terrorism until he frightens us, perhaps someone will surrender and fall into his grip.

(Verse 10): **You blew with Your wind, The sea covered them; They sank like lead in the mighty waters.**

(Verse 11): **"Who is like You, O Lord, among the gods? Who is like You, glorious in holiness, Fearful in praises, doing wonders?"**

Who is like You: God has no similar in His ability and love and His nature. He is incomprehensible, invisible, and unchanging. **glorious in holiness:** The Lord is all-holy. God is holy, and so the angels praise Him (Isaiah 6: 3) + Revelation 4: 8). And holy in Greek is Agios, which means the heavenly high that is

above all. It is said that angels and saints are in heaven. As for God, He is in the heaven of the heavens. And all creatures glorify His holiness. **glorious:** Glory is the nature of God that we do not realize (Ephesians 1:17). This is our God high and glorious. **Fearful in praises:** That is, the creation praises Him in fear.

(Verse 12): **You stretched out Your right hand; The earth swallowed them.**

The earth swallowed them: Perhaps an earthquake occurred that opened the earth and swallowed up a number of them (Psalm 77: 18). This happened with Korah and his group, but what is probably meant here is the sea. The earth is an allegory that includes water and land. thus, it was said as a prophecy about the work of Christ against Satan. And the earth swallows everyone who places his hope in it and desires it without looking at the heavenly places. This is said about Satan that he is under the earth (Philippians 2: 10 + Revelation 5: 3 + Revelation 5: 13).

(Verses 13-18): **You in Your mercy have led forth The people whom You have redeemed; You have guided them in Your strength To Your holy habitation. 14 "The people will hear and be afraid; Sorrow will take hold of the inhabitants of Philistia. 15 Then the chiefs of Edom will be dismayed; The mighty men of Moab, Trembling will take hold of them; All the inhabitants of Canaan will melt away. 16 Fear and dread will fall on them; By the greatness of Your arm They will be as still as a stone, Till Your people pass over, O Lord, Till the people pass over Whom You have purchased. 17 You will bring them in and plant them In the mountain of Your inheritance, In the place, O Lord, which You have made For Your own dwelling, The sanctuary, O Lord, which Your hands have established. 18 "The Lord shall reign forever and ever."**

You in Your mercy have led forth The people whom You have redeemed; You have guided them: God deals with His people with His mercy, but with the enemies of His people, He is to them as a strong lion: He will be for His people a wall of fire " For I,' says the Lord, 'will be a wall of fire all around her, and I will be the glory in her midst.'" (Zechariah 2: 5). It is a prophecy about God's care for His people after their exodus from Egypt and until they reach the Promised Land, His holy dwelling, that is, where the Lord dwells among his people. And God is the one who led them by His mercy, not because they were worthy = **You have guided them in Your strength .. The people will hear and be afraid** (Revise Joshua 2: 9-11 + Numbers 21). This actually happened, but it is a prophecy about the fear of the kingdom of Satan from Christ's work. **Till the people pass over Whom You have purchased:** That is He purchased them, God purchased us with His amazing redemption. The repetition said by Moses of "until your people pass over", is a declaration that the purpose of the work is salvation and passage to eternity. And perhaps repeating it twice is to announce that God will accept the nations with the Jews (that is, the crossing of the two peoples). **plant them In the mountain of Your inheritance:** the temple was actually established on Mount Moriah. And God does not plant His people in evil and corrupt places, but rather on a mountain that is, in the heavenly places. And on a mountain means that it is on a firm, strong, high foundation. God wants us to live in the highest. And His saying is your inheritance because God acquired the people for His own sake.

The sanctuary, O Lord, which Your hands have established: This is like Wisdom has built her house (Proverbs 9: 1). Indeed, God led the people, and they crossed the sea until they reached the Promised Land, where Solomon built the Temple = **The sanctuary**. But the saying **which Your hands have established** refers to Christ's body [the temple of his body (John 2:21)]. This matter concerns the incarnation of Christ, for the Lord took for Himself a body, not from human seed, but from the Holy Spirit and from the womb of the Virgin. And the Lord is now leading His people by the Holy Spirit, to confirm us as members of Christ's body. The body of Christ is his church = **the mountain of Your inheritance** = We are His inheritance (Ephesians 1: 18).

The Lord shall reign forever: The Lord reigns over His church, the temple of His body forever. The opposite is Pharaoh, who perished in front of them.

Then the chiefs of Edom will be dismayed; The mighty men of Moab, Trembling will take hold of them; All the inhabitants of Canaan will melt away: This is a prophecy that actually happened. Everyone was terrified of these people whom God split the sea for them to cross.

(Verse 19): **For the horses of Pharaoh went with his chariots and his horsemen into the sea, and the Lord brought back the waters of the sea upon them. But the children of Israel went on dry land in the midst of the sea.**

But the children of Israel went on dry land: God's children can live amid the world with its tribulations and waves as if they were on dry land. Same as Peter walked on water.

(Verse 20): **Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances.**

We do not know about Miriam except this praise, as no other work is mentioned for her in the Bible. From the prophecy of Micah (Micah 6: 4), we understand that Miriam was one of the leaders. And it is a great work to lead God's people and teach them to praise.

the sister of Aaron: Moses was raised in the Pharaoh's palace, and Mary was called Aaron's sister throughout Moses' absence and fleeing to the wilderness, in addition to the fact that Aaron is the oldest, and Moses tends to deny himself. **with timbrels and with dances:** Dancing was used in praise, and David danced in front of the ark of the Lord. But that ceased because it turned to a vile use.

(Verse 21): **And Miriam answered them: "Sing to the Lord, For He has triumphed gloriously! The horse and its rider He has thrown into the sea!"**

This is the refrain to Moses' praise, which Miriam repeated with the people (verse 1).

(Verses 22-25): **So Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water. 23 Now when they came to Marah, they could not drink the waters of Marah, for they were bitter. Therefore the name of it was**

called Marah. 24 And the people complained against Moses, saying, "What shall we drink?" 25 So he cried out to the Lord, and the Lord showed him a tree. When he cast it into the waters, the waters were made sweet. There He made a statute and an ordinance for them, and there He tested them,

As soon as the people crossed the sea and rejoiced and praised, trials and pains began. They felt thirsty and complained against Moses when they found bitter water that could not quench them. And the Lord instructed Moses to cast a tree into the water, and it became sweet. This was the first lesson in the school of faith, but the people failed to understand the lesson that God can do everything. This was a test = **there He tested them**. God does not test His people to know if they will pass the test and succeed, or they will not pass it and fail, for God knows in advance the test result. God had shown His power to the people in many miracles, and now God is confirming to them that He is capable of everything (similar to the exercises given to a student to solve after explaining the theory, they act as a confirmation to the theory in the student's mind). The tree was a symbol of the cross, which transformed the bitterness of our lives into sweetness. Instead of what we carry from the old man's works, we enjoy the new nature that became ours in Christ Jesus.

And if the problems ahead of us become complicated, let us allow Christ to interfere in them, transforming what is for death into what is for life. If we live by the concept of the cross, we will not become internally bitter, but everything will be sweet in our lives. If we accept to bear the cross with Christ, we will not complain, and our pain will turn into sweetness and praise. This is the meaning of **There He made a statute and an ordinance for them, and there He tested them**. **statute:** means legislation. **ordinance:** means an order of life. **tested:** means allowed a test for him.

The meaning of this is for the Israelites in Sinai... You came out of Egypt while you were in a bad state of idolatry, grumbling and lack of faith.. The tests that I allow will be to purify you and enhance your faith, and this is what we called the Faith School in Sinai in the introduction to the Book. As for us, we understand that temptation is a sign of the cross that God allows us to carry to become His disciples. This is the law of the New Testament "And whoever does not bear his cross and come after Me cannot be My disciple." (Luke 14: 27). Does carrying the cross means only pain? No, but it is a spiritual joy in Christ, for the three saintly youth and with them, the fourth, who is like the son of the gods, were walking amid the fire of the furnace. And the youth were loose, but they did not come out, because they were in joy with the son of the gods (according to the king's expression) more than the joy of being outside the furnace. They didn't go out except when Nebuchadnezzar, the king, called them out. Note the teaching of Paul, the apostle, "For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake," (Philippians 1: 29). Also, " if indeed we suffer with Him, that we may also be glorified together" (Romans 8: 17). The pain and the cross are the tree that we allow to be cast into the bitter waters of our life so that our life will turn into true joy and glory. Therefore, the apostle Paul was not satisfied with the cross that God allowed him, which is the thorn in his flesh (2 Corinthians 12: 7), but rather says "But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified." (1 Corinthians 9: 27).

A Story: A very sick young woman said, "I am afraid of being healed, lest I be deprived of the Divine Presence."

Let us note that the first plague of Moses was to turn water into blood, the first miracles of the wilderness were to turn bitter water into sweet water, and the first miracles of Christ was to turn water into wine (a symbol of joy). Can there be joy amid this world with its pain?! This is the mystery of the

cross. Whoever accepts to carry the cross behind Christ, his life will turn into sweetness because he will accept within him the joy of the Resurrection. Every striving, oppression and pain will have the taste of Resurrection. It is the life of hope in the things to come, and whoever is preoccupied with eternal life, even sufferings, will have another taste.

(Verse 26): **and 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."**

If they listen to the voice of God, he turns for them the bitterness of life into sweetness and protects them from the diseases which struck the Egyptians due to their stubbornness. If they get sick, He will heal them. And God used the lesson of turning bitter water into sweet water to explain that he can transform bitter water in our lives, or any bitterness in our lives, into sweetness. He can protect them and us from the pain of the world, and if these pains befall them, He can heal them and us from them. But if they behave in disobedience, He will treat them as He treated the Egyptians.

For I am the Lord who heals you: Some understood from this verse that the Lord has to heal me from any disease when I ask. This is a wrong understanding. God's goal is complete healing of soul, body, and spirit. Physical illness may be a means and a tool that God uses for spiritual healing so that we will be saved.

(Verse 27): **Then they came to Elim, where there were twelve wells of water and seventy palm trees; so they camped there by the waters.**

Elim has many consolations, palm trees and much water. God allows us to cross from Marah to Elim, that is, during our struggle in our lives, we move from a period of pain to a period of consolation, in preparation for another period of suffering, and then other consolations, and so on, and in each stage, faith gradually grows.

Paul, the apostle, says, "But without faith it is impossible to please Him" (Hebrews 11: 6). And God is the teacher of the school of faith for his people. He wants to raise the faith of his children to the highest level so that they may have the most significant share of the heavenly glory. For God's children not to get tired of the many trials, God permits periods of consolation in the midst of them. Periods of comfort are a sample for the joys of heaven, just as Elim is a sample for Canaan the people are heading to. These palm trees and these springs of water are the sample of the land flowing with milk and honey. And if God allows some pain during the journey, this is not the end, but rather there are indeed joys that follow the pain.

There is Elim after every Marah. And after this life on earth with all its sufferings (Marah) ends, and its consolations (Elim), we move to the comfort of Paradise (Elim without Marah = this is what the Church calls repose, meaning physical, psychological and spiritual comfort) in preparation for entering into the glory of heaven (heavenly Canaan) with Jesus, as the people entered earthly Canaan with Joshua.

The 12 springs of water refer to the twelve disciples, and the seventy palm trees to the seventy apostles (the crossing was from the Old Testament to the New Testament), and they refer to the twelve tribes

and the seventy elders, meaning that God is committed and entrusted to each one of His people, providing for him, satisfying and comforting him.

Chapter 16

(Verses 1-3): **And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt. 2 Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness. 3 And the children of Israel said to them, "Oh, that we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger."**

Here the people of Israel complained about the lack of food to the point that they said, "**Oh, that we had died by the hand of the Lord in the land of Egypt**". That is, it was better for us if we had died with the Egyptians during the plagues that the Lord afflicted them with, for a quick death in their eyes is better than a slow death by starvation in the desert. And they remember Egypt's food = **when we sat by the pots of meat**. It was the custom of the Egyptians to feed the slaves to improve work and to help them work actively and vigorously, and this was historically proven from Egyptian antiquities. Let us note that they remembered eating a lot and forgot the whips of slavery. Thus, in the wars of Satan, he makes us remember the pleasure of sin and forget the pain of slavery and the bitterness that we used to live in during the periods of sin. One of Satan's wars is insatiability, and this is what he fought with here. Their stomachs became their gods that controlled them. However, hunger was not the reason for the grumbling, but their bad character was the reason. Even after God gave them Manna, they were filled. They still complained and said about Manna that it is bread and ridiculous food (Numbers 11: 4-6), and they craved meat. Let us remember that Moses, who fasted for 40 days, met God and received the written law from Him. As for the people, after they had eaten, filled, drank, and rested, they rose to play in front of the golden calf. That is why Christ taught us that Satan does not come out except by prayer and fasting, with which we can overcome the lust of the eye, the lust of the body, and the arrogance of life. The temptations that the enemy of goodness throws before us make many people return to Egypt with their hearts after tasting the life of freedom with Christ. They forget the blessings and graces of God, and the pleasure of sin makes them crave humiliation instead of freedom.

(Verse 4): **Then the Lord said to Moses, "Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not."**

I will rain bread from heaven for you: A sign of Christ descending from heaven, giving Himself as heavenly bread. **that I may test them:** God tested them on the subject of Manna by asking them not to gather more than they need, as He will give them every day. He also asked them not to pick up on Saturday. They failed both exams. Let us understand that the exam is a means of teaching and increasing faith.

(Verse 5): **And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily."**

(Verse 6): **Then Moses and Aaron said to all the children of Israel, "At evening you shall know that the Lord has brought you out of the land of Egypt."**

To understand that the test is to increase and confirm faith, let us see this verse. For God gives them Manna to **know that the Lord has brought you out of the land of Egypt**: The meaning is that God, who freed them from the land of Egypt with a strong hand, can prove to them His ability to satisfy them with a miraculous work. God is the same and does not change. **At evening you shall know**: He will give them meat in the evening.

(Verse 7): **And in the morning you shall see the glory of the Lord; for He hears your complaints against the Lord. But what are we, that you complain against us?"**

And in the morning you shall see the glory of the Lord: The simple meaning is that God will be glorified by giving them Manna in the morning, but if we go back to what the Apostle Paul said about Christ being the brightness of His glory (Hebrews 1: 3). No one has ever seen God, but Christ declared His glory, and we saw in Christ the work, power, and love of God, so we understand that the glory of the Lord that will appear in the Manna is a sign of Christ, the Manna and the bread coming down from heaven, which will show the glory of God. And note that he did not say about meat the glory of the Lord, but rather it was said about Manna. Manna is what symbolizes Christ, the living bread coming down from heaven (John 6: 49-51 + Revelation 2: 17).

(Verse 8): **Also Moses said, "This shall be seen when the Lord gives you meat to eat in the evening, and in the morning bread to the full; for the Lord hears your complaints which you make against Him. And what are we? Your complaints are not against us but against the Lord."**

The meat is quail (quail birds that migrate to Egypt and are hunted by the Egyptians after flying long distances). God feeds them now with a strong hand as He brought them out with a strong hand, for He gives them Manna in the morning and quails in the evening.

(Verses 9-12): **Then Moses spoke to Aaron, "Say to all the congregation of the children of Israel, 'Come near before the Lord, for He has heard your complaints.'" 10 Now it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud. 11 And the Lord spoke to Moses, saying, 12 "I have heard the complaints of the children of Israel. Speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I am the Lord your God.'"**

(Verse 13): **So it was that quail came up at evening and covered the camp, and in the morning the dew lay all around the camp.**

came up: That is, the birds flew over the camp and covered the ground.

(Verse 14): **And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground.**

the layer of dew: It is the dew that falls around the camp. And when this dew evaporates, Manna appeared under it as if it was frozen like ice, i.e., accumulating in large quantities. And if the Manna is a symbol of Christ, then the dew symbolizes the Holy Spirit, who brings us the knowledge of Christ, "He will take of what is Mine and declare it to you."

(Verse 15): **So when the children of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "This is the bread which the Lord has given you to eat.**

What is it: Has many interpretations.

1. In Hebrew it is MAN which means who and also means what, it means and to be understood as a question about the sensible and unsensible item, so the phrase implies an interrogation, i.e. what is this thing because they did not know what it is.

2. It is a declarative sentence meaning it is who or who is Him. In Semitic languages, as in Arabic, the word MAN means any grant, gift or award from God "from God upon us."

3. In Sinai, the Arabs knew a kind of MAN with almost the same characteristics, it gathers with dew on trees, has a honey taste and melts with the sun. There is a glue substance from trees with the same taste, which they prepare from cutting trees, and the Arabs call it Mann. Perhaps the people's saying **what is it** refer to this MAN, but let us note that natural Manna differs from the gift of God in what follows:

a. The natural Manna only appears for two months of the year, but the Manna that God gave was daily during the year and for 40 years.

b. The natural Manna during its existence appears every day, but the Manna that God gives did not appear on Saturday and doubles on Friday. Therefore, it is a miraculous work.

c. Natural Manna does not spoil, is not baked or cooked, contrary to the Manna that God gives.

d. If this Manna was the natural Manna, they would have eaten it for the previous months while they were in the wilderness after their exodus, and there was no need to complain.

e. Sinai as a whole produces half a ton annually of this Manna, so how can it feed these millions daily?

f. The heavenly Manna had a miraculous nature, so each one measured as he wanted, between more and less, and when he went home, he found it an omer.

g. The Manna that they gather spoils if they keep it to the next morning. As for the Manna that they kept in the ark of the covenant, it remained hundreds of years without spoiling.

(Verse 16): **This is the thing which the Lord has commanded: 'Let every man gather it according to each one's need, one omer for each person, according to the number of persons; let every man take for those who are in his tent.'**"

(Verses 17): **Then the children of Israel did so and gathered, some more, some less. 18 So when they measured it by omers, he who gathered much had nothing left over, and he who gathered little had no lack. Every man had gathered according to each one's need.**

They used to gather with their own hands, so some gathered more, and some gathered less. When they went to their homes, they found that the abundant did not gather more than the needs of the house. The lesser did not gather less than the needs of the house. The Apostle Paul saw this as a miracle that acts as evidence of the importance of generosity, giving and satisfying the needs of the needy for the sake of equality (2 Corinthians 8: 15).

How does Manna symbolize Christ?

1. The people ate the Manna after crossing the sea, for it is a new food other than the food of the land of slavery. As we entered into a new covenant with Christ, Christ Himself offered us true spiritual food that satisfies the soul and grants eternal life. Note in (Exodus 1: 29) that God will give them in the sixth-day **bread for two days**, And since the Manna symbolizes Christ, we understand that Christ is the secret of our life and our fulfillment here on earth during the seventh day and in eternity, that is, the eighth day, the day without end.
2. The descent of Manna began on Sunday, and this is evident from the Lord's saying to Moses, "**And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily.**" (verse 5). The day of preparation for the Sabbath, which is Friday, is the sixth day, and thus the first day of the descent of Manna is Sunday, and Christ, by his resurrection, gave us new life on Sunday. Sunday became a day when we enjoyed the communion of His body.
3. Manna descended from heaven, and Christ came down from heaven.
4. Everyone took as he needed. And Christ satisfies each one according to his need.
5. Whoever disobeys the commandment and keeps the Manna for the next day, it spoils. And whoever eats from the Body of Christ unworthily will fall ill but rather will expose himself to death (1 Corinthians 11: 27).
6. Was there a meaning for someone who gathers the Manna but does not eat it!! Of course, he will die of starvation. This is like someone who gathers information about Christ and gets to know him theoretically and does not live by the word.

7. The people did not know the Manna first, but they despised it and said that it was not like the fatty food of the Egyptians, but it was satisfying for each one according to his need, and its taste was sweet. Jews were confused at Jesus (1 Corinthians 2:8), then they despised him and said, He is the son of a carpenter.

8. The Manna descended around the camp (the tents), and Christ came to our dwellings and bodies. He became one of us.

9. Manna descended after the people complained, and Christ came after there was enmity between man and God.

10. Manna was described as fine as frost. And Christ's clothes became shining white as snow. A sign of His holiness.

11. The Manna tasted like wafers made with honey. And Christ His mouth is most sweet, Yes, he is altogether lovely (Song of Solomon 5: 16).

12. The people were picking up the Manna every morning, and our fellowship with Christ is renewed every day.

13. If they were late **when the sun became hot, it melted** = "And those who seek me diligently will find me." (Proverbs 8: 17). The people used to go early to find Manna, and we have to strive early every day to meet with Christ to be satisfied with Him. He is the first that we should care about; otherwise, we will not find Him. And the Manna was a gift from God, but they had to get up early and strive to gather it (this is what our church calls striving and grace).

14. The Manna was picked, ground and pounded to become edible, and the Lord Christ became man, suffered, was crucified, and died to become food and a secret of life for those who eat Him. (Revise John 6).

15. When the people despised the Manna, God had struck with a very great plague. And he who eats the body and blood of the Lord unworthily would receive judgment for himself (1 Corinthians 11: 27-33).

The Manna was called the Angels' food (Psalm 78:25) because it came from heaven, the dwelling place of angels. And the Manna is a symbol of Christ, and the angels are in constant fellowship with Him, and He is their satiation (see Revelation 2:17). While we are in heaven, Christ will be our satisfaction like the angels (Revelation 2:7), and the tree of life is Christ.

(Verses 19-21): **And Moses said, "Let no one leave any of it till morning." 20 Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them. 21 So they gathered it every morning, every man according to his need. And when the sun became hot, it melted.**

And when the sun became hot, it melted: This meant that whoever wants to be satiated had to be early enough to gather the Manna before it melts, and we have to stand before God early and go to church early and let God be the beginning of my day and my work, so I find Him, and He blesses my day and my life. He becomes my satiation. Note the saying of the book, " And those who seek me diligently will find me." (Proverbs 8: 17).

(Verse 22): **And so it was, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses.**

The rulers of the congregation came to Moses, perhaps because they noticed that the Manna doubled on Friday. Or when they went home, they found what they gathered was double what they gathered every day.

(Verse 23): **Then he said to them, "This is what the Lord has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to the Lord. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.'"**

Here is the first time we hear about the **Sabbath** as it was called the seventh day. The word Sabbath means rest. It is wonderful that we do not hear about the law of the Sabbath except here, until after the Lord redeemed his people and gave them Manna as food, and it became a real rest for them.

(Verses 24-30): **So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it. 25 Then Moses said, "Eat that today, for today is a Sabbath to the Lord; today you will not find it in the field. 26 Six days you shall gather it, but on the seventh day, the Sabbath, there will be none." 27 Now it happened that some of the people went out on the seventh day to gather, but they found none. 28 And the Lord said to Moses, "How long do you refuse to keep My commandments and My laws? 29 See! For the Lord has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day." 30 So the people rested on the seventh day.**

(Verse 29): **See! For the Lord has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day.**

If we understand that the Manna symbolizes Christ, the bread of life (John 6:35), bread gives life and fullness. Therefore, the meaning is that Christ is our life and our fulfillment here in our life on earth on the seventh day, and in eternity, on the eighth day, i.e. forever. [The seventh day began with the fall of Adam and ends with the second coming of Christ. And in the middle of the seventh day, Christ was incarnated to offer us redemption with His cross for our comfort, fulfillment, and eternal life. It is His comfort as well, as God rests when He gives His beloved man comfort and joy (Isaiah 65: 17-19)]. The rest that we get here on earth is a deposit of true eternal rest and joy in heaven, where the final and inseparable union with Christ.

(Verse 31): **And the house of Israel called its name Manna. And it was like white coriander seed, and the taste of it was like wafers made with honey.**

They called it Manna because of their questioning, "Who is he?" (MAN in Hebrew means who or what) The Manna was eaten as is, or cooked, or ground and baked. Each type had a taste. Therefore, it was said that its taste was like wafers with honey, and it was said that it tasted like pastry with honey.

(Verse 32): **Then Moses said, "This is the thing which the Lord has commanded: 'Fill an omer with it, to be kept for your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.'"**

omer: 2.29 Litre

(Verse 33): **And Moses said to Aaron, "Take a pot and put an omer of manna in it, and lay it up before the Lord, to be kept for your generations."**

The Manna pot was a golden vessel with a lid in which Manna was placed. And it was placed in front of the ark of the covenant, then later was placed inside it with the two tablets of the covenant and Aaron's rod that budded (Hebrews 9:4). This was a memorial of God's work with them. A symbol of the coming of Christ. This pot refers to the Virgin who carried Christ in her womb.

(Verse 34): **As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.**

(Verse 35): **And the children of Israel ate Manna forty years, until they came to an inhabited land; they ate Manna until they came to the border of the land of Canaan.**

Moses wrote this even though the Manna kept falling until the days of Joshua. However, in the days of Moses, after the two tribes of Gad and Reuben and the half-tribe of Manasseh took the land east of the Jordan, the Manna was cut off from the tribes of Gad and Reuben and the half-tribe of Manasseh, as they got their land and they had crops of wheat, etc. (Joshua 5: 10-12). Then he was cut off from the rest of the tribes after they entered the Promised Land.

Contemplation: Whoever gathers on Friday gathers twice as much in preparation for Saturday, the day of rest. Now, we must gather twice as much in preparation for our eternal resting day in this life on earth. We have to acquire Christ, the true Manna within us, so that we may become a pot before God before the Sabbath comes upon us. And if it comes, we will have rest when Christ is in us.

(Verse 36): **Now an omer is one-tenth of an ephah.**

Chapter 17

(Verse 1): **Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the Lord, and camped in Rephidim; but there was no water for the people to drink.**

Rephidim: It means comforts or spacious. **according to the commandment:** That is, by order and arrangement, they were divided into stages, and perhaps it meant according to their stations in which they stopped (see Numbers 12: 33). From the book of Numbers, we understand that before Rephidim, they stopped in Dophkah and then Alush because the road to Rephidim is long and cannot be travelled in one time. **but there was no water:** Another test in the school of faith.

(Verse 2): **Therefore the people contended with Moses, and said, "Give us water, that we may drink." So Moses said to them, "Why do you contend with me? Why do you tempt the Lord?"**

This grumbling proves that their understanding or belief is still weak, and they still need more tests and trials to confirm their faith.

(Verse 3): **And the people thirsted there for water, and the people complained against Moses, and said, "Why is it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?"**

(Verse 4): **So Moses cried out to the Lord, saying, "What shall I do with this people? They are almost ready to stone me!"**

This time Moses cried with his tongue, not only with his heart. This is a lesson for each of us. When we meet adversities and hardships during our journey in the wilderness of this world, let us cry out from our hearts to God.

(Verses 5-6): **And the Lord said to Moses, "Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go. 6 Behold, I will stand before you there on the Rock in Horeb; and you shall strike the Rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.**

The Rock refers to Christ (1 Corinthians 10:4), as the Apostle Paul said. Hitting the Rock refers to the sufferings in which Christ passed, and the water that erupted from the Rock is a symbol of the Holy Spirit. The apostle adds that the Rock followed them, so did this Rock keep following them for 40 years? Certainly, this is unreasonable, but wherever they went, God would guide them to a huge rock that Moses would hit to get the water out of it. And the meaning that the Rock followed them, is that there is

a rock everywhere that overflows with water, and the people were under the protection of Christ = **that spiritual Rock that followed them**. And we would not have obtained the Holy Spirit unless Christ was struck, that is, crucified, bearing the price of our sins on the cross. Jesus was crucified once, so the Rock had to be hit only once. We note that the book only mentions hitting the Rock once to understand this fact. At the end of the journey, God asked Moses to speak to the Rock, and the water would come out, symbolizing that Christ was crucified once and then sent the Holy Spirit to the church. Now whoever wants, let him ask, "how much more will your heavenly Father give the Holy Spirit to those who ask Him!" (Luke 11: 13). Christ was stabbed in His side on the cross, and blood and water came out as redemption and purification for all who believe in Him. The blood is for sanctification, and the water is a sign of the Holy Spirit working in baptism. This is why God became angry when Moses hit the Rock at the end of the journey. Because all Israel participated in the crucifixion of Christ, and Christ was crucified before the people, Moses took with him from the elders of Israel. And note that God did not send rain from heaven lest the people would think of it as ordinary rain. This water was not ordinary, but the Apostle Paul called it a spiritual drink, symbolizing the Holy Spirit (Revise John 7: 37-40). **Behold, I will stand before you**: Perhaps the pillar of cloud stood at the Rock that Moses would hit, and God guided Moses to a specific rock so that its size would be sufficient for all the people to stand there to drink. The phrase may mean that God will be there in His power as omnipotent to perform the miracle.

And note that the people enjoyed this spiritual drink after [1] slaughtering the Passover lamb (redemption by the blood of Christ), [2] crossing the sea (baptism), [3] striking and drowning Pharaoh's army (defeating Satan) [4] passing through Elim (accepting the preaching and teaching of the 12 disciples and the 70 apostles).

(Verse 7): **So he called the name of the place Massah and Meribah, because of the contention of the children of Israel, and because they tempted the Lord, saying, "Is the Lord among us or not?"**

Massah: Quarrel. **Meribah**: Trial

(Verse 8): **Now Amalek came and fought with Israel in Rephidim.**

This is the first time that the Israelites enter into an open war with other people. In their war with Pharaoh, Moses said to them, "Stand still, and see the salvation of the Lord.. The Lord will fight for you, and you shall hold your peace." But now, after crossing the sea and eating Manna and drinking water from the Rock, they are committed to fighting, not By their human power, but through God's work in them. This war symbolizes the spiritual wars between the kingdom of God and the kingdom of Satan, and God allows us to go through wars with Satan to test the power of God that is with us and that supports us, so that we may grow in faith. And this war with the Amalekites is another lesson in the school of faith. And the Amalekites are the descendants of the Amalek, the son of Eliphaz, the son of Esau, and they lived in southern Palestine. They attacked the people's rear in wickedness, while the Israelites were exhausted (Deuteronomy 25: 17,18). Perhaps the war of the Amalekites was a discipline for their grumbling over water, or more precisely, it became clear through their grumbling that they still needed more lessons to confirm their faith. And here was a new lesson, before, the Lord fought for them, and now the Lord fights with them and overcomes them.

Both Pharaoh and Amalek represent the wars of Satan. We have noticed that the Bible did not mention that Pharaoh drowned in the Red Sea but only broke his power. Thus, the devil's power was broken with the cross, but he is still fighting God's people. Pharaoh represents Satan, who takes advantage of the world's pleasures to prevent us from being enslaved. Amalek represents the war of the flesh in us (the old man who is in us (Romans 6:12)) after we became God's people, so Amalek is the son of Edom who sold his birthright for lentils. Let us note that the flesh lusts against the spirit, and the spirit against the body. We are in a constant war. Rather, when we take new gifts from the Spirit, the demons get angry and fight against us.

Why does God allow Satan to tempt us?

We note that after the Holy Spirit descended upon Christ on the day of baptism, He was directly tempted by the devil. Here we find that the people were exposed to the Amalekites war after they drank the spiritual drink. And this is what always happens, with every blessing we receive, Satan rages and fights against us. *But we are not alone in this war, for Christ in us is the one who fights, *He is the knight sitting on a white horse, "and he went out conquering and to conquer." (Revelation 6:2). * We also see in (verse 9) that Joshua is leading the war, a symbol of Jesus leading our war against the devil. *Also, the grace of the Holy Spirit in us sustains us, which is referred to by Moses' praying during the war (verse 11). Moses' prayer refers to the intercession of Christ's blood in us, for Moses was praying with his hands raised in the shape of a cross, and with the intercession of Christ's blood, God sent the Holy Spirit, who supports us with His grace. Without the work of the Holy Spirit in us, and the work of grace (the power that the Holy Spirit gives us), we cannot defeat Satan. Rather, when we overcome, or say when we surrender our lives to Christ, and Christ overcomes in us, we are filled with the Spirit.

This is what happened with Christ, who "returned in the power of the Spirit" after defeating Satan in the temptations on the Mountain (Luke 4: 14). Therefore, God allows us to have spiritual experiences, that is, to be tempted by Satan. And the Lord Jesus leads us in these confrontations, so our faith grows, and we are filled with the power of the Spirit.

(Verse 9): **And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand."**

And Moses said to Joshua: This is the first time that the Bible mentions the name of Joshua, and he is from the tribe of Ephraim. His name was Hosea, which means my salvation. Moses changed it to Joshua, which means the Lord, my salvation (Numbers 13:8). He is the one who led the people after the death of Moses. Joshua symbolizes Christ Jesus. Joshua = YHWH Shaa = The Lord is my salvation. And the change of name was certainly by God's command to fulfill the symbol, for it is Joshua who will bring the people into the promised land, just as Christ Jesus will bring us into the heavenly Canaan, that is, to the glories of heaven. [Jesus is the Greek pronunciation of the Hebrew name Joshua and so on in Arabic].

Joshua was fighting while Moses was standing at the top of the mountain praying, he as holding the rod of God in his hand = the rod of God refers to the power of God. This indicates the power of Christ's intercession through his redemption. Here we see Moses standing with his hands outstretched in the form of a cross. Christ's mediation was with the blood of His cross. Christ, by His death, reconciled us to the Father (Romans 5:10). After the reconciliation, the Father sent the Holy Spirit to dwell in the Church

and in us. About the redemptive intercession of Christ, Jesus said, "And I will pray the Father, and He will give you another Helper, that He may abide with you forever— the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. (John 14: 16-17). Moses standing in this way is a symbol of the victory of the cross. And note that the people grumbled against Moses, and now they see that Moses' raised arm saved them, not their swords. Both Moses and Joshua represented two different faces of Christ's work. Moses represents Christ in his intercession now before the Father (Moses on the hill), and Joshua represents him as he fights with his people and in his people, "he went out conquering and to conquer." (Revelation 6: 2), Christ, without him we can do nothing.

(Verse 10): **So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill.**

Jewish traditions say that Hur is the husband of Miriam, and he is the grandfather of Bezalel, and he is from the tribe of Judah (Revise Exodus 31: 2 + 1 Chronicles 2: 3-20). Thus, Moses and Aaron, the high priest, and Hur, from the tribe of Judah, the King, will meet on the hill. Christ, who intercedes for us, is the King of kings and our greatest High Priest. **went up:** refers to the intercession of Christ in heaven.

(Verse 11): **And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.**

(Verse 12): **But Moses' hands became heavy; so they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun.**

Aaron and Hur supported the arms of Moses, so everyone had his work and his role, no matter how small, and just as Moses kept raising his arms until sunset, so Christ remained on the cross until sunset. Moses's raised arm refers to prayer being a strong weapon against Satan " Resist the devil and he will flee from you." (James 4: 7), and compare with (Psalm 141: 2) " Let my prayer be set before You as incense"

(Verse 13): **So Joshua defeated Amalek and his people with the edge of the sword.**

(Verse 14): **Then the Lord said to Moses, "Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven."**

in the book: Seems like Moses started writing the Torah at this time.

Write this for a memorial: Hopefully, we could write and record all the events that God has done in our lives in which He saved us after we were perishing. From the blessings and gifts in which we saw His love

and care. And we place it before our eyes amid any distress that comes upon us, so that our hope is strengthened, and we say: "As it was and shall be."

Note that Pharaoh symbolically represented Satan in Egypt in his war against God's people. And we said that God broke the power of Satan when he drowned Pharaoh's army. God said about breaking the power of Satan, " Son of man, I have broken the arm of Pharaoh king of Egypt; and see, it has not been bandaged for healing, nor a splint put on to bind it, to make it strong enough to hold a sword. Therefore thus says the Lord God: 'Surely I am against Pharaoh king of Egypt, and will break his arms, both the strong one and the one that was broken; and I will make the sword fall out of his hand.'" (Ezekiel 30: 21-22). But Pharaoh himself did not drown out a sign because Satan is still present, which appeared in the Amalekites' person. And when the war of the Amalekites ends, another enemy will appear, and so on (Assyria/Babylon/Persia...). Satan does not cease war against God's people. This indicates that Christ, with His cross, broke the power of Satan, so he became a defeated and powerless enemy, leaving him nothing but his head. He can only offer us thoughts, and we are free to accept or reject them, so the fathers said about him that he is intellectual power. And this will continue, and Satan will continue to fight the children of God until the end of days in the person of any enemy of God's people. But God's saying **I will utterly blot out the remembrance of Amalek from under heaven** refers to Satan's eternal punishment and eternal destruction at the second coming of the Lord of glory Jesus, and this enemy will be cast into the lake of fire and brimstone " The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever." (Revelation 20: 10). This lake was prepared for Satan and his followers, as the Lord said, "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:" (Matthew 25: 41). This threat of punishment against the Amalekites is partly against the Amalekites, but it is a clear threat against Satan.

(Verse 15): **And Moses built an altar and called its name, The-Lord-Is-My-Banner;**

The Lord is my flag or my banner. The Lord is their true banner. In His cause, they strive, and in His power, they conquer. He is our banner; we raise it above our heads, look at it, be proud of it, acknowledge it, and follow its commands. Therefore, YHWH is the one who fought for Israel, and they were under His watch.

(Verse 16): **for he said, "Because the Lord has sworn: the Lord will have war with Amalek from generation to generation."**

the Lord has sworn: That is, the war of the Amalekites against God's people was as if it were against the throne of the Lord. Therefore, the Lord will fight them from generation to generation, as long as the nation of the Amalekites stands, or the nation of Judah stands, and this has been accomplished. Gideon fought them, then Saul the king, and then David broke them. This verse = " for he who touches you touches the apple of His eye." (Zechariah 2: 8). This is what God said to Saul of Tarsus when he saw him on his way to Damascus " Saul, Saul, why are you persecuting Me?" (Acts 9: 4).

Chapter 18

(Verse 1): **And Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people—that the Lord had brought Israel out of Egypt.**

It is not likely that Jethro was an idolater, or else Moses would not have been associated with him. Rather, it shows through the events that Jethro was a lover of the Lord and a believer in Him, and he probably belonged to the era of the patriarchs, as he is a descendant of Abraham. He was a priest who offered sacrifices to God, and from his descendants came the Rechabites and the Kenites (1 Chronicles 2: 55 + Jeremiah 35 + 1 Samuel 15: 6). The people included them because of their love for Jethro. Jethro has another name, Reuel, and the presence of God's name (El) is evident in it. This proves that his father has a relationship with Abraham, so he gave his son a name that attributes him to God. Jethro was steadfast in Abraham's faith.

heard of: There is a strong possibility that he heard from his daughter Zipporah when she visited him if Zipporah had gone with Moses to Egypt. And after crossing, she went to tell her father how much the Lord had done with them. But it the more likely is that Zipporah, Moses' wife, returned to her father after her son's circumcision, as Moses preferred to be free in his movement. When Jethro learned of the presence of Moses and the people in Sinai, he took Moses' wife and two sons and went to meet Moses.

(Verses 2-3): **Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back, 3 with her two sons, of whom the name of one was Gershom (for he said, "I have been a stranger in a foreign land")**

Gershom = Stranger, and Eliezer = God is help (probably the one who was circumcised in the wilderness).

after he had sent her back: This phrase confirms the idea that Moses dismissed his wife and two sons, so they returned to Jethro, his father-in-law, after the incident of circumcision of his son (Exodus 4: 24-26), so that Moses could devote himself to the great mission that God assigned him to do in exiting the people from Egypt. Now that Jethro has received the news of Moses' settlement with the people in Sinai, he came with Moses' wife and children.

Note: We notice that Moses did not mention anything about his children in writing his five books. He was presenting God's work in the salvation of His people and His commandments to His people in what he wrote and did not care to record anything about his family. The same approach is found in the Gospels, in which the Evangelists were focused on presenting the work of Christ's salvation, and we did not hear anything about Christ's personal life.

(Verses 4-6): **and the name of the other was Eliezer (for he said, "The God of my father was my help, and delivered me from the sword of Pharaoh"); 5 and Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at the mountain of God. 6 Now he had said to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."**

I, your father-in-law Jethro, am coming to you: When Jethro approached the tents of the Israelites, he sent a messenger to Moses, telling him of his coming. So Moses went to him.

(Verse 7): **So Moses went out to meet his father-in-law, bowed down, and kissed him. And they asked each other about their well-being, and they went into the tent.**

We see the greatness of Moses' humility in that he bowed down to his father-in-law, even after God gave him all this glory.

(Verses 8-12): **And Moses told his father-in-law all that the Lord had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them on the way, and how the Lord had delivered them. 9 Then Jethro rejoiced for all the good which the Lord had done for Israel, whom He had delivered out of the hand of the Egyptians. 10 And Jethro said, "Blessed be the Lord, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, and who has delivered the people from under the hand of the Egyptians. 11 Now I know that the Lord is greater than all the gods; for in the very thing in which they behaved proudly, He was above them." 12 Then Jethro, Moses' father-in-law, took a burnt offering and other sacrifices to offer to God. And Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before God.**

This meeting was distinguished by being in the Lord, not deviating from the glorification of His name. Here, we see Jethro's love for the Lord, as he offered him a sacrifice as a priest. And eating from the sacrifice is considered worship of God and common love between them. And probably everyone ate from the manna. And who ate? Moses, his wife, and his two sons (representing the Jews) and Jethro (representing the nations) - this is the United Church. Everyone ate from the manna and the sacrifice, as Christ is for everyone. And note his saying they ate before God, the saints when they do anything feel that they are doing it before God, but the sinner flees from God (Adam and Cain).

(Verses 13-27): **And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. 14 So when Moses' father-in-law saw all that he did for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?" 15 And Moses said to his father-in-law, "Because the people come to me to inquire of God. 16 When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws." 17 So Moses' father-in-law said to him, "The thing that you do is not good. 18 Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself. 19 Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God. 20 And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do. 21 Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 22 And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be**

easier for you, for they will bear the burden with you. 23 If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace." 24 So Moses heeded the voice of his father-in-law and did all that he had said. 25 And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 26 So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves. 27 Then Moses let his father-in-law depart, and he went his way to his own land.

Jethro saw Moses bearing all the responsibility alone, so he asked him why he judges the people alone, and Moses' justification [1] was that the people wanted this; they wanted Moses personally to rule for them. [2] Moses uses the opportunity of judgment to explain the law to the people and preach to them with the word of God (verses 15, 16). But Jethro was not convinced of this and advised him to appoint assistants. Moses did not object and say, How do you advise me while I receive my orders from God and I have made these huge achievements, how do you advise me when I speak with God and you do not understand this, but in the utmost humility, Moses responded to his father in law. In verse (23) **all this people will also go to their place in peace** = It may mean that after the settlement of disputes, everyone goes to his home in peace, as his problem was solved because the presence of one judge hinders the judiciary, disputes continue for a longer time, and issues increase. The phrase may mean that the time of the wilderness will pass in peace, and you will reach Canaan in peace without problems, where they will not trouble you as they do you now.

Chapter 19

It was impossible for people exiting from the land of bondage, who walked in the way of the wilderness, to reach the Promised Land and settle in Jerusalem without receiving the divine Law or commandment. (Psalm 119: 19). And let's say that God wanted to pour out His blessings on His people, but there are conditions for this to happen, and these conditions are that they abide by the commandment and the Law. What are the commandment and the Law? It is the word of God, and Christ is the word of God, so how do we understand this? The commandment carries within it the Lord Christ; whoever enters into its depths and lives in it with the Spirit meets the Divine Word Himself (Matthew 7:24-27). Therefore, Psalm (119) spoke of the divine Law as a support for the psalmist in his sojourn, for it is the secret of his joy amid the sufferings in the wilderness (verses 16, 47, 103), and the secret of his praise (54), and the secret of his inner riches (72), and a guide for the soul (11, 61, 92), and the secret of his life (25) and the mystery of enlightenment (105, 135).

And we see in this chapter that God appears to the people to give the Law to Moses. Then we find the commandments in chapters (20, 21, 22, 23). Then we find the details of the tabernacle, which indicates the presence of YHWH among the people so that the people could enter the Promised Land.

Since the commandments preceded the discussion of the tabernacle, this means that there is a condition for the presence of YHWH among the people, which is to abide by the commandments. This symbolizes that the condition for our entry into Heavenly Canaan is the presence of Christ among us. If we abide by the commandments, Christ will dwell in our midst and lead us to Heavenly Canaan

(Verses 1-2): **In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. 2 For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain.**

they came to the Wilderness of Sinai: The people settled here from the third month of the Exodus until the twentieth of the second month of the second year of the Exodus (Numbers 10: 11), that is, nearly a full year in which important events occurred, including the rest of the Exodus, the Book of Leviticus, and the first ten chapters of the Book of Numbers. In the wilderness of Sinai, they received the commandments and set up the tabernacle. And the fact that he specified that the beginning of receiving the Law is the third month, and the number (3) is the number of the resurrection indicates that the commandment is the secret of our resurrection in the divine glories.

(Verse 3): **And Moses went up to God, and the Lord called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel:**

Thus you shall say to the house of Jacob, and tell the children of Israel: The house of Jacob refers to the Jews. As for the children of Israel, it refers to the church. Israel is Jacob's name after he took a blessing from God, but his name is a gift and a blessing from God, and he got it after a struggle with the angel of

the Lord. These commandments are given to both peoples, the Jews and the Church at present, the body of Christ.

(Verse 4): **'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself.**

how I bore you on eagles' wings and brought you to Myself: The eagle flies high and carries its youngsters on its wings to protect them from any danger. It flies quickly and then descends, leaving them to learn to fly, and when they are tired, they settle on it. This is what God did with His people. He took his people high (to the heavenly places), and he carried us and carried His people and saved them from any danger and flew them quickly (he took them out of Egypt quickly), and he taught them to fly (taught them striving and war), but He is their comfort. God surrounded them with amazing care and showed them His miracles. He split the sea for them, He brought them water from the rock, and He was in their midst, with His Spirit leading them in the form of a cloud and a pillar of fire. They were in heavenly places. And now, in the wilderness, God was training them to believe. For them, the wilderness was the school of faith.

brought you to Myself: To test the insides of his love and recognize his fatherhood.

Notice that the eagle's chicks when their father left them, they were afraid and thought that the father had abandoned them, and this is what the people of Israel felt when they fell into temptation, but God was training them to grow their faith. But same as the eye of the father eagle is always upon his children, so God's eyes are always upon His sons. And note that this is always the devil's war against us at the time of trial, as he whispers in our ears [that God has forsaken you].

(Verses 5-6): **Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. 6 And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel."**

This is the goal of the Law **then you shall be a special treasure to Me above all people. And you shall be to Me a kingdom of priests and a holy nation.**

Although **all the earth is Mine**, but He wants us to be His, He is the God of all the earth, but YHWH is the Lord of His own, we have the spirit of sonship, He loves us, and He is everything to us, and we love Him and submit to Him. And we shall be a holy nation bearing His nature as holy. He is the God of all the earth and cares for all, but His people are the firstborn son (the Church has spiritually replaced them).

(Verse 7): **So Moses came and called for the elders of the people, and [b]laid before them all these words which the Lord commanded him.**

(Verse 8): **Then all the people answered together and said, "All that the Lord has spoken we will do." So Moses brought back the words of the people to the Lord.**

God does not commit us to a covenant unless we first declare our acceptance of it. Unfortunately, the Israelites accepted the covenant verbally and did not implement it in practice. They broke the commandment and broke the covenant. And it would have been better for them to say, "May the Lord help us, that we may do it," rather than saying "**All that the Lord has spoken we will do.**" And God's people remained unable to abide by the commandment until the coming of Christ the Savior, who alone could fulfill the will of the Lord and His commandment in perfection, and in Him we too would be made perfect, not breaking the law. **So Moses brought back the words of the people to the Lord:** Not because the Lord did not know, but for Moses to receive more directions.

(Verse 9): **And the Lord said to Moses, "Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever." So Moses told the words of the people to the Lord.**

Behold, I come to you in the thick cloud: Compare with (verse 16) this has already happened. Two things surround the Lord: clouds and mist (darkness). For the glory of the Lord does not appear except accompanied by clouds and mists to obscure from the people God's light and glory, which the people would not tolerate in their condition. So they would not perish as the Lord told Moses, "for no man shall see Me, and live" (Exodus 33: 20). We cannot look at the sunlight without a screen covering our eyes.

The clouds accompany the appearance of God's glory, so it announces the glory of God (Exodus 40: 34 + Numbers 11: 25 + 1 Kings 8:10 + Ezekiel 1: 24 + Isaiah 19:1 + Matthew 17:5 + Matthew 24:30 + 1 Thessalonians 4:17).

And the clouds also refer to the saints of God (Isaiah 19:1 + Hebrew 12:1), who with their heavenly longings and life, rose above the earthly and glorified God in their lives (therefore they resemble the clouds) and in (Isaiah 19:1) the swift cloud that brought the Lord to Egypt is the Virgin Mary.

As for the darkness of the clouds, meaning the fog, because mysteries are surrounding God, the people are not able to recognize the mysteries of God, as Isaiah said, "Truly You are God, who hide Yourself, O God of Israel, the Savior!" (Isaiah 45: 15). Only Moses could understand. Therefore, the Bible says, "He made darkness canopies around Him, Dark waters and thick clouds of the skies." (2 Samuel 22: 12). But the more pure the heart is, the more a person can see God (Matthew 5:8). Therefore, Moses was able to see and perceive much more than the people.

Why did God talk to Moses in front of the people? **and believe you forever**, in addition to:

1. They will know that Moses does not speak of his own, but that God speaks to him, and He is the one who gave him the law.
2. If God gave the law, they would be afraid to break its commandments.
3. They will listen to Moses' words and respect him, which has happened to this day.

4. They will know that no one can approach God the fearful except through a mediator. In the Old Testament, the mediator was Moses, and in the New Testament, the mediator is Christ (Hebrews 12: 18-24).

(Verses 10-11): **Then the Lord said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes. 11 And let them be ready for the third day. For on the third day the Lord will come down upon Mount Sinai in the sight of all the people.**

consecrate them today and tomorrow .. For on the third day, the Lord will come down upon Mount Sinai in the sight of all the people: Once again, we see that God will appear to them on the third day, meaning that no one would have benefited from the commandment if he did not recognize the possibility of its implementation through the risen Christ and the Grantor of a new nature capable of carrying out the divine commandment, and the number 3 also refers to the resurrection from the death of sin, there is no meeting with God Except through repentance, which is a resurrection from the death of sin " or your brother was dead and is alive again" (Luke 15: 32). **the Lord will come down:** That is, His glory is manifested before the people, and the repetition of Number (3) refers to the continuous assurances of accepting the power of the resurrection in us.

The bodily consecration here refers to the spiritual consecration. **let them wash their clothes:** These are external and internal preparations to meet the Lord. External by washing clothes and internal by isolating any evil from within them. Through virtue, man enters into God, but through vice, he leaves the presence of God, as happened with Cain. Washing clothes refers to baptism and repentance, which is a second baptism.

(Verse 12): **You shall set bounds for the people all around, saying, 'Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death.**

They could not bear the shining face of Moses, so they would certainly not bear the glory of God without a mist that would protect them and preserve their lives. Because man was still under divine wrath, and because the man was still in his sins, where the blood of Christ did not purify him, they were prevented from approaching, but rather they were killing those who approached. In the New Testament, Christ came and ate and drank with sinners and sat in their midst.

In the Old Testament, there were sounds of thunder and lightning so that the people trembled, and even Moses said, "I am exceedingly afraid and trembling" (Hebrews 12: 21), but in the New Testament, Christ came and sat with sinners on the mountain. In the Old Testament, even if the Lord descended and appeared to the people, as the people were rejected if they approached, they would be killed, but in the New Testament, we are accepted in the Beloved Christ (Ephesians 1:5-7).

Why did Moses tremble? Revise the interpretation in (Exodus 20: 18-21)

(Verse 13): **Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live.' When the trumpet sounds long, they shall come near the mountain."**

God is holy and does not tolerate sin. We see how terrifying sin is here, as it separates us from God, which means death. And we know the power of the intercession of the blood of Christ, who reconciled us to the Father so that we have eternal life.

If someone touches a mountain, he will be shot with an arrow or stoned so that **Not a hand shall touch him**. By touching the mountain, he became sanctified, so it is forbidden for anyone to contact him. And his saying **whether man or beast, he shall not live** = the beast refers to the lustful man, and the human being refers to the rational person who wants to know God with his mind and subject him to human reasoning, neither of which will be able to approach God.

A person whose senses are preoccupied with material matters such as sight and hearing, and thus his thought is occupied with them (human), or he is preoccupied with his senses in lustful matters (beast) will not be able to rise on the mountain of knowledge to see God. Therefore, the Apostle Paul asks us to bringing every thought into captivity to the obedience of Christ (2 Corinthians 10: 5). And certainly his saying, every thought includes emotions and thoughts, so that we can ascend the mountain of knowledge of God with Moses. **When the trumpet sounds long, they shall come near the mountain:** Not everyone was allowed to climb the mountain, but certain people were allowed (Exodus 24: 1, 2, 9, 10). Why did he use the sound of the trumpet? The sound of the trumpet evokes alertness and dread in man more than any other sound or instrument (1 Thessalonians 4: 16 + Revelation 8). This method was used when they were still children, and the trumpet was a warning sound (and the prophecies of the prophets were like the trumpet of Hosea 8:1). So the meaning is that whoever responds to God's warnings will go up on the mountain.

(Verse 14): **So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes.**

(Verse 15): **And he said to the people, "Be ready for the third day; do not come near your wives."**

do not come near your wives: Not because marital relations carry impurity, but rather because all energies, emotions and thoughts are devoted to waiting for the meeting with the Lord. In this, Christ says, He who loves father or mother more than Me is not worthy of Me. For this reason, the Church has advised her children to abstain from the marital relationships on the night before they partake of the Eucharist.

(Verse 16): **Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled.**

Compare with the New Testament, as Christ spoke in a quiet and meek voice to attract everyone to Him. In the Old Testament, the Law was presented to the wicked to frighten them, so that they were afraid to violate it. In the New Testament, He speaks to us as mature children who want us as friends and loved ones. In the Old Testament, he treated them as slaves, but in the New Testament, as sons. In the Old Testament, it was impossible to have a fellowship between God's fire and sinners, but with the incarnation of Christ, this fellowship became for everyone who humbles himself and repents.

(Verse 17): **And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain.**

(Verse 18): **Now Mount Sinai was completely in smoke, because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.**

the Lord descended upon it in fire: For our God is a consuming fire (Psalm 79: 5 + Psalm 104: 4 + Hebrews 12: 29)

(Verse 19): **And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice.**

(Verse 20-25): **Then the Lord came down upon Mount Sinai, on the top of the mountain. And the Lord called Moses to the top of the mountain, and Moses went up. 21 And the Lord said to Moses, "Go down and warn the people, lest they break through to gaze at the Lord, and many of them perish. 22 Also let the priests who come near the Lord consecrate themselves, lest the Lord break out against them." 23 But Moses said to the Lord, "The people cannot come up to Mount Sinai; for You warned us, saying, 'Set bounds around the mountain and consecrate it.'" 24 Then the Lord said to him, "Away! Get down and then come up, you and Aaron with you. But do not let the priests and the people break through to come up to the Lord, lest He break out against them." 25 So Moses went down to the people and spoke to them.**

God, in His love, calls Moses so that he would not be afraid to go up and then asks him to go down again to warn the people, for God feared that His people would come close because of their curiosity and enter into the feared divine sanctuaries. Only Moses and Aaron ascended after that. Moses represented the divine word, and Aaron represented the priesthood of Christ. Christ alone, the divine Word, our High Priest, enters into the divine sanctuaries, and without Him we perish. Note that Moses said to the Lord that the people know this commandment, and the Lord repeats to go down and warn the people, and this shows how much God loves His people and cares for their lives. **Also let the priests who come near the Lord consecrate themselves** : The Levitical priesthood had not yet been established, and the priests here are the heads of households who offer sacrifices on behalf of their families.

Here we notice that God previously warned Moses not to approach the people from the mountain so that they would not die (verse 12), then God calls Moses alone to the top of the mountain.

And God returns and repeats the warning to Moses, and says to him this time **Get down and then come up, you and Aaron with you** = In the first time, he called Moses alone and did not call Aaron, and when Moses came down to repeat the commandment, Moses went up with Aaron (as a high priest with his sacrifices, he intercedes for the people so that they do not die). And the commandment that Moses repeated to the people: If they obey it, they shall live and not be killed. God does not want their death. The meaning of what happened is that God gave Adam the commandment, but he violated it, and he died, so he sent Christ to repeat the commandment, but this time He presented Himself as a high priest interceding for us so that we would not die. This is the meaning of Aaron's ascension with Moses the second time that the commandment in the New Testament became with it the intercession of the blood of Christ to atone for the sinner who is striving to abide in Christ.

God sent Moses with the commandment the first time, and if they obey, they will not be killed.	God gave Adam the commandment, and if he adheres to it, he will not die. Adam did not comply and died.
God calls Moses and assigns him to repeat the commandment, as Moses is the lawgiver of the Old Testament.	God sends Christ to repeat, legislate, and perfect the law. And Christ is the legislator of the New Testament.
God knows the weakness of man and repeats the commandment.	God knows the weakness of man, so He sends Christ to fulfill the mystery of redemption, and He sends the Holy Spirit to imprint the Law on our hearts, "Teaches you everything."
God in the second time calls Moses with Aaron = you and Aaron go up, and Aaron his work is to offer blood sacrifices on behalf of the sinner so that he does not die because of his sin.	Christ, after setting the laws of the New Testament, presents himself as a sacrifice and then ascends to heaven " but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption."(Hebrews 9: 12)

Definitely, Moses did not understand the meaning of God's repetition of the commandment, so he said to God, "**The people cannot come up to Mount Sinai; for You warned us, saying, 'Set bounds around the mountain and consecrate it.'**" But the meaning of the repetition was :

1. God's love for His people and His concern for them so that they do not die, for God does not want the death of the sinner, such as for him to repent and live (Ezekiel 18).
2. This is a symbol intended to explain the sending of Christ according to what was mentioned in the above table.
3. This is the establishment of the Levitical priesthood, for God knows the weakness of human nature. He established the Levitical priesthood in the Old Testament as a symbol of Christ's redemptive intercession with the blood of his sacrifice.

Chapter 20

The commandments were spoken before all the people and with them Moses. The rest of the laws were given to Moses alone on the mountain when he was with God. And God did not speak openly except here, and from the greatness of the commandments, he wrote them again with his finger.

It was said that the law was appointed through angels (Acts 7: 53 + Galatians 3: 19 + Hebrews 2: 2). The interpretation of this:

1. That the Lord spoke in the presence of angels in myriads (Deuteronomy 5: 4, 33: 2).
2. The angels were witnesses and implementers of the miracles that occurred (lightning and thunders...etc.).
3. Perhaps they were repeating these commandments or that God was speaking to the angels and they were telling them to the people. Or that the angels had the sound of a warning trumpet before God spoke the commandments, and this warning was to cast fear and reverence in the hearts of the listeners so that they would know that breaking the commandment is terrifying.

The Jewish tradition says that the commandments were revealed on the fiftieth day after the first Passover, which corresponds to the day the Holy Spirit descended on the church, the Pentecost day, the fiftieth day of the resurrection of the Lord Jesus, and they calculate it as follows:

45 days from Passover to the end of the second month (Easter begins on the night of the fourteenth of the first month)

One day Moses went up

One day Moses descended

Three days for consecration

God gives the commandment for us to obey it, for He is (1) The Lord God is the source of all life, and He who gives life has every right to give the law and the commandments. (2) God enters into a covenant with His people and these are the conditions of the covenant. (3) He freed them from their bondage, so they should adhere to His commands as a kind of return of favour or gratitude for His favour. (4) God wished that man would reciprocate love with God. God loves man, so He created him, and before He created him, He created for him a paradise in which he would live and be happy (Eden is a Hebrew word meaning joy). The sign of God's love for man was his gifts and this beautiful world. And God wished that man would reciprocate love for him. The sign of a person's love for God is the confidence that God's commandment is for life so that he will abide by them. And up till now, God rejoices over the one who trusts him and adheres to the commandment, trusting that God gives him good commandments " He who has My commandments and keeps them, it is he who loves Me." (John 14: 21).

The Ten Commandments:

It is also called the "Ten Words." It was written on two stone tablets called "Words of the Covenant," "Tablets of Testimony" and "Testimony" (Exodus 25: 16 + Exodus 31:7 + Exodus 32: 15 + Exodus 34: 28 + Deuteronomy 4: 13 + Deuteronomy 10: 4 + Deuteronomy 29: 1). We note that God gave the people the commandments after they were liberated from the land of slavery so that they would not be enslaved again. That is, that they would not go out of the bondage of Pharaoh, a symbol of the devil, to fall into the bondage of the devil himself. God gave man the commandments out of love for man and God's concern for his beloved man. And God knows what is in the interest of man. Every commandment is for the benefit of man. Let us take examples:

1. **I am the Lord your God .. You shall have no other gods before Me "First Commandment"**: The Lord alone, when we worship Him, sets us free and gives us freedom, for He created us free and wants us to remain free, and He alone gives generously and with no reproach. As for any other god, which means (the devil or any lust that the devil stirs in me), he completely enslaves man and makes him lose his freedom. Satan may make it easy for me to obtain my desires and delight in the sins of this world, but he does not give for free, but enslaves and humiliates the sinner. Therefore, this commandment is for the benefit of man, certainly, not for the benefit of God, and its goal is human freedom.

2. Love your enemies: It is one of the commandments of the New Testament. Its goal is not the benefit of my enemy but my own benefit, A person who carries hatred within him, carries a fire that will burn him. God cannot be in a place where there is hatred, as this is against the nature of God Himself. Satan may portray my enemy to me as deserving of all hate and fuels the fire of hatred in me, knowing that by this, he is depriving man of the sweet partnership between him and God. When a person succumbs to the hatred of his enemy, he loses communion with God and thus loses his peace and even kills himself. "Whoever hates his brother is a murderer." (1 John 3: 15). Therefore, this commandment will not benefit God, nor others around me; rather, I am the one who would benefit from it and live in peace with God and presently.

The First Tablet Commandment Its goal is the relationship with God	The Second Tablet Commandment Its goal is the relationship with others
1. I am the Lord your God ... You shall have no other gods before Me. 2. You shall not make for yourself a carved image—any likeness of anything 3. You shall not take the name of the Lord your God in vain. 4. Remember the Sabbath day, to keep it holy.	5. Honor your father and your mother. 6. You shall not murder. 7. You shall not commit adultery. 8. You shall not steal. 9. You shall not bear false witness against your neighbor. 10. You shall not covet anything that is your neighbor's.

Some combine the first commandment with the second in one commandment. The commandments of the first tablet become then three. And those divide the tenth commandment into two commandments: the "first": You shall not covet your neighbor's wife, and the "second": You shall not covet the possession of others, so the commandments remain ten. Thus, the commandments of the second tablet with this division are seven.

Some say that the commandment to honor parents (the fifth commandment) is joined on the first tablet, so that each tablet contains five commandments.

In general, the Lord Christ summarized the commandments of the two tablets into two commandments, "love of God" and "love of neighbor" (Matthew 22: 37-40 + Romans 13: 9 + Galatians 5: 14 + James 2: 8). If we sum up the commandments, it is love for God and neighbor; it is also a sign of God's love. The commandments are in the interest of man; how?

Let's imagine that Adam was in heaven as a human being living in an incubator whose atmosphere is entirely sterile so that no disease will strike him so he can live. The physician advises this person: "Beware if you leave the nursery, you will die, this is because of the diseases that will affect you." This person chose to leave the nursery, so it is certain that he will die. However, this wise physician comes to him again and says, here are some commandments that extend your life as much as possible, "Do not touch anything dirty.. Do not eat vegetables or fruits without sterilization.. If you hear my commandments, Your life will prolong, and you will die if you do not listen."

This is the same as what happened with man. Adam was in Paradise while he lived with God, it was as if he was in a nursery, and God asked him one thing, "do not eat from the tree of knowledge" = do not separate yourself from me, so you go to the outside world where there is death. Adam took his decision and went outside. And he was actually exposed to death, but God came again as a wise physician to Moses and gave him a list of the commandments that he had to follow to prolong his days on earth, rather if he followed them, he would have life in heaven as well.

And God considered that the most valuable gift he gave man is the Sabbath and the commandments (see Ezekiel 20:10-12). In these verses from Ezekiel, we see that God liberated Israel and gave them freedom and commandments. God considers this the most valuable gift he gave them, as he did not mention manna or water from The Rock, etc. He considers the commandments to be something for the benefit of man so that he may live as happily as possible and not die.

It has been proven that man fails to abide by the commandments, and the repeated failure led the people to think that these commandments were beyond their capabilities but were God's control over their freedom. Satan deceived humans again, and they believed that what was for their life and freedom was for their slavery and against their pleasure.

The law and the commandments were the mirror that exposed human beings' failure and the sins in them. "the law entered that the offense might abound" (Romans 5: 20 + Romans 7: 13), and this was to make man feel his helplessness and his need for a savior. Therefore, the commandment was not the cure, but rather a revelation of the disease and a declaration of the need for a physician, "Those who are well have no need of a physician, but those who are sick." That is why Christ came. As Paul the Apostle says, "But where sin abounded, grace abounded much more" (Romans 5: 20). When the sins of man increased and became exposed, and their weakness was exposed, Christ came in His love that appeared on the Cross, not to condemn, but to help and heal, as His love revealed on the cross, "I will heal their backsliding, I will love them freely, For My anger has turned away from him." (Hosea 14: 4). This is what Jeremiah the Prophet prophesied (Jeremiah 31: 31-34). The new covenant that Jeremiah prophesied is a covenant where the commandments are written not on stony tablets but on a heart of flesh (Ezekiel 11: 19). How does God give us the heart of the flesh that Ezekiel speaks of? This is the work of the Holy Spirit, who was poured on us through the blood of Christ, and He is the Spirit of love. "the love of God has been poured out in our hearts by the Holy Spirit who was given to us." (Romans 5: 5). Love prevents breaking the commandments "If anyone loves Me, he will keep My word" (John 14: 23). So the commandments were written on our hearts. We do not violate them out of fear but because we

love God. Also, God helps our weaknesses so that we can keep the commandment. This means that Christ did not come to abolish but to complete, for He does not break the commandments, as He made them, but rather completes them in the sense that He helps us abide by them. For example, He helps us to love, and whoever loves will not hate. Therefore he will not kill, and so on. The commandment in the Old Testament came to warn from the outside, but in the New Testament, after we received the grace of the Holy Spirit, the life-giving in the heart, God's work became within. Therefore, the commandments of the New Testament complementing the Old Testament are: "Do not be angry with your brother.. Do not look at a woman with lust." The work is now within.

First Commandment: You shall have no other gods before Me

(Verses 1-3): **And God spoke all these words, saying: 2 "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. 3 "You shall have no other gods before Me.**

I am the Lord your God, who brought you out of the land of Egypt: God is reminding them that He is the One who set them free because He loved them. **You shall have no other gods before Me:** If God loved them and set them free, they should not enslave themselves to other gods who would humiliate them. (In the Old Testament the people worshiped pagan deities, and in the New Testament, that is, now we do not find anyone worshiping pagan deities, but people worship themselves and their lusts, and they worship money and their stomachs...etc. The Lord Jesus warns us, " Therefore if the Son makes you free, you shall be free indeed." (John 8: 36). Christ bought us with His blood and freed us from the bondage of Satan and sin. And whoever returns back to sin is enslaved again to the devil, for Satan does not give anything for free. "All these things I will give You if You will fall down and worship me." (Matthew 4: 9).

The Second Commandment: You shall not make for yourself a carved image

(Verses 4-6): **"You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, 6 but showing mercy to thousands, to those who love Me and keep My commandments.**

You shall not make for yourself a carved image... you shall not bow down to them nor serve them:

What is meant by the commandment is its spirit, not the letter, for the letter kills, but the spirit revives. The spirit of this commandment is that worship should not be offered to anyone or anything but God. Worship of God is in spirit and truth, and God does not allow us to establish an image of Him and offer worship to it. Worship is for God, and He is heavenly and has no likeness on earth, and therefore He cannot be likened, but this does not prevent the Church from placing pictures of the saints to walk like them, and they can be an example for us to honour. God said, " for those who honor Me I will honor." We honor them and do not worship them. And God Himself requested placing two cherubim statues over the ark of the covenant and placing images of the cherubim in the tabernacle. We also note that the icons in the church have an educational role.

jealous God: He wants us to love Him as He loves us, not to enslave us, but to set us free. We do not love other gods, so we are slaves to them. It is not possible that the soul He freed will be bound to the demons and enslaved again.

visiting the iniquity of the fathers upon the children: Sons bear the fruits of the sins of their fathers. The fetus that feeds on the blood of an angry mother bears the fruits of this anger in its physical and psychological health. But God does not punish a person for his parents' sins if he does not sin like them. Rather, God will punish them even in the third and fourth generations if the children resemble their fathers in their sins. He added **of those who hate Me**. God punishes and disciplines each one individually. But what is meant by the third and fourth generations is that the punishment is collective if sin spreads in society. God in the days of Abraham punished Sodom and Gomorrah, so it is a limited strike. But God extended His patience to the rest of the Amorites and Canaanites until the third and fourth generations. He said to Abraham that he would inherit their land, but not now, "for the iniquity of the Amorites is not yet complete." (Genesis 15: 16). And the strike of the Amorites was in the fourth generation of the people of God, which corresponds to the fourth generation of the Amorites. And God struck them through the people of the Jews, not only because of the sins of their fathers, but because they continued in the same sins, but became even worse, it even spread and became a widespread disease. And certainly, if they had repented, God would not have punished them and would have forgiven them (Refer to Ezekiel 18: 1-25 + Jeremiah 31: 29,30 + Zechariah 1: 3,4).

but showing mercy to thousands: In another translation, I do charity to the thousandth generation of those who love Me, and this is what God did with Abraham's descendants. The Jews are loved for the sake of the fathers (Romans 11:28), and for the sake of their fathers, a remnant of them will be saved in the last days. God will not accept them as they are now in case of not believing in Christ, but will accept them in case they believe, but if they insist on rejecting Him, His blood will be on them and their children.

These words are advice to parents so that they are not the reason for teaching their children corruption, and thus, they will perish.

The Third Commandment: You shall not take the name of the Lord your God in vain

(Verse 7): **"You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.**

God feared that they would learn from the pagan nations to swear by the names of their gods, and thus they would be associated with their gods. Therefore, God allowed them to swear by His name to be associated with Him and to announce his name, provided that they would not use his name in falsehood, where falsehood is lying or in vain words or without an essential reason. His name is holy and fearful. Oath in the Old Testament was a proclamation of their god's name and a distinction to them from the pagan peoples. In the New Testament, God forbids swearing completely (Matthew 5: 37).

The Fourth Commandment: Remember the Sabbath day, to keep it holy

(Verses 8-11): **"Remember the Sabbath day, to keep it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. 11 For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.**

In Hebrew, Sabbath שבת means rest. The first time we heard about the seventh day was in (Genesis 2: 2, 3) was that God rested on this day. The first time we hear about it after the Exodus was with the miracle of manna (Exodus 16: 5), and the first time we hear the name of the Sabbath was during this story (Exodus 16:29). If the manna symbolizes Christ, then the meaning is that our true comfort is in Christ and through Christ, and this was done through the Cross. God's comfort was with the Cross, as God completed all the work of redemption for man, and the way of heaven became open to man.

but the seventh day is the Sabbath of the Lord your God: The seventh day of creation is the day we live in now. It began with the fall of man, and ends with the second coming of Christ. The scripture says that God rested in it because God has perfected the path of righteousness for us by giving us His life, and through it, we walk in righteousness, so we are saved "For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life." (Romans 5: 10). As the Lord said to John the Baptist, "for thus it is fitting for us to fulfill all righteousness," which was through the Cross in the middle of the seventh day. This is the true rest of God. God's rest and joy are in His beloved man's rest and joy (Isaiah 65: 17-19).

God wants us to dedicate this day to Him to live and experience the meaning of the heavenly comfort and joy that Christ prepared for us through redemption by this commandment. We taste here on earth a token of the heavenly life that Christ prepared for us there in the highest. This is the meaning of the psalmist saying, " He bowed the heavens also, and came down" (Psalm 18: 9), meaning Christ brought us the heavenly life here on earth. That is why Paul the apostle said, "For our citizenship is in heaven" (Philippians 3: 20).

Because man has a material nature, God feared that man would care about work and material gain and forget that he has another life and his destiny is in heaven. So God asked man to work six days, and the seventh day, i.e. Sabbath, is a day with ritual worship and in which more sacrifices are offered. It is a rest from work, but it is a day for the Lord. So that a person remembers God and the lost Paradise and lives in the hope of returning to Paradise again, not forgetting that he belongs to above where God is, so this commandment was the only commandment that contains the word "remember." This is so that we can pay attention and remember that there is a heaven " If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth." (Colossians 3: 1-2). The Jews applied the commandment literally without understanding the spirit of the commandment, which allows good deeds. They allowed the rescue of the beast and refused to heal the sick (Matthew 12: 5-11). They did not understand that the Sabbath is an opportunity to please God with good works, so Christ insisted on explaining that by performing miracles on the Sabbath. The true Sabbath for the Christian is the day of his true rest, the day Christ rose, that is, Sunday. Our true joy came from our resurrection with Christ and the beginning of the new creation. However, the Church did not abolish the sanctity of the Sabbath and prohibited intermittent fasting on

Saturdays and Sundays. (intermittent fasting means to stop eating from midnight until the second day evening).

The Ten Commandments were repeated in (Exodus 20 + Deuteronomy 5), with the difference that in Exodus he presented the reason for sanctifying the Sabbath, that God rested after the creation on the seventh day. As for Deuteronomy it was focused on saying that it is a memorial of deliverance from slavery and entering into rest (the Cross completes the two meanings).

The Fifth Commandment: Honor your father and your mother

(Verse 12): **"Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.**

This commandment is in the introduction to the commandments concerning our relationship with others. It is the only commandment associated with reward or promise (Ephesians 6:2) (see Exodus 21: 15-17 + Deuteronomy 21: 18-21 + 27: 16). It is at the forefront of the commandments for treating others because parents are the closest people to us. Let us note that he who cannot honour his father whom he sees, descended from, raised him, and took care of him will not be able to honour God whom he did not see (1 John 4: 20), for physical fatherhood is a picture of God's fatherhood to us. Therefore, some put this commandment within the first tablet's commandments, which is logical. Obedience to parents is not absolute obedience but is conditional on being in the Lord (Ephesians 6:1), and if someone loves his father or mother more than Christ, he is not worthy of Christ. And obedience includes respect, love and care in old age. The commandment extends to honour the spiritual fathers and the mother of all of us, the Church.

The Sixth Commandment: You shall not murder

(Verse 13): **"You shall not murder.**

The soul of a person is the property of God alone, and God cannot stand to see innocent bloodshed without guilt. It is not the right of a person to determine another person's life by wasting his blood, and this includes suicide, as it determines the life of the soul. But God's law allows killing in case of some sins (murder, adultery, etc.), provided it is done by judges, according to the commandment and the law, and according to witnesses. (Genesis 4: 11). Some murder with their tongue, that is, by spreading false rumours, for example (Exodus 21: 28, 29 + Psalm 55: 21 + Jeremiah 9: 8 + 1 John 3: 15). This concept extends to those who kill themselves with cigarettes, alcohol, drugs and reckless driving.

The Seventh Commandment: You shall not commit adultery

(Verse 14): **"You shall not commit adultery.**

He who commits adultery sins against his own body (1 Corinthians 6: 18), and the body of Christ (1 Corinthians 6:15), note that his body is the temple of the Holy Spirit (1 Corinthians 6:19). God hates no wicked sin like adultery, to the extent that it was called impurity in the book. Because of its horribleness,

worshipping idols is called adultery. It is spiritual adultery because the heart of the pagan went after a god other than God, which is equal to the betrayal of a bride to her groom. Because of it, God burned Sodom and Gomorrah, drowned the land with the flood, and the tribe of Benjamin was almost destroyed because of the sin of adultery (see 1 Corinthians 5: 3,5), and it is the only reason for divorce.

The Eighth Commandment: You shall not steal

(Verse 15): **"You shall not steal.**

It is any infringement on the right of others and taking it unjustly. The ugliness of this sin increases if the one who was stolen is in need, such as the widow (Mark 12:40). This sin includes stealing the ideas of others, cheating in exams, and evading taxes from the government. Also, there is a theft from God when we refrain from paying tithes, first fruits, and vows (Malachi 3: 7-10).

The Ninth Commandment: You shall not bear false witness against your neighbor

(Verse 16): **"You shall not bear false witness against your neighbor.**

False testimony is aimed at perverting the judiciary. Lying is an attribute of Satan (John 8:44), and whoever lies does the work of his father Satan. And the testimony had to be on the mouth of two or three witnesses (Deuteronomy 19: 15).

The Tenth Commandment: You shall not covet

(Verse 17): **"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."**

Covet is the mother of all forbidden. This commandment revealed the depth of the law, as it wanted to kill sin from its roots, but the people in the Old Testament were not able and did not understand. Coveting does not stop at carnal desires but rather the lust for possession and the love of money. By love alone, the love of God, we know that God loves us as a father and gives us the best thing, and the best thing in the eyes of God is different from the best thing in the eyes of humans. People think that the best thing is wealth and health..etc. But we find God explaining that it is difficult for a rich man to enter the kingdom of heaven. We find that God, who loves Paul the Apostle, gave him a thorn in the flesh. So what we understand is that God will give us the best helpful thing for the salvation of our souls, and God knows what is suitable for each of us, and we have to trust in Him and His love and fatherhood.

(Verses 18-21): **Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. 19 Then they said to Moses, "You speak with us, and we will hear; but let not God speak with us, lest we die." 20 And Moses said to the people, "Do not fear; for God has come to test you, and that His**

fear may be before you, so that you may not sin." 21 So the people stood afar off, but Moses drew near the thick darkness where God was.

The difference between the Old Testament and the New Testament is clear. In the Old Testament, we find terrifying scenes, and we find that the people are afraid and trembling and cannot approach. In the New Testament, we find that all are gathered together in the Upper room, and the Holy Spirit descends upon them in the form of tongues of fire, pouring love into their hearts and giving them peace that surpasses all understanding. We also note that the same scene that terrified the people is the same that attracted Moses to enter it, for Moses loved God, and love drives fear out.

Why did Paul the Apostle say that Moses himself was afraid (Hebrews 12: 21) although God was talking to him " the Lord spoke to Moses face to face, as a man speaks to his friend" (Exodus 33: 11)? God speaks to His loved ones in a light, joyful voice. Note that Elijah recognized God's voice when he heard a low, light, non-terrifying voice (1 Kings 19: 12). But these stubborn and grumbling people needed to fear God to respect the commandment and understand the punishment of the violator. In his conversation with God, Moses was used to the quiet voice, so he was disturbed by the frightening sound that he had never heard before. And Elijah, who was accustomed to the light voice of God, recognized his low voice filled with love.

(Verses 22-23): **Then the Lord said to Moses, "Thus you shall say to the children of Israel: 'You have seen that I have talked with you from heaven. 23 You shall not make anything to be with Me—gods of silver or gods of gold you shall not make for yourselves.**

God wants us to raise our eyes to heaven and not look at the earth, and there is no likeness to Him, nor to heaven. The translation of this verse in Jerusalem Bible, "You must not make gods of silver to rival me, nor must you make yourselves gods of gold." The meaning is God is humble and He wants us to humble ourselves like him "Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls." (Matthew 11: 29). And compare this verse with the following verses to see that God forbids them not only from making statues of gods of silver or gold, but the verse also carries the meaning of preventing them from deifying themselves so that they can meet with Him as He is humble.

(Verse 24-26): **An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name I will come to you, and I will bless you. 25 And if you make Me an altar of stone, you shall not build it of hewn stone; for if you use your tool on it, you have profaned it. 26 Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it.'**

In pagan worship, worshipers were interested in the shape of the external altar and the value of its materials, which drew the worshipers' attention, as it drew the attention of King Ahaz, so he made the same. As for God's people, they have to turn their minds to God Himself. Therefore, the shape of the altar was humble and without a striking external view. Thus was Christ's Cross " He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him." (Isaiah 53: 1-3). There is no meaning for the decorations, where Christ is crucified in pain. And there is no value to

worship that is not based on the Cross (carrying the Cross as a disciple of Christ and crucifying the passions with the lusts).

you shall not build it of hewn stone; for if you use your tool on it: It means that God rejects human artifacts and the innovations of the natural mind in worship under the pretext of adorning worship. Let us note that the work of our hands is nothing but defilement.

Nor shall you go up by steps: The altar was ground level, and every person approached it. The pagans thought that they would approach their gods whenever they rose, and they would please them, and it would answer them. That is why they worshiped on the heights. The meaning of the steps in the human concept is that a person is trying to ascend to get closer to God, but the altar in God's vision is descending to get close to humans. Every attempt of man to draw near to God without Christ's blood increased the exposure of his nakedness and revealed his inner sin and uncleanness before God. God does not want us to refrain from approaching Him but to understand that every attempt to approach Him without the blood of Christ is useless.

Therefore, the altar's characteristics explained the importance of the Cross of Christ, through which we draw near to God, but rather through it, God draws near to us. It is made of natural stones, i.e. the work of God, and no tool is used in it, i.e. no human effort is involved in shaping it: 1* Christ was incarnated in the womb of the Virgin without human seed, and the prophet Daniel saw Him as "a stone was cut out without hands" (Daniel 2: 34). 2* He is the only One who redeemed mankind, and the altar is a symbol of the Cross; therefore, no person extends his hand to form the altar, " I have trodden the winepress alone, And from the peoples no one was with Me." (Isaiah 63: 3). 3* The altar is made from the earth to announce the reality of the incarnation of Christ. Christ resembled us in everything and took the shape of our earthly body, and with this body, he was presented to the Cross. To understand the mystery of the Cross, and get closer to God, we ought not to be puffed up but to say the world has been crucified to me, and I to the world. We humble our minds and do not rise or become arrogant, like someone who climbs steps, for whoever is arrogant and puffs up and tries to get closer to God, relying on his works, his nakedness will be exposed. But the altar of burnt offering in the Tabernacle and then in the temple was of wood and covered with copper. This was to explain that the body of Christ was united with His divinity without mingling, confusion nor alteration, as we shall see in the interpretation (chapter 27).

Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it: Adam knew that he was naked; that is, his nakedness was exposed because of sin. And God covered his nakedness with the sacrifice that symbolizes Christ. Whoever wants to rise is completely distancing himself from the humble Christ who came down from heaven to offer himself as a sacrifice that covers us. How can someone who wants to rise meet with Him who descended and was humbled? If someone who wants to be lifted up separates from Him, how will Christ cover him? This is the meaning of = **your nakedness may not be exposed.**

This is the same as what the Lord wanted for us when He said, "So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.'" (Luke 17: 10). When we go down and humble ourselves, we meet Christ, who protects us. Repeating that we are unprofitable servants protects us from falling into the thought of pride, which completely distances us from the humble Christ. There is no way to approach except by the blood of Christ. There is no way to approach God except in the same way that Christ walked: humility.

This is an appropriate conclusion to the commandments and the terrifying sight they saw (verses 18-21). Whoever fails to fulfill the commandments, then by the altar, that is, by the Cross, he can approach God.

Chapter 21

The Israelites came out of Egypt as a nation without experience, so God committed to providing all their needs, not only to liberate them from their bondage but also to provide for their material needs. He gave them water and manna, led them with a pillar of cloud and a pillar of fire, and shaded them with His cloud. He has also given them legislation in matters of worship, civil life and criminal matters, and even in medical, engineering and agricultural issues. As a primitive people, God became their father, judge, and doctor who took care of all their obligations. And in chapters (21-23), we find legislation that defines a person's relationship with God and his brothers and even with the land and animals, and God's justice is obvious in them, so there is no partiality for the rich or the poor. Still, we find that God cares even for slaves. Let us note that if God cares about the earth and animals, how much he cares about man. Some called the ten commandments the major commandments, and the legislations were given the name of the minor commandments. Thus the Jews understood them. They said that whoever commits a violation of these minor commandments commits a small sin.

Just as we find in the Ten Commandments special commandments regarding a person's relationship with God, and commandments specific to his relationship with his fellow human being. Thus, we find in these commandments special legislation regarding a person's relationship with his fellow human being. This is for no one thinks that he can appease God at the expense of our relationship with others, just as we cannot care about our relationship with others and leave our relationship with God.

The Slaves Case:

Jewish law couldn't prevent the system of slavery at once, but it was committed to providing rules and systems that preserve the human rights of the slave, and to a large extent, remove the humiliating aspect from him, to live as a human and a brother under his harsh conditions. An Egyptian newspaper (Al-Ahram) published this article previously: "The American William Lloyd Garrison (1805-1879) was put in prison "Leverett Street Jail" in 1835 to protect him from slave owners because he was advocating equality between humans." If this happened in America in 1835, how much worse was the situation 4000 years ago. But God took advantage of the slave situation to explain how we were enslaved to Satan and how He set us free.

Slavery among the pagans:

Slavery among the pagan peoples was terrible, and the Roman law did not give them any civil or human rights. The law did not punish the master if he tortures a slave or a slave woman, kills his slave, or rapes his wife, and the slave has to thank his master for the slightest mercy.

Slavery among the Hebrews:

This chapter tells us about the rights of the Hebrew slave, as the law distinguishes between a non-Hebrew slave and a Hebrew slave. Slavery among the Hebrews was carried out in one of the following circumstances:

1. Because of poverty, a person may sell himself or his children (Leviticus 25: 39 + 2 Kings 4: 1).
2. Because of theft, if he cannot repay, he is sold for his theft (Exodus 22: 3).
3. A person may sell his son or daughter as slaves (Exodus 21: 7 + Nehemiah 5: 5).
4. A person may become a slave by birth if his father is a slave.

The rights given by the law to the Hebrew slave and the Hebrew maidservant:

1. The Hebrew should treat the Hebrew slave as a brother and not in humiliation (Leviticus 25: 39-43). Thus, the law presented a new view of the servant, who is a brother, a partner in servitude to the One God. Everyone is God's slave, and the master must treat his slave as a wage-earner and without humiliation.

2. The law stipulates that the slave shall be set free from his slavery in the seventh year of his slavery, that is, after six years. Here we see a picture of what the Lord Christ did, who freed us from slavery on the seventh day: "Therefore if the Son makes you free, you shall be free indeed." (John 8:36).

3. The slave has the right to choose to leave his master's house or ask to remain with him all the days of his life. Suppose the slave loves his master, and his master has married him to one of his maidservants. In that case, if this slave loves his wife and the children he has begotten by her (the system followed was that the slave had to leave his wife given to him by his master, and leave his children whom he had begotten from her when the time of his freedom comes.) This slave had to enslave himself to his master out of his own free will to the end, and his master would bring him to the door and pierce his ear, a sign of complete obedience. Ear piercing was a well-known oriental custom. They pierce the ear of a slave. The door was referring to the family to which the slave adhered. Once again we find a picture of Christ who loved His father, His bride (the church) and His children (us) (Ephesians 5: 25-27), so he became a slave for us to raise us from slavery to sonship to God. Since ear piercing became a metaphor for voluntary servitude and complete obedience (because the ear is the organ of hearing), David said, "My ears You have opened (pierced)" (Psalm 40: 6). This became a prophecy about Christ's acceptance to be incarnated, taking the form of a servant by choice. This is how the Apostle Paul understood it (Hebrews 10: 5-7).

Contemplation: "Do we accept opening or piercing our ears, that we may submit and listen, and become servants of God in love?"

4. In the jubilee year, which comes every 50 years (every 7 x 7 years), all these slaves are liberated, even those who have not completed the six years (Leviticus 25: 39, 40). This symbolizes the work of the Holy Spirit on the Day of Pentecost, who grants the Church complete freedom in the merits of the blood of Christ.

5. The slave does not go out empty-handed after his liberation, but takes with him from the crops and the herd and the threshing floor and the winepress (Deuteronomy 15: 13). And Christ not only liberated us but also gave us the riches of his Holy Spirit.

6. A slave can marry his master's daughter (1 Chronicles 2: 35), just as the master can marry a slave woman or give her as a wife to his son, and he has no right to sell the Hebrew slave or maidservant to a foreign master (Exodus 21: 7-11). In this way, the maidservant becomes a member of the household, having all the rights as a member of the family. This is a living picture of God's work with us, whom we, His servants, were presented as a bride to His Son so that we could have the fellowship of His heavenly glories.

7. If the master or his son neglects the rights of the maidservant he married, in terms of food, clothing, or her marital rights, the maidservant will be free.

8. The custom of the Hebrew slaves was abolished and completely forbidden after the return from captivity.

Gentile slavery (non-Hebrew):

They are probably captives from wars (Numbers 31: 9 + 2 Kings 5: 2) or bought (Genesis 17:27) or by birth. However, there is no mention in either the Bible or history that there was a market for slavery among the Jews. We saw how Abraham intended to leave his inheritance to his servant Eliezer of Damascus. The law preserved the rights and humanity of slaves:

1. 1. Whoever steals a person and sells him, or he was found in his hand, shall be put to death (Exodus 21:16).

2. The crime of killing a slave is equal to killing a free man (Leviticus 24: 17, 22). According to the Talmud, if a master kills his slave, the master is killed. As for the modernists among the Jews, they said blood money is paid for him.

3. If a slave loses his eye or his hand, he shall be set free (Exodus 21: 26, 27), protecting the slave.

4. The law gave slaves to worship their own gods (freedom of belief) even if they were wrong, but it was the right of the Hebrew master to circumcise his slaves.

5. It gave them the right to share with their masters in the feasts (Exodus 20: 10, 23: 12).

Christianity and the Slavery System:

Christianity did not want to provoke the servants against their masters, as servants represented half the population of the Roman kingdom. Rather, Christianity demanded the servants to obey their masters (Ephesians 6: 5-8 + 1 Peter 2: 18-21). Still, Christianity demanded that the slaves do this to set a good example, and their holy life would affect their masters so that they might believe. And the apostle Paul returned the escapee servant to Philemon, his master. The letter to Philemon the master was to love his servant, treat him as a brother, and set him free by his absolute will, not by inciting the slave Onesimus to revolt and flee. Philemon did free him afterwards. Therefore, the slavery system began to collapse,

which was one of the reasons for the revolt of the Romans against Christianity. We summarize the Christian view of the slavery system as follows:

1. The Church obliged her children to treat slaves as their brothers (1 Corinthians 7: 21, 22 + Galatians 3: 28).
2. The masters who lived in the spirit of the gospel freed their slaves without an express command.
3. Many slaves attained high ecclesiastical ranks, such as Onesimus, a slave of Philemon, who became a bishop. He is among the slaves who became martyrs, and the church honoured them and asked for their intercession.
4. Church writings encouraged the collapse of this system by demanding that the slave be counted as a brother. And St. Augustine saw that slavery is the fruit of sin, so the first time we hear about slavery was with the fall of Canaan into his sin (Genesis 9: 25).

(Verse 1): **"Now these are the judgments which you shall set before them:**

the judgments: They are judgments because they are wisely developed and for judges to rule by them.

(Verses 2-3): **If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing. 3 If he comes in by himself, he shall go out by himself; if he comes in married, then his wife shall go out with him.**

(Verse 4): **If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.**

The masters used to give their slaves in marriage to their maidservants.

(Verse 5): **But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,'**

(Verse 6): **then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.**

then his master shall bring him to the judges: Because judges rule in the name of God and by God's law. And the word Elohim (God) also means judges for that. (Deuteronomy 19: 17, 18)

(Verses 7-11): **"And if a man sells his daughter to be a female slave, she shall not go out as the male slaves do. 8 If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with**

her. 9 And if he has betrothed her to his son, he shall deal with her according to the custom of daughters. 10 If he takes another wife, he shall not diminish her food, her clothing, and her marriage rights. 11 And if he does not do these three for her, then she shall go out free, without paying money.

And if a man sells his daughter: Only the miserable poor would do this. The rights of the sold girl were more than that of the slave. If she was unmarried, she would be set free after six years; that is, if her master had not married her, she would be set free. And if her master marries her, she has the rights of a free wife.

she shall not go out as the male slaves do: That is, she goes out as an honourable daughter from her father's house to her master's house, and then from her master's house to her father's house. If she did not please her master or he did not like her, after he bought her to betroth her or marry her, he must leave her to one of the Hebrews. **He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her:** meaning that he did not fulfill his first intention to marry her. And in verse (10), we find that the law permitted marriage to more than one woman due to the hardness of their hearts, but if he marries more than one woman, he should take care of the first and not diminish her food or clothing for one of them. **And if he does not do these three for her:** That is, he [1] marries her or gives her in marriage to his son, [2] gives her to another Hebrew, [3] he does not diminish her needs. **then she shall go out free:** That is, she had to go out and leave her master's house for free.

We note that God did not allow His people to have a sexual relationship with the maidservant that he buys with his money, as there is no intercourse outside the bonds of marriage. But if he wanted her, let him marry her and give her her rights as his wife. Thus with his son, if he wanted her, let him marry her. And this was the law even with the captives they captured in wars (Deuteronomy 21: 11).

The spiritual concept of slavery and how to be free from it:

God allowed the continuation of slavery to explain that man is enslaved due to his wrong actions that caused him to need and sell himself or his daughter. This is what happened to man when he sinned and fell into the hands of the devil until Christ came to redeem him and to set him free. Christ is the master who freed us from slavery to Satan, just as the Hebrew master used to set free his Hebrew slave in the seventh year. As for the non-Hebrew slave, he does not benefit from this legislation and is not freed, as it refers to a non-believer who did not benefit from the blood of Christ.

When is the Hebrew Servant set free	When is the Christian set free
In the seventh year of his slavery	On the seventh day of creation, redemption took place. Christ purchased us and redeemed us by the blood of His cross.
In the year of jubilee (fiftieth year)	The Holy Spirit, who descended on the day of Pentecost, gives strength and help (grace) to continue free and not be enslaved again after we were freed through the Son with his redemption.

1. The pagan slave is not liberated as a reference that freedom is only for the believer, only the blood of Christ frees.
2. The law of freeing the slave on the seventh day symbolizes that Christ bought us with His precious blood to set us free "Therefore if the Son makes you free, you shall be free indeed." (John 8: 36). And Christ bought us to set us free, not to enslave us (1 Corinthians 7: 23 + Revelation 5: 9).
3. So that the sin surrounding us in this world would not enslave us again, God sent the Holy Spirit to dwell in us to give us strength, grace and help (Romans 8: 26) to keep our freedom and not fall back into sin and become enslaved again. This is what the liberation of slaves on the jubilee symbolizes (Jubilee is every fifty years).

Verses (12-36): Details for commandments (5, 6) (honouring parents, not murdering).

(Verse 12): **"He who strikes a man so that he dies shall surely be put to death.**

Intentional murder is punishable by killing the murderer, and the law forbids ransom money for the murderer (Numbers 35: 31-34), and thus, the law equates the rich with the poor. He is not sentenced to death unless it is with the testimony of witnesses, i.e. 2 or 3 witnesses testify that the murderer had murdered someone (Numbers 35: 30).

(Verse 13): **However, if he did not lie in wait, but God delivered him into his hand, then I will appoint for you a place where he may flee.**

but God delivered him into his hand: That is, the killer did not intend to kill, but perhaps he pushed his opponent in an ordinary quarrel, and God allowed this push to be the cause of the death of the dead man. **then I will appoint for you a place where he may flee:** God then placed in Israel 6 cities of refuge, where the accidental murdered would find refuge (Revised Numbers 35).

(Verse 14): **"But if a man acts with premeditation against his neighbor, to kill him by treachery, you shall take him from My altar, that he may die.**

Even God's altar does not protect a premeditated killer (Revised 1 Kings 2: 28-34)

(Verse 15): **"And he who strikes his father or his mother shall surely be put to death.**

Parents are God's representatives on earth, so attacking them is an attack on God (Verse 17).

(Verse 16): **"He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death.**

God sanctifies human freedom. Whoever infringes on a person's freedom to sell him as a slave should be put to death.

(Verses 17-19): **"And he who curses his father or his mother shall surely be put to death. 18 "If men contend with each other, and one strikes the other with a stone or with his fist, and he does not die but is confined to his bed, 19 if he rises again and walks about outside with his staff, then he who struck him shall be acquitted. He shall only pay for the loss of his time, and shall provide for him to be thoroughly healed.**

It is understood from (verses 18, 19) that any injury was to be repaid with a fine estimated by the judiciary. Therefore, each member lost had an estimate of the ransom money paid by the attacker.

(Verses 20-21): **"And if a man beats his male or female servant with a rod, so that he dies under his hand, he shall surely be punished. 21 Notwithstanding, if he remains alive a day or two, he shall not be punished; for he is his property.**

Here the master who kills his servant is punished. And if the master beats his slave, then the slave lives for a day or two, the master is not punished because it is unreasonable for the master to waste his slave in whom he paid his money while serving him. Hence, his survival means that he only disciplined him and did not intend to kill him.

(Verse 22): **"If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman's husband imposes on him; and he shall pay as the judges determine.**

The husband to estimate the value of the fine. If there was a dispute over the value, they would resort to the judges.

(Verses 23-24): **But if any harm follows, then you shall give life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot,**

It is understood from (18, 19) that the judiciary estimated the fines for injury paid, so every member lost had estimated ransom money that the attacker would pay. The person was not avenging himself, but the judiciary did everything. The law of an eye for an eye is comparable to the people's situation, and it is better than that the aggressor responding to the attack by double. As for Christianity demanded that harm be repaid with love and that evil be resisted with kindness (Matthew 5: 43-48).

(Verses 25-27): **burn for burn, wound for wound, stripe for stripe. 26 "If a man strikes the eye of his male or female servant, and destroys it, he shall let him go free for the sake of his eye. 27 And if he knocks out the tooth of his male or female servant, he shall let him go free for the sake of his tooth.**

(Verse 28): **"If an ox gores a man or a woman to death, then the ox shall surely be stoned, and its flesh shall not be eaten; but the owner of the ox shall be acquitted.**

The killer, even if it is an animal, is cursed. The meat of the ox that is stoned cannot be eaten because it was not slaughtered when its blood was legally shed. The ox had to be killed, because it was the instrument of crime, so it must be punished. Accordingly, the body is punished on the last day, as it is the instrument of sin. The meat of the ox cannot be eaten because it was not slaughtered (slaughtering is the legal method).

This punishment is on the ox's owner, who lost his ox because there was supposed to be a pen in which he would place the animals so that they would not hit people.

(Verse 29): **But if the ox tended to thrust with its horn in times past, and it has been made known to his owner, and he has not kept it confined, so that it has killed a man or a woman, the ox shall be stoned and its owner also shall be put to death.**

Here the owner of the ox is considered a killer with responsibility because he neglected to control his ox, and they had previously told him that his ox had hit and he ignored to control it, so it hit and killed.

(Verse 30): **If there is imposed on him a sum of money, then he shall pay to redeem his life, whatever is imposed on him.**

Whoever imposes on him are the relatives of the killed man. If they do not agree, they go to the judges. This is if the relatives agree that the person should not be killed and they agree to have ransom money.

(Verses 31-32): **Whether it has gored a son or gored a daughter, according to this judgment it shall be done to him. 32 If the ox gores a male or female servant, he shall give to their master thirty shekels of silver, and the ox shall be stoned.**

(Verses 33-34): **"And if a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls in it, 34 the owner of the pit shall make it good; he shall give money to their owner, but the dead animal shall be his.**

The Lord considers that negligence is a sin that its doer bears the responsibility.

Comment: These legislations show a sanctifying view of human life. God does not allow a person's life to be wasted, beaten, or humiliated, but rather God cares that nothing be lost due to the neglect of another person. Even that no slave is offended or loses a tooth or an eye.

(Verses 35-36): "If one man's ox hurts another's, so that it dies, then they shall sell the live ox and divide the money from it; and the dead ox they shall also divide. 36 Or if it was known that the ox tended to thrust in time past, and its owner has not kept it confined, he shall surely pay ox for ox, and the dead animal shall be his own.

Chapter 22

Here we find laws concerning the two commandments (7, 8) (You shall not steal, you shall not commit adultery)

God held himself responsible not only for man's life and body but also for his possessions. Livestock was the most valuable possession of this era, and thus, its being mentioned as stolen represents the theft of possessions.

(Verses 1-4): **"If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep. 2 If the thief is found breaking in, and he is struck so that he dies, there shall be no guilt for his bloodshed. 3 If the sun has risen on him, there shall be guilt for his bloodshed. He should make full restitution; if he has nothing, then he shall be sold for his theft. 4 If the theft is certainly found alive in his hand, whether it is an ox or donkey or sheep, he shall restore double.**

The difference between verse (1) and verse (4) is that in verse (1), the thief stole and sold what he stole or slaughtered. Here he responds with five oxen for the stolen ox and four sheep for the stolen sheep. As for verse (4), the thief was caught while the theft was in his hand. The first thief is skilled at stealing, so his punishment is greater, and the second thief is a novice, so his punishment is less. The punishment of the ox thief is greater for two reasons: [1] The ox is usually rented, so the loss is greater because its owner benefits from his wages. [2] The thief who steals an ox is more daring than he who steals a sheep, so the punishment for the ox-thief is greater. If the thief was killed during the theft, and it was at night, the house owner has the right to beat him, and if he dies, he is responsible for himself. But if it is during the day (verse 3), the house owner is asked for his blood, as during the day, he can seek help from others. Life is important to God, even if it is the life of a thief. God does not want the spirit of revenge but chastisement. At night, it is assumed that the house owner strikes at night and does not find a defence for himself and his property.

He should make full restitution; if he has nothing, then he shall be sold for his theft: If he had nothing to compensate for and could not pay what he owed, he would be sold as a slave. Hence we understand the spiritual meaning of slavery. We are enslaved to futility, that is, Satan " For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;" (Romans 8: 20). Because we could not pay the debt that we owed to God, until Christ came and bought us and set us free. " Therefore if the Son makes you free, you shall be free indeed." (John 8: 36) + ".. For You were slain, And have redeemed us to God by Your blood" (Revelation 5:9).

(Verse 5): **"If a man causes a field or vineyard to be grazed, and lets loose his animal, and it feeds in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard.**

This is careless theft.

(Verse 6): **"If fire breaks out and catches in thorns, so that stacked grain, standing grain, or the field is consumed, he who kindled the fire shall surely make restitution.**

Also, in verse (6), there is a custom of peasants burning thorns.

(Verses 7-9): **"If a man delivers to his neighbor money or articles to keep, and it is stolen out of the man's house, if the thief is found, he shall pay double. 8 If the thief is not found, then the master of the house shall be brought to the judges to see whether he has put his hand into his neighbor's goods. 9 "For any kind of trespass, whether it concerns an ox, a donkey, a sheep, or clothing, or for any kind of lost thing which another claims to be his, the cause of both parties shall come before the judges; and whomever the judges condemn shall pay double to his neighbor.**

If a person deposits a trust with someone and it is stolen, the thief shall compensate twice as much if caught. But if the accused says he nothing was deposited with me, they will go to court = **brought to the judges**. And they both take oaths, and the judges judge and the unjust of them pays twice. The unjust is the one who is either falsely accused or the one against whom it is evident that he has betrayed the trust.

If there is a dispute between two people over anything, each claims that this thing is his property. The judge judges and God gives wisdom to the judge

(Verses 10-15): **If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies, is hurt, or driven away, no one seeing it, 11 then an oath of the Lord shall be between them both, that he has not put his hand into his neighbor's goods; and the owner of it shall accept that, and he shall not make it good. 12 But if, in fact, it is stolen from him, he shall make restitution to the owner of it. 13 If it is torn to pieces by a beast, then he shall bring it as evidence, and he shall not make good what was torn. 14 "And if a man borrows anything from his neighbor, and it becomes injured or dies, the owner of it not being with it, he shall surely make it good. 15 If its owner was with it, he shall not make it good; if it was hired, it came for its hire.**

There were no banks or the like, so a person deposited his trust with others. The law here differentiates between one who forfeits the trust through neglect or lack of care (verse 12) or without his will, such as a beast devours the trust (verse 13). In (verse 11), **then an oath of the Lord shall be between them both**: This means each person raises his right hand to take an oath. In (verse 15), **if it was hired, it came for its hire**: That is, the owner of the hired animal, in this case, does not ask for compensation but rather takes the agreed-upon fee only. The fee includes compensation.

(Verses 16-20): **"If a man entices a virgin who is not betrothed, and lies with her, he shall surely pay the bride-price for her to be his wife. 17 If her father utterly refuses to give her to him, he shall pay money according to the bride-price of virgins. 18 "You shall not permit a sorceress to live. 19 "Whoever lies with an animal shall surely be put to death. 20 "He who sacrifices to any god, except to the Lord only, he shall be utterly destroyed.**

entices: Meaning it was with her consent. If this happens, the one who commits adultery with the unengaged woman must marry her even if this was with her consent. If her father refuses to give her to him in marriage, he shall pay her dowry as a form of compensation. But if a man commits adultery with a betrothed girl, the penalty is death (Deuteronomy 22: 23, 24), and definitely the same if she is married. Here the concept of adultery expands to include spiritual adultery, i.e., sorcery and sacrificing to strange gods. And a sorcerer in Hebrew means (revealer), meaning who reveals the future and the unseen and announces the thief of something. And whoever went to these sorcerers or sacrificed to an idol was considered betraying the Lord = spiritual adultery. Therefore, this was put among the sins of adultery. Here we find the sin of adultery with animals, and God alerts them to it here before they entered Canaan, as it was widespread among the Canaanites, and this sin was not known in Egypt.

(Verse 21): **"You shall neither mistreat a [b]stranger nor oppress him, for you were strangers in the land of Egypt.**

(Verses 22-24): **"You shall not afflict any widow or fatherless child. 23 If you afflict them in any way, and they cry at all to Me, I will surely hear their cry; 24 and My wrath will become hot, and I will kill you with the sword; your wives shall be widows, and your children fatherless.**

God does not tolerate injustice, especially if it is against a widow or an orphan. Here, God did not specify a punishment, as He will punish them, and He has His own swords. That is, God used Babylon, Greece, and the Romans to discipline His people.

(Verse 25): **"If you lend money to any of My people who are poor among you, you shall not be like a moneylender to him; you shall not charge him interest.**

God forbids interest. Note that in those days, loans were not used in business to increase income but out of need.

(Verses 26-27): **If you ever take your neighbor's garment as a pledge, you shall return it to him before the sun goes down. 27 For that is his only covering, it is his garment for his skin. What will he sleep in? And it will be that when he cries to Me, I will hear, for I am gracious.**

(Verse 28): **"You shall not revile God, nor curse a ruler of your people.**

nor curse: Do not say anything wrong about a ruler among your people (obedience and respect to superiors).

(Verses 29-30): **"You shall not delay to offer the first of your ripe produce and your juices. The firstborn of your sons you shall give to Me. 30 Likewise you shall do with your oxen and your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me.**

You shall not delay to offer the first of your ripe produce and your juices: Meaning your first fruit. This chapter, which talks about not stealing, warns us not to steal from the Lord (and the firstborns are given by God to the needy).

(Verse 31): **"And you shall be holy men to Me: you shall not eat meat torn by beasts in the field; you shall throw it to the dogs.**

It is unreasonable for the people of God to eat the residuals of beasts; this is a lowly lustful behaviour, in addition to the fact that the blood of the prey will be in it, and it is forbidden to eat the blood. **you shall throw it to the dogs:** God even manages to feed the dogs.

Chapter 23

Verses (1-9): Laws concerning the ninth commandment (You shall not bear false witness)

(Verse 1): **"You shall not circulate a false report. Do not put your hand with the wicked to be an unrighteous witness.**

Do not accept news if you are not sure of its authenticity and the truthfulness of its owner. Also, don't spread the report.

(Verse 2): **You shall not follow a crowd to do evil; nor shall you testify in a dispute so as to turn aside after many to pervert justice.**

The truth is not by the multitude. Do not be afraid in witnessing the truth, even if it is against the multitude. Do not run behind a crowd if it deviates from the right.

(Verse 3): **You shall not show partiality to a poor man in his dispute.**

God asks us to pity the poor but not by oppressing the rich for the sake of the poor.

(Verses 4-5): **"If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again. 5 If you see the donkey of one who hates you lying under its burden, and you would refrain from helping it, you shall surely help him with it.**

Helping others is not an optional matter, but it is an obligatory divine commandment. It does not stop at the limit of man but rather helping even an enemy's donkey if it falls under its load. The meaning of verse (5) is to resist the thought within you, to leave your enemy and not help him. And if the law was concerned with a person helping his enemy's donkey, how much more helping the enemy himself.

(Verse 6): **"You shall not pervert the judgment of your poor in his dispute.**

God cares about the poor and the needy, so we should not wrong him for the benefit of the rich.

(Verse 7): **Keep yourself far from a false matter; do not kill the innocent and righteous. For I will not justify the wicked.**

False testimony or lying and spreading false rumours may be the reason for killing an innocent person.

(Verse 8): **And you shall take no bribe, for a bribe blinds the discerning and perverts the words of the righteous.**

Bribery blinds the eyes of the sighted because the briber is forced to compliment and accordingly falsely testifies.

(Verse 9): **"Also you shall not oppress a stranger, for you know the heart of a stranger, because you were strangers in the land of Egypt.**

(Verses 10-13): **"Six years you shall sow your land and gather in its produce, 11 but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat. In like manner you shall do with your vineyard and your [b]olive grove. 12 Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed. 13 "And in all that I have said to you, be circumspect and make no mention of the name of other gods, nor let it be heard from your mouth.**

Here he talks about the Sabbath, not from the point of view of worship, but from the point of view of the rights of others over man. In the seventh year, the earth rests. The poor and even wild beasts find food. On the seventh day, a person gives rest to himself, his family, his son-in-law, the stranger, and even the animals. The meaning of mentioning the Sabbath and the Seventh Sabbath year in succession is that the basis is one. In the seventh year (the Sabbath), man does not cultivate his land, but the poor eat what they find in it (see Leviticus 25: 1-7). The seed that comes out (From previous year's residuals) is for the landowner, every poor person, and even the animals. This year is just spent in worship.

What increased their faith was that God blesses the sixth year's crop. The Jews observed the Sabbath year for a few periods. They were punished with captivity, and land cultivation was forbidden for 70 years (2 Chronicles 36: 21). After the return from captivity, the Jews observed the Sabbath year, to the extent that Julius Caesar allowed the Jews to be exempted from the tax in the seventh year. And in verse (13), it was forbidden to mention other gods, and the names of other gods were not uttered except by prophets and teachers to attack them.

make no mention of the name of other gods: Why did the inspiration append the commandment not to mention the name of other gods with the commandment of the seventh day and the seventh year?

* Sanctifying the seventh day and the seventh year means devoting to God in prayers and praises. Their goal is that God remains in the mind of man all the time so that man continues to remember that he is a stranger on earth and that he belongs to God who is in the heavens. He also remembers that God is the source of all true good in his life.

* Note that your preoccupation with the name of God sanctifies you and keeps you in peace " keep through Your name those whom You have given Me," (John 17: 11). As for any occupation of the mind with any other thought, it will only bring about grief and melancholy. Thus, God asked them regarding His commandments, "You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes." (Deuteronomy 6: 8). They tie it on their hands, that is, they work with it, and they put it on

their foreheads, that is, they think about it all day, so they do not forget God. Thus, David the Prophet said, " Seven times a day I praise You, Because of Your righteous judgments." (Psalm 119: 164), and he said seven times, meaning the whole day, but rather the entire life, as the number 7 is the number of perfection. The whole Psalm (119) is all about contemplation on the beauty and perfection of God's law and that it is the source of his joy and meditation (Psalm 119: 99, 162, 174).

* On the contrary, we find that the Antichrist will ask to put his mark on his foreheads (Revelation 13: 16). In the sense that his followers keep remembering his favour over them and that he made the path of sinful pleasures easy for them. They will put it on their hands; their deeds will be like his evil deeds.

(Verses 14-17): **"Three times you shall keep a feast to Me in the year: 15 You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); 16 and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field. 17 "Three times in the year all your males shall appear before the Lord God.**

The Jews have seven feasts mentioned in the Book of Leviticus, but only three feasts are mentioned here. They are the ones in which they celebrate in front of the house of the Lord (all males), and their presence together has the meaning of love, fellowship and unity, so everyone is in joy, and thus social ties increase.

1. The Feast of Unleavened Bread: It is linked to the Passover and celebrated for seven days, commemorating their exodus from Egypt.
2. The Feast of the Harvest: It is called the Feast of the Pentecost or the Feast of Weeks, and it comes on the fiftieth day of the Passover, in the beginning of the harvest of wheat, in which the first fruits are offered.
3. The Feast of Ingathering: It is called the Feast of Tabernacles or Thanksgiving at the end of the agricultural year when the fruits are harvested. And they stayed in tents for seven days, and on the eighth day, there was a great joy.

It is thankfulness to God for his benevolence, and their stay in tents is a memorial of their sojourn in the wilderness. It is also a memorial of our sojourn in this life, and the great joy on the eighth day is a symbol of eternal life. They generally ate unleavened bread during the feasts, which was an opportunity to review the soul for its sins, as yeast symbolizes evil.

Note that these verses are related to the above, as they feast to God, that is, they rejoice on three occasions:

1* To remember the love of God who brought them out of Egypt. 2,3* The joy with the bounties that God gave them. Thus they remember God's love for them and do not attribute it to another god or to themselves, so they love God and do not deviate away from Him. God wants them to cling to Him as a guarantee of their true freedom, joy, and blessing. The three occasions are feasts and joy. God wants them to be sure of His love for them, and to confirm their faith that He wants all good for them, rather He is the source of all good in their lives, so they would not deviate after another who would humiliate

them "All these things I will give You if You will fall down and worship me." Satan gives, and the price is prostration and humiliation of man, which is not acceptable to God for His children. But God gives to all liberally and without reproach (James 1: 5). So that God guarantees them this freedom and joy, God kept them away from any customs of the pagans and any following of their gods, so that God will assure His children permanent joy and permanent blessing (verses 19, 24 32, 33).

However, there are conditions for joy: abstaining from sin and caring for the poor who do not have anything. The ones who have given from their sacrifices and gifts that God brought to them. So God asked them to **none shall appear before Me empty**. They have to bring gifts for distribution. We see this in the next verse.

(Verse 18): **"You shall not offer the blood of My sacrifice with leavened bread; nor shall the fat of My sacrifice remain until morning.**

You shall not offer the blood of My sacrifice with leavened bread: That is, they eat unleavened bread during the feasts, for yeast is a symbol of evil, and light has no communion with darkness. The feast is joy, and with sin, there is no joy. Also, this indicates that the one who seeks blessings and joy on the feast must abstain from evil. The meaning is that you should not offer me a sacrifice and at the same time do evil because this sacrifice will not be accepted, and therefore there is neither blessing nor joy.

nor shall the fat of My sacrifice remain until morning: Here he says, "My sacrifice" as it is not for man, but it is a feast for the Lord, in which God rejoices in man. The fat was supposed to be lit on the same day so as not to spoil. Perhaps he intended by this commandment to distribute everything he owned in connection with the feast on that day and not leave anything for himself but rather give to the needy.

My sacrifice: The feast is joy, and joy here is God's in the sacrifice offered, as it refers to the sacrifice of Christ, by which man returned to God's bosom. And since God attributes the feast to Himself and says My sacrifice, this joy is the same with which the Father said, "This is My beloved Son, in whom I am well pleased, " And it is the same divine joy because of which, it was said, " And the Lord smelled a soothing aroma" with Noah's burnt offering (Genesis 8: 21). After that, it was said about burnt offerings, " a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord" (Leviticus 1: 9). God's saying My sacrifice indicates the depth of the divine love for mankind. However, when God was angry with His people, in sadness, He would say, "Your feasts and your sacrifices" (Jeremiah 7: 21 + Amos 5: 21, 22) as because of their sins, they were separated from Him, "And what communion has light with darkness?" (2 Corinthians 6: 14). His saying, your sacrifices, was only an echo of the grief of God who lost his children when they were lost and perished because of their sins.

(Verse 19): **The first of the firstfruits of your land you shall bring into the house of the Lord your God. You shall not boil a young goat in its mother's milk.**

There was a pagan superstition that they **boil a young goat in its mother's milk** and sprinkle the fields with this broth, and they believed that this gave a blessing to their yields. Here, God forbids this pagan custom and this cruelty. He connects the firstfruits with this commandment, so what blesses our crop is offering the firstfruits, that is, to give God his rights.

(Verse 20): **"Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared.**

An angel means "sent." He is the second hypostasis who concedes to be in their midst, so He becomes like an angel sent to protect, lead, and bring them into the divine promises. This is a prophecy about Christ, and that is why it was said that the people tempted Christ (1 Corinthians 10: 9). The angel may mean Moses as a symbol of Christ or an actual angel to protect them, but he is most likely the Messiah, and refer to verses (21-23).

And refer to (Exodus 14: 18-25) to see how the Lord God, the Word of God, was in their midst. This we will also see clearly in the Tabernacle. Also, compare it with (Deuteronomy 18: 15-19).

(Verse 21): **Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him.**

for My name is in Him: That is YHWH is in Him = For in Him dwells all the fullness of the Godhead bodily; (Colossians 2: 9), and the violation of Christ is serious (Hebrews 10: 29). Therefore, it was said, **He will not pardon your transgressions**, for He is not an ordinary human being that we can oppose. Who is He who has the authority not to pardon, except Him who also has the authority to forgive, that is, Christ? Therefore, the angel symbolizes Christ who came down to lead us to the supreme Jerusalem. And Moses had asked the Lord to go in their midst (Exodus 33: 16), and God agreed (17: 33). Moses also alerted the people to this messenger and asked them to listen to him (Deuteronomy 18: 15).

(Verse 22): **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.**

(Verse 23): **For My Angel will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off.**

and I will cut them off: Exterminate them from being a nation, so they remained and merged with the Jewish people.

(Verse 24): **You shall not bow down to their gods, nor serve them, nor do according to their works; but you shall utterly overthrow them and completely break down their sacred pillars.**

their sacred pillars: They are memorial columns with a religious value and are made of stone like the pharaonic obelisks. They may witness to an agreement or a scene of something or a person carved on them.

(Verse 25): **"So you shall serve the Lord your God, and He will bless your bread and your water. And I will take sickness away from the midst of you.**

(Verse 26): **No one shall suffer miscarriage or be barren in your land; I will fulfill the number of your days.**

Miscarriage of a pregnant woman or being infertile was one of the signs of God's wrath in these days.

(Verse 27): **"I will send My fear before you, I will cause confusion among all the people to whom you come, and will make all your enemies turn their backs to you.**

(Verse 28): **And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you.**

God promises that if they obey Him, He will pave the way for them by weakening the strength of their enemies' strength by sending before them Hornets to attack the Canaanites, their enemies, so they will flee from the land. Or by sending the army of Egypt to strike them before they reach them so that their enemies will not be able to defeat them.

The hornets may be real hornets that make them run and leave the ground. Or they are the Egyptians who struck the Hittites and Palestine. The hornet or the ant was a logo to the Egyptians, and God actually sent hornets to help them.

(Verses 29-30): **I will not drive them out from before you in one year, lest the land become desolate and the beasts of the field become too numerous for you. 30 Little by little I will drive them out from before you, until you have increased, and you inherit the land.**

Compare with (2 Kings 17: 25,26). And not expelling peoples before them once allows these pagan peoples the opportunity to believe, convert and repent of their unclean deeds. Wasn't the widow of Zarephath of Sidon one of those (1 Kings 17: 8-24 + Luke 4: 26) who were drawn by God "Is this not a brand plucked from the fire?" (Zechariah 3: 2)?

(Verse 31): **And I will set your bounds from the Red Sea to the sea, Philistia, and from the desert to the River. For I will deliver the inhabitants of the land into your hand, and you shall drive them out before you.**

This was fulfilled in the days of Solomon, and through it, also the promise to Abraham was fulfilled: "So Solomon reigned over all kingdoms from the River to the land of the Philistines, as far as the border of Egypt." (1 Kings 4:21). And the river is the Euphrates, and then they lost this land again because of their sins.

(Verse 32): **You shall make no covenant with them, nor with their gods.**

Covenants between peoples were to recognize each other's God.

(Verse 33): **They shall not dwell in your land, lest they make you sin against Me. For if you serve their gods, it will surely be a snare to you."**

The Jews' refusal to live among these pagan peoples was to protect them from imitating them, as they did not understand distinguishing between sinners and sinning. Rejecting these peoples meant rejecting their gods, behaviour, and sins, which was a condition for God to continue in their midst.

Chapter 24

Order of the Events:

1. Moses ascended to God, and the Lord called him from the mountain and instructed him to tell the house of Jacob that He wanted them to be a special people for Him from among all peoples (they should be of His own, and this is the meaning of the word "Lord"). He asks them to listen to Him and keep His covenant (Exodus 19: 3-6).
2. Moses came and told the people, and the people said, "All that the Lord has spoken we will do." So Moses brought back the words of the people to the Lord. (Exodus 19: 7-8).
3. God tells Moses that he will speak to him before the people to respect the commandment and respect Moses. He asked Moses to prepare the people and consecrate them to meet with God, and Moses consecrated the people (Exodus 19: 9-15).
4. The people meet God, and frightening events accompany this meeting (Exodus 19: 16-19).
5. God came down to the top of Mount Sinai (Exodus 19: 20).
6. God calls Moses to the top of the mountain and asks Moses to repeat the warning to the people and to ascend again to the mountain with Aaron (Exodus 19: 20-25).
7. God speaks and gives the Ten Commandments (Exodus 20: 1-17).
8. The people trembled at the phenomena that occurred, and they asked Moses to speak to God and tell them what God wanted because they were afraid to die (Exodus 20: 18-20).
9. Moses drew near the thick darkness where God was (Exodus 20: 21).
10. God gives Moses some commandments (Exodus 20: 22 - 23: 33).
11. The Lord asks Moses to go up to Him, along with Aaron, Nadab, Abihu, and seventy of the elders of Israel, and worship God from afar. Then Moses alone comes near (Exodus 24:1-2).
12. Moses goes down to the people and tells them all that God has said, and the people answer that they will do all that the Lord has commanded. (Exodus 24:3).
13. Moses builds an altar and offers sacrifices, the people promise to obey God's commandments, and the Lord enters into a covenant with the people by the blood of the sacrifice. (Exodus 24: 4-8).
14. Moses and Aaron and Nadab and Abihu and seventy of the elders of Israel ascend the mountain and see the God of Israel who hosted them, so they ate and drank in the presence of the Lord (Exodus 24: 9-11). This is a symbol and a sign of the Eucharist table.
15. Moses ascends alone with Joshua, given the two tablets of the Law and the Commandments by the Lord (Exodus 24: 12-13). And when Moses ascended the mountain, the cloud covered the mountain, and the glory of the Lord descended on Mount Sinai (Exodus 24: 15-16). As for the rest, they went down to judge the people (Exodus 24:14).

(Verse 1): **Now He said to Moses, "Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar.**

Now He said to Moses: This is a continuation of (Exodus 20:21), and some laws were inserted in between them. And Moses was still on the mountain after he had taken the law of the covenant. After that, he went down to the people and told them the law's words, sealed the covenant with the blood of the sacrifice, then returned to the mountain with Aaron, Nadab, Abihu, and the seventy elders. The seventy elders represent the heads of the people in Egypt.

(Verse 2): **And Moses alone shall come near the Lord, but they shall not come near; nor shall the people go up with him."**

In the Old Testament, Moses approaches alone, and in the New Testament, there is an invitation for everyone to come closer. Rather, Christ says, "Come to Me, all you who labor and are heavy laden..." (Matthew 11: 28) + "Draw near to God and He will draw near to you" (James 4: 8).

(Verse 3): **So Moses came and told the people all the words of the Lord and all the judgments. And all the people answered with one voice and said, "All the words which the Lord has said we will do."**

How wonderful it is nice when Moses receives the commandments from God and explain them to the people, and the people accept them with full approval. This is the role of servants to hear from God and teach the people, and this is the role of the people to listen and respond. But the people did not know the difficulty of the commandment and the difficulty of obeying it.

(Verse 4): **And Moses wrote all the words of the Lord. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel.**

The altar is a sign or symbol of the presence of God, and the twelve pillars symbolize the presence of the 12 tribes. The 12 tribes will now enter into a covenant with God. This is evident in verse (7).

(Verse 5): **Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord.**

The people of all categories and ages participate in the covenant. It is nice to see young men with their vitality, ability and activity offering sacrifices. Young men have a role, just as the old men were with Moses, all in fellowship and a covenant with God. And in the church, it is not possible to pray a Liturgy without a congregation, and the people must participate openly with the priests in the service. The priest prays for the people, and the people pray for the priest and also for the patriarch and the bishops. It was for every Jew to sacrifice, but the sprinkling of blood belonged to the priests only.

(Verses 6-8): **And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar. 7 Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the Lord has said we will do, and be obedient." 8 And Moses took the blood, sprinkled it on the people, and said, "This is the blood of the covenant which the Lord has made with you according to all these words."**

Sprinkling the blood, half of it on the altar, and half of it on the people, symbolized God's communion with the people in this covenant, and it means the people's unity with God and that both are linked to the covenant. The sprinkling of blood on the altar means that God entered into a covenant with the people to keep and protect them. It is a covenant with the blood of sacrifices in the Old Testament, and the New Testament was the blood of Christ. As the Lord Christ said in the night of the last supper, "Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. 28 For this is My blood of the new covenant, which is shed for many for the remission of sins. (Matthew 26: 27-28). Sprinkling blood on the people means sanctifying the people to enter into a covenant with God and that the commandments bind them. Since the people are of a sinful nature and cannot carry out the covenant, the people became closer to God through the blood of sacrifices to atone for them, and thus this covenant became a symbol of the new covenant with the blood of Christ. Therefore, the sprinkled blood was the means by which they saw the glory of God (verse 17). That is why we notice in verse (1): **"and worship from afar."** As for the New Testament, we hear the Lord saying, "Come to Me." The reason for that is the blood of Christ, who brought us closer to God. That is why it was said about sacrifices in the Old Testament, who wanted to draw near, offer a sacrifice (Leviticus 2: 1, 3, 10, 14...etc.).

Verse (7) **the Book of the Covenant** = The Torah, the Ten Commandments and the legislation (chapters 21-23).

Contemplation on verse (5): God asks for offerings of love and sacrifices of peace from you in the days of your youth. That is why the Bible says, "Remember now your Creator in the days of your youth" (Ecclesiastes 12:1), and all Israel had to sacrifice the offering (a general priesthood), but the kindling of fire is for the priests (a special priesthood). As for us, Christians are all priests in the broad sense, offering sacrifices of thanksgiving and praise, and offering themselves living sacrifices and crucifying their passions with their desires. As for priests, their job is to offer the Eucharistic sacrifice.

(Verse 9): **Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,**

(Verse 10): **and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity.**

The Lord appeared to them in the form of a human being because it is said **under His feet.**

They saw God without fear but in love and beauty. And they were as guests at His table (verse 11), and they saw God and ate and drank, and **paved work of sapphire stone** indicates the holiness of God (God's holiness and transcendence above the earthly as we saw before) and that those over whom God reigns (those under His feet) must have a heavenly nature and a heavenly mind as there is no communion of light with darkness. This vision was referring from afar to the incarnation, where the heavenly Christ comes and becomes incarnate and gives us to eat before Him (the Communion). Communion provide us

to open our eyes and know God and therefore live " he who feeds on Me will live because of Me. + And this is eternal life, that they may know You, the only true God."

(Verse 11): **But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank.**

But on the nobles of the children of Israel He did not lay His hand: That is, he did not kill them, for no one can see God and live. This was one of the declarations of God (the Second Hypostasis), who was incarnated to give us life, so we do not die.

So they saw God, and they ate and drank: To be understood that it is a symbol of the Eucharist, the Body of Christ, which we eat to live. We eat His body and drink His blood in the presence of God. Same as what happened in this heavenly banquet of the elders of Israel, who ate and drank in the presence of God.

If God cares about spiritual matters, this does not mean that he forgets about material matters. God cares about our eating, drinking and clothing, so if we eat or drink, we are also in the presence of God, and we thank Him for all His goodness. God rejoices in us, and we are rejoicing, thankful, and joyful in His presence continually, with His spiritual and material gifts. Review (Isaiah 65: 17-18).

(Verses 12-14): **Then the Lord said to Moses, "Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them." 13 So Moses arose with his assistant Joshua, and Moses went up to the mountain of God. 14 And he said to the elders, "Wait here for us until we come back to you. Indeed, Aaron and Hur are with you. If any man has a difficulty, let him go to them."**

After eating, everyone went down, and only Moses and Joshua stayed. And the elders went to rule over Israel. **Indeed, Aaron and Hur are with you:** Aaron and Hur together were supporting Moses' hands on the mountain. And now Aaron and Hur rule. Aaron represents the priesthood and Hur from the tribe of Judah, the tribe of the king. Also, Hur is the grandfather of Bezalel, the son of Uri, whom God gave the wisdom to build the tabernacle. Aaron and Hur together represent the priesthood and the wisdom God gave to His church to administer her after He ascended in the body (a symbol of this as Moses ascended the mountain).

(Verse 15): **Then Moses went up into the mountain, and a cloud covered the mountain.**

Moses entered inside the clouds so that God revealed to him the mystery of Christ. This mystery was hidden in the symbols, dimensions, and parts of the tabernacle, its rituals, and its materials.

(Verse 16): **Now the glory of the Lord rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud.**

Moses stayed six days to prepare to meet God, and God rested on the seventh day after He created the world in six days. On the seventh day, Moses was called to be in the presence of the Lord. From this, we understand that the real comfort is to be in the presence of the Lord. And when Moses alone entered the clouds, he became a symbol of Christ, who alone entered into the glories.

Contemplation: How significant would Moses' loss have been if he had said to himself on the sixth day, The Lord has called me, and so far I have not seen Him, and I am on the mountain alone, therefore, I will go down, but he did not, and preferred to wait for the Lord, so the book says, " Wait on the Lord; Be of good courage, And He shall strengthen your heart; Wait, I say, on the Lord!" (Psalm 27: 14)

(Verse 17): **The sight of the glory of the Lord was like a consuming fire on the top of the mountain in the eyes of the children of Israel.**

(Verse 18): **So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights.**

Moses fasted for 40 days, but during these forty days, he was enjoying and full from the sight of the glory of God. Moses did not eat during these forty days. Christ fasted for 40 days, and so did Elijah, so we can look at these forty days as if they refer to the period of our life on earth. Therefore, If we spend it in the spirit of fasting and prayer, we will have holy desires to go to the heavenly places, thinking that the world and what is in it is nothing but waste. When the soul is saturated with the meeting with God, both the soul and body are filled. And this is the case of the monotheistic and hermit fathers.

When we hear that Nineveh had a chance of 40 days, and if it did not offer repentance, God would turn it over. We also understand that the number 40 refers to our lives that if we do not live them in the spirit of repentance will have a bad end away from God.

Chapter 25

(Verses 1-9): **Then the Lord spoke to Moses, saying: 2 "Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering. 3 And this is the offering which you shall take from them: gold, silver, and bronze; 4 blue, purple, and scarlet thread, fine linen, and goats' hair; 5 ram skins dyed red, badger skins, and acacia wood; 6 oil for the light, and spices for the anointing oil and for the sweet incense; 7 onyx stones, and stones to be set in the ephod and in the breastplate. 8 And let them make Me a sanctuary, that I may dwell among them. 9 According to all that I show you, that is, the pattern of the Tabernacle and the pattern of all its furnishings, just so you shall make it.**

God asked Moses to ask his people to have each person offer according to what his heart allows (Exodus 35: 5), that is, as much as his love allows, he contributes to the offering that is used in making the sanctuary in which the Lord dwells among his people. It is an honour for every person to participate in offering something to the Lord. Notice what God said, **My offering**, for God attributes it to Himself to indicate that He has the right to ask for it because man and all his money belongs to God. The offering refers to:

1. The Virgin: It is the offering of mankind to God so that the Holy Spirit may come and make for Christ a body from her.
2. Us: We must obey and live in faithfulness so that the Father and the Son will come and make a home for us (John 14: 23). And the dwelling of the Lord is built through the purity of the heart and the body.

Now let each one search his heart what he gave and to whom he gave it. If we give to God, God will rule over our lives, and on the last day we will be with Him. And if we submit the heart to the lusts and sins of the world, the ruler of this world will come on the last day and prove his ownership of this place. That is why Christ said, "the ruler of this world is coming, and he has nothing in Me."

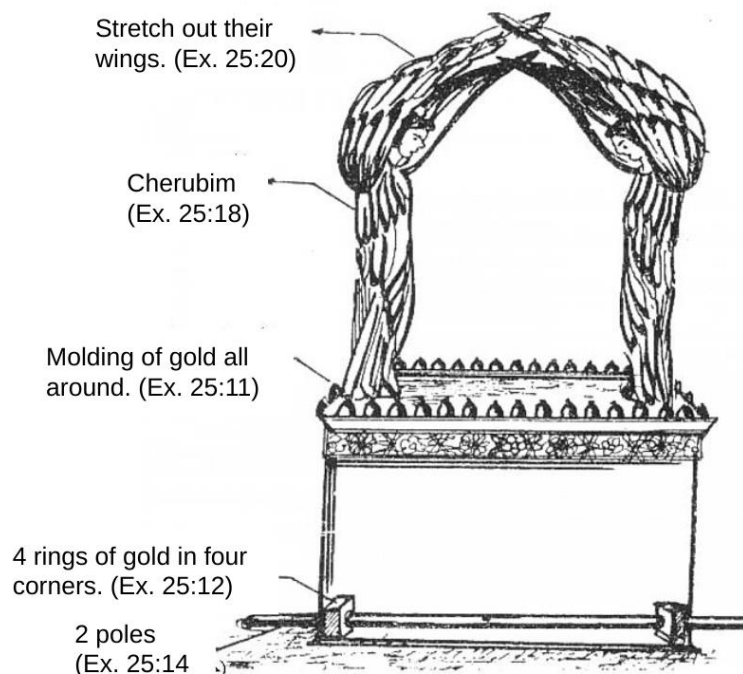
See the explanation of the materials in the chapter devoted to this.

And let them make Me a sanctuary: So that God dwells with them. To be a shadow of the heavens. Thus, a dwelling for the Lord is set up in the heart, bearing the image of the heavenly places (Hebrews 12: 14).

God showed Moses an illustration of the heavenly places = **the pattern of the Tabernacle**

Therefore, this dwelling is a shadow of the heavenly places, so the Tabernacle was a shadow of the image of heaven itself until it began to decipher it in the New Testament, where we entered into a token (earnest) of the celestials. Therefore, we began to understand God's arrangement and plan. However, it is still a little with all we obtained, and all God's gifts have not yet been clearly manifested. And we still live as in a mystery as in a mirror in the token of the heavens. We can say that the Tabernacle is a shadow of the Church in the New Testament, and the Church is a shadow of the heavenly glory in eternal life (1 Corinthians 13: 12).

(Verses 10-22): "And they shall make an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. 11 And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around. 12 You shall cast four rings of gold for it, and put them in its four corners; two rings shall be on one side, and two rings on the other side. 13 And you shall make poles of acacia wood, and overlay them with gold. 14 You shall put the poles into the rings on the sides of the Ark, that the Ark may be carried by them. 15 The poles shall be in the rings of the Ark; they shall not be taken from it. 16 And you shall put into the Ark the Testimony which I will give you. 17 "You shall make a mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width. 18 And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. 19 Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. 20 And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. 21 You shall put the mercy seat on top of the Ark, and in the Ark you shall put the Testimony that I will give you. 22 And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the Ark of the Testimony, about everything which I will give you in commandment to the children of Israel.



The Ark dimensions are $2\frac{1}{2} \times 1\frac{1}{2} \times 1\frac{1}{2}$, and the cover dimensions are $2\frac{1}{2} \times 1\frac{1}{2}$.

From between the cherubim, the Shekhinah, i.e., the glory of the Divine Presence (verse 22), appeared.

The cover: Mercy Seat

The Ark of the Covenant is the only piece that is placed inside the Holy of Holies. The Holy of Holies is a symbol of heaven, so the Ark of the covenant symbolizes God's throne. And Ezekiel saw this vision mentioned in (Ezekiel 1, 10), that God is seated on His throne, and the throne is placed upon the firmament. The firmament is above the cherubim, meaning God is seated upon the cherubim (Psalm 80: 1). And God is on His throne, proclaiming His glory, His will, and His judgment. And the glory of God appeared among the cherubim that shaded the Ark of the covenant. The Jews called the glory of God that appears among the Cherubim Shekhinah. Refer to (Numbers 7: 89 + 1 Samuel 4: 4 + 2 Samuel 6: 2 + Psalm 99: 1 + Isaiah 37: 16). And in (Isaiah 6), we find the Seraphim crying out, Holy, Holy, Holy. The presence of Seraphim is a sign and testimony to the glory of God present in this place. The Cherubim also indicate that they are responsible for carrying out God's will and decree. They prevented Adam from Paradise (Genesis 3: 24 + Numbers 22: 23 + 2 Kings 19: 15 + 1 Chronicles 21:16), and in Ezekiel 10 and in the Book of Revelation, we see them pouring God's wrath, and we find burning coals to burn Jerusalem in implementation of God's commands for His wrath on Jerusalem. And let us note that the cover is not just an ordinary cover for a box, but it refers to more than this. We find in (1 Chronicles 28: 11) that the house of God is called the house of the mercy seat as if he wanted to say that it is the most important piece in the house. Why?

There is a general rule that wood refers to the humanity of the body of Christ, gold refers to the Divinity of Christ in his glory, and copper refers to the Divinity of Christ in his justice and judgment of sin. When we find the Ark, the table, or the Altar of incense made of acacia wood that does not decay, this refers to the body of Christ. The wood is overlaid with gold, and this wood overlaid with gold refers to the incarnated, the one nature God, who is of two natures. It is clear that this picture explains, as far as we understand, that the two natures remained without mingling, confusion, or alteration. The same thing applies to the Altar of burnt offering, as it is wood overlaid with copper. All this symbolizes Christ the incarnate. But if gold is mentioned alone, it does not refer to the incarnate Christ, but rather to God in His Divinity. This applies here to the cover of the Ark, as it is pure gold, and refers to the lighthouse, which is also pure gold, and to the laver, which is brass without wood. As for the lampstand and the laver, they refer to the Holy Spirit and His work in the body of Christ, that is, the church. The cover refers to God in His glory and on His throne.

The view we see here is almost identical to Ezekiel (1). The glory of God is among the cherubim here, as the throne of God was above the cherubim in Ezekiel. Note that the cherubim were one piece with the covering, which is the throne of God where the glory of the Shekhinah appears. Shekhinah is a Hebrew word that means the glory of the Lord. This is how the word Shekhinah was translated in (Exodus 40: 34, 35). In its origin, this word means serenity or calmness and reassurance, an indication of what was felt by those who see the glory of God present among the cherubim.

On the Day of Atonement, the high priest sprinkled the blood of a sin goat on the covering. And note that the cherubim had their faces toward the covering, that is, toward the blood, the blood of the sacrifice, as if they were looking with their heads to see the blood so that they would not execute the strikes against humans. Here, they are watching with joy the effectiveness of the blood of the sacrifice in ceasing the wrath of God and the reconciliation between heaven and earth. Refer to the words of Christ in (John 1: 51) "And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

Therefore, when the translators of the Septuagint translated the word cover, which is Caffort in Hebrew, they did not use the ordinary word cover, as it does not convey the meaning, but rather they called it the seat of mercy. Because the word covering does not mean an ordinary covering, but rather the blood that covers the sinner, so God may have mercy on him. Hence the translation was the seat of mercy. And because this is the most important news for us as human beings, that God had mercy on us, the whole house was called the House of the Cover or the place of the Mercy Seat.

Note that the cover is exactly the size of the Ark. And if the Ark represents the incarnate Christ, then this means that Christ fully fulfilled the requirements of divine justice. Whoever believes, is baptized, and remains abide in Christ and struggles against sin unto blood is the one who benefits from blood and is saved. This is what it means for the cherubim to look on the mercy seat in joy for salvation (1 Peter 1: 12 + Revelation 5: 8-14). The heavens that rejoice over one sinner who repents, we find here in joy because of salvation. The cherubim are before the throne of God, witnesses of his mercies towards mankind.

Note that the cherubims had their wings outstretched, for they were always ready to carry out God's commands and judgment against sinners, but the blood delays this. Here we find mercy and justice (the truth) meet. The Holy God, who sits on His throne, judges with justice, and according to the two tablets of the Law, every sinner must die. But the Ark, which symbolizes the redemption of Christ and mercy. The blood of the atonement shall be sprinkled by the high priest (a symbol of our Christ and our High Priest) on the cover of the Ark. That is why we say that here and in the Ark, justice meets mercy (Psalm 85:10). The covering is the same dimensions as the Ark. That is why we say that in the Ark, truth meets mercy (Psalm 85: 10). The covering is the same dimensions as the Ark. And God was talking to Moses from the throne of mercy, instead of talking to him from the mountain where Moses and the people were terrified. Still, based on mercy, God would make Moses feel comfortable and calm when he sees His glory (Shekhinah) refer to (Hebrews 12: 18-24 + Deuteronomy 18: 16).

Reconciliation happened by the blood of Christ (2 Corinthians 5: 18).

The Ark:

It is called in Hebrew "Aaron," which means a box, and it is similar to an acacia wood box covered with pure gold plates from the inside and the outside. A golden molding surrounds it and a covering (cafort) above it. The word is derived from kafar, which means to cover and to expiate. And as it was mentioned, the gold represents Divinity, and the wood represents humanity, " and the Word was God . And the Word became flesh and dwelt among us " (John 1). This is the gold and the wood. Wood is also a sign of the cross, as it is made of wood. And Christ came for the sake of the cross, and we couldn't meet Him as sinners except through the cross. The cross is the secret of our union with God, and it is the reason for our entry into the divine sanctuaries. We have one way for this, to offer ourselves as a sacrifice, and each of us also bears his cross, and walks after Him, to reach glory, and live a heavenly life internally (the Ark is covered with gold from within) and externally (the Ark is covered with gold from the outside). The meaning is that our life should be in righteousness and purity externally so that we may taste the heavenly life brought to us by Christ, who "He bowed the heavens also, and came down" (Psalm 18: 9). Gold symbolizes the heavens and their glories. Whoever has tasted the heavenly life on earth has tasted the token of God's glories that He has prepared for us.

The presence of the Ark of the Covenant in the Holy of Holies means that Christ carried us in it into the glories of heaven, " And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also". This is the meaning of the appearance of the number $\frac{1}{2}$ in all dimensions of the Ark. Note that the cover is above the Ark. Here, people in heaven move into a place where God rests and sits on it as He used to sit on the cherubim (Ezekiel 1 + Psalm 80: 1).

The Molding:

It is a rim along the outer upper sides whose function is to fix the placement of the covering and also announces that the Lord Jesus is crowned with glory and honour. As long as the bride of Christ is united with him, this also announces that the bride there will be crowned. The utmost of mercy and love is that we "the despised and the not existing" taste glories (the molding). Glory to us as human beings is a reflection of the glory of Christ on us (this means that we sit on the throne of Christ), but the crowns are given to Christ, for he is the one who conquered in us. We were like a white horse led by Christ, who defeated Satan in the battle of the cross and still prevails in us if we let him lead (see the interpretation of Revelation 6:1, 2 + Zechariah 6: 9-15). And because He overcomes in all his people, we find that He has many crowns (Revelation 19: 12).

The Poles:

They are under the Ark within four rings, and they are used to carry the Ark, and the fact that the poles are under the Ark makes the children of Kehath, when they carry it, not be cursed and die if they touch the Ark with their bodies. And the rings mean that God moves with His people everywhere, and he does not leave them. Therefore, they can only be removed in the temple, for God does not rest if He does not comfort His people first. And the poles represent the life of sojourning in this world. But in our sojourning, God does not leave us (Matthew 28: 20).

Moving the Ark:

The sons of Aaron lower the veil and cover the Ark of the covenant with it, then make a cover of goat skin on it and spread over it a blue garment, for the Ark walking in the wilderness symbolizes the life of Christ in the world. And the veil is a symbol of the body of Christ (Hebrews 10: 20), that is, the person of the Son of God in His humanity. And goat skin is for protection, as it protects from the evils of the world and the blue because His life is heavenly. And the people in their movement were preceded by a pillar of cloud by day and a pillar of fire by night, and when they carried it, it was said, "Rise up, O Lord! Let Your enemies be scattered, And let those who hate You flee before You." And when it rested, he said: Return, O Lord, To the many thousands of Israel." (Numbers 10: 33-36). And when the people crossed the Jordan River, they carried the Ark in front of them, and the river split (Joshua 3: 14-17). The cover of the Ark of the Covenant refers to God in his glory. And the Ark refers to Christ in his glorified body at the right of the Father, and He carried His church to glory. And when they cover the Ark with the veil that symbolizes the body of Christ (Hebrews 10: 19-20), this refers to Christ, who hid His Divinity in His humanity when He was in His human body on earth. Then the goat skin is placed over the veil, and this indicates the divine protection of the body of Christ while he was on earth. How many Jews tried to stone and kill him, and God did not allow that until He finished His mission. Above all, this is a blue

garment, meaning a heavenly colour. Christ came from heaven, went to heaven, and was always in heaven by His Divinity (John 3: 13).

The Ark of the Testimony:

It is one of the names of the Ark of the Covenant. Inside the Ark of the Covenant, we find the two tablets of the Testimony. And the name of the testimony is to be a continuous testimony of their being from God and the promise of the people that they obey the words of God. The word testimonial is a Hebrew word that carries the meaning of affirmation, for God's testimonies bear His attributes, will, and purposes that are contained in the Holy Books. And Christ came to bear witness to the Father. The testimony was in His heart, but we deviated from it, so He did not commit sin (see John 4: 34, 6: 38, 8: 29, 46). And the presence of the cherubim is a testimony to the value of the work of atonement. And as there were two angels to testify about the resurrection, here are two cherubim angels to testify that the price of sin has been paid and that there is now no condemnation for those who are in Christ Jesus... (Romans 8:1), but the remaining of the verse mentions " who do not walk according to the flesh, but according to the Spirit." The cherubim are witnesses to us now. Do we walk according to the flesh or according to the Spirit, after Christ bought us with his blood? Meditating on Christ's work for us on His cross gives us feelings of love, and whoever loves Him keeps His commandments but rather writes His commandments on his heart, not on tablets of stone. (Jeremiah 31: 33 + Ezekiel 36: 26 + Romans 5: 5) and the presence of the covering on the outside, and the two tablets of testimony on the inside indicate God's justice and mercy at the same time. And imagine the absence of the covering, then the two tablets of testimony condemning the whole world would appear, for there is no one who has not broken a commandment and is guilty (James 2: 10). That is why there are those who said that Moses broke the two tablets of the law when he was angry at the betrayal of the people so that the tablets would not be witnesses against the people, and thus the people would die because of their sin. Without the law, there is no transgression (Romans 4: 15). The Tablets of the Testimony and the Law kept condemning us to death and condemning all of humanity until Christ came, who kept the testimony in His heart and offered atonement (covering) for all our sins.

But the Tablets of the Testimony have another view, for God did not give us the law as a kind of prohibition, condemnation and control, but because God knows that adherence to these commandments is the only way for man to live. That is why in (Ezekiel 20: 11, 12) God indicated that He gave them the commandments and the Sabbath only as a sign of His love, so whoever observes them shall live. So, the two tablets are witnesses that after we left God, He did not leave us. " You gave me the Law as an aid," as the Liturgy according to St. Gregory says so that we do not perish. The law led us to Christ (Galatians 3: 24).

Therefore the Meaning of the Tablets of the Testimony:

1. They are a testimony that they are from God, and he who adheres to what is written on them will live (Leviticus 18: 5). And that the people promised to abide by the commandments of the tablets. And all that was in the Ark (Hebrews 9: 4) became a testimony against the people for their sins. They broke the commandments and grumbled about the manna. And they rebelled against the priesthood of Aaron (Aaron's rod that sprouted).

2. The word carries the meaning of affirmation, and the meaning is that it carries the will of God revealed in the book.
3. The Ark symbolizes Christ, and Christ came to bear witness to the Father. And the testimony was in His heart that He did not deviate from it, so He was the perfect man, the only one without sin—the only one who kept the law. So we are considered perfect in Him.
4. Christ abided by the law, but the people deviated from it and died. And God has specified the condition for a person to live, which is to abide by these commandments, " You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the Lord." (Leviticus 18: 5). And the two tablets became a testimony that God warned man against transgression.
5. Man disobeyed and died, and the blood of Christ, who reconciled us with the Father, was symbolized by the blood sprinkled on the cover on the Ark. The Ark became a witness to the forgiving mercies of God.
6. The cherubim, beholding the sprinkled blood, became witnesses of God's mercies.
7. The tablets are a testimony that God has not forsaken us after we have sinned but has given us the commandments to live by them. And not only that we live eternally, but that we have a joyful life here on earth, since whoever adheres to the commandments does not submit to Satan's servitude and humiliation.
8. Meditation on the Ark evokes in us a sense of God's forgiving mercies. Through the blood of Christ, our sins were forgiven, and we were reconciled with the Father, so He sent His Holy Spirit to dwell in us and abide us in Christ. And Christ is the one who carries us into the arms of our Heavenly Father. And the Holy Spirit evokes in us feelings of love for God, and if God's love enters the heart, the commandment is written on our hearts instead of being written on stone tablets (Jeremiah 31: 33).

Hammered work:

That is, not by casting or by hitting. But they made a single block and then sculptured it with the chisel and the utilities that existed at the time. So the covering was one with the cherubim, a sign of the unity of these angelic heavenly creatures with God. And God wanted man to be also in unity with Him. Still, because of sin, separation occurred, and Christ came to make us one again (John 17: 21), and from there, God was speaking to Moses, that is, based on unity (see the introduction to the Tabernacle).

What is inside the Ark:

The Apostle Paul mentions in (Hebrews 9: 4) that the Ark of the covenant contained the two tablets of the law, the pot of manna, and Aaron's rod that budded. And in (Exodus 25: 21) we find only the two tablets of the law, which means that the rod of Aaron and the pot of manna were added later, but they were not there all the time. Let's see how all this refers to the work of Christ:

1. **The Tablets of the Commandments:** Because we could not abide by the law, Christ came, who kept this law in His heart and preserved it. And whoever abides in Him is counted perfect and blameless and

will be saved (Colossians 1: 28 + Ephesians 1: 4). Therefore, Christ asks that " Abide in Me, and I in you." And he who abides in Him shall live. And the blood that the high priest sprinkles on the covering, so we are accepted before the Father, is the blood of Christ, who in His mercy offered us redemption. This blood on the cover covers the two tablets of the covenant, which demand the death of all those who sin, and God, in His mercy, forgives.

2. **The Pot of the Manna:** Refers to Christ who offered himself for us to eat, "Given for us for salvation, remission of sins and eternal life to those who partake of Him."

3. **Aaron's Rod:** It represents humanity without Christ, dead without hope, and with Christ, it has life, "For to me, to live is Christ" (Philippians 1: 21), and thus we have fruits.

Therefore, the Ark symbolizes Christ. Also, symbolizes the Church, which is His body abiding in Him so that she can have life. And the Ark refers to the Virgin, who is the mother of the Church, and she is the one that contained Christ with His Divinity united with His body, which He took from her womb. She is also Aaron's Rod which sprouted without human implantation. She was clothed with the glory of the Divinity within her (gold from within), and her life was fruitful, righteous, and saintly (gold from outside). And as David danced in front of the Ark of the covenant, so the baby leaped joyfully in Elizabeth's womb when the Virgin Mary visited her, the Ark that carries Christ inside.

And all that is in the Ark also bears witness to the breaking of the commandment or violation of the law (the two tablets of the commandment), as who has not broken any commandment? He reminds them of the sin of the golden calf that made Moses break the first two tablets. The pot of manna refers to their grumbling in the desert over manna, a gift from God. And Aaron's rod reminds them of the rebellion of Korah, " my sin is always before me."

Therefore, everything in the Ark reminded of the sin and witness to a sin. But thanks be to God, for He covered every sin with His blood and gave us the true manna, His body and blood, so that a resurrected life became in us instead of death, and He granted us His Holy Spirit who helps us to keep the commandment.

And note that the rod that sprouted refers to the resurrection after death, so when the stick sprouts almonds, the almond is the first fruit that appears in the season. They call the almond tree the hasty tree, and this refers to Christ, the firstfruits of those who have fallen asleep (1 Corinthians 15: 20).

The Ark of the Covenant and the Altar in the Church:

- The Holy of Holies of the Temple refers to heaven, and so is the holy sanctuary in the Church.
- In the Holy of Holies is the Ark, and in the church's holy sanctuary is the altar.
- The pot of manna refers to the body and the blood on the Altar, and the pot refers to the Tray and the Chalice.
- Aaron's rod referred to the cross on the Altar, for without the work of the cross, there is no life.
- The cherubim indicate the presence of two candlesticks around the sacrifice.

- Aaron's rod, which budded, refers to the priest, as it refers to the priesthood appointed by God (Hebrews 5: 4).
- The two tablets of the covenant refer to the Gospel, which is always placed on the Altar, bearing the Gospel of salvation that we receive through the sacrificial work that forgives sins. However, as long as we mention the forgiveness of sins, there is no forgiveness for those who do not confess, and He who covers his sins will not prosper (Proverbs 28: 13 + Psalm 32: 3, 5).

Jesus Christ is the same yesterday, today, and forever (Hebrews 13: 8)

Between the Tabernacle, the Church, and Heaven (Revelation 4)

The Heavenly Vision	The Church	The Tabernacle
God on the throne	The body and the blood on the Altar	The Ark of the covenant placed in the Holy of Holies, and the manna inside it.
Seven lamps of fire	The Holy Spirit working in the Church	Lampstand with seven branches
Sea of glass	Baptism	The laver
Twenty four priests	Priests	Priests
The priests are clothed in white robes	The priests have white clothes	The priests have white clothes
Offering Incense	Offering Incense	Offering Incense
Cherubim (4 living creatures)	Four Gospels resembling the four faces of the living creatures	Cherubim on the Ark of the covenant
Angels in heaven	Lit candles resembling the angels	Cherubim carved everywhere
A lot of hymns	A lot of hymns	A lot of hymns

Indeed, whoever lives in the church, heaven will not be strange to him, for God has no variation or shadow of turning. The Old Testament was a shadow of the New Testament " For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices,..." (Hebrews 10:1). The New Testament is also a shadow or image of what is in heaven.

Contemplations:

- * There is no source of light inside the Holy of Holies, as it represents heaven. And in heaven, there is no light of the sun, for the Lord God gives them light. (Revelation 22: 5). The Holy of Holies is a symbol of God's throne in heaven. Therefore, the only light inside the Holy of Holies is the light of the Shekhinah.
- * The goal of any rational spiritual person is to enter to see God in His glory = His throne in heaven represented by the Ark of the Covenant, and to reach the throne, we must first enter the Holy place.

* As for the Holy place, it refers to the church in the estrangement of this world. It refers to the body of Christ during this journey. To enter to the Holy place, it is necessary to pass through the Tabernacle's door = Christ is the door = faith in the Savior Christ.

* The Altar of burnt offering = faith in the cross of Christ.

* The laver = repentance for the forgiveness of sin and baptism first.

Only the priests, that is, the believers who have the general priesthood, who offer spiritual sacrifices, prayers and praises, and offer themselves living sacrifices, enter the Holy place.

* As for the outer court, it refers to those who entered Christianity but did not want to enter to the depths and were satisfied with the crusts (Revelation 11: 1, 2).

* There were three doors on the way to the Holy of Holies, and each door refers to Christ, who said, "No one comes to the Father except through Me" (John 14: 6).

* The high priest sprinkled the blood of atonement seven times to the west and once to the east (Leviticus 16: 14). The west is a sign of the earthly sanctities, and this needs to be repeated for assuring the people of complete forgiveness (seven times). And the East refers to the true heavenly holies, and these do not need to be sprinkled except once, and this is how Christ did by entering the heavenly holies once (Hebrews 9:12).

* Only the high priest could enter the Holy of Holies once on the Day of Atonement, and whoever entered otherwise would die, a symbol of Christ who entered the Holy of Holies once. The Holy of Holies was veiled by the veil, which is a symbol of the body of Christ. Therefore, at the time of the crucifixion of Christ, the veil was torn, and the Holy of Holies became open to all of us.

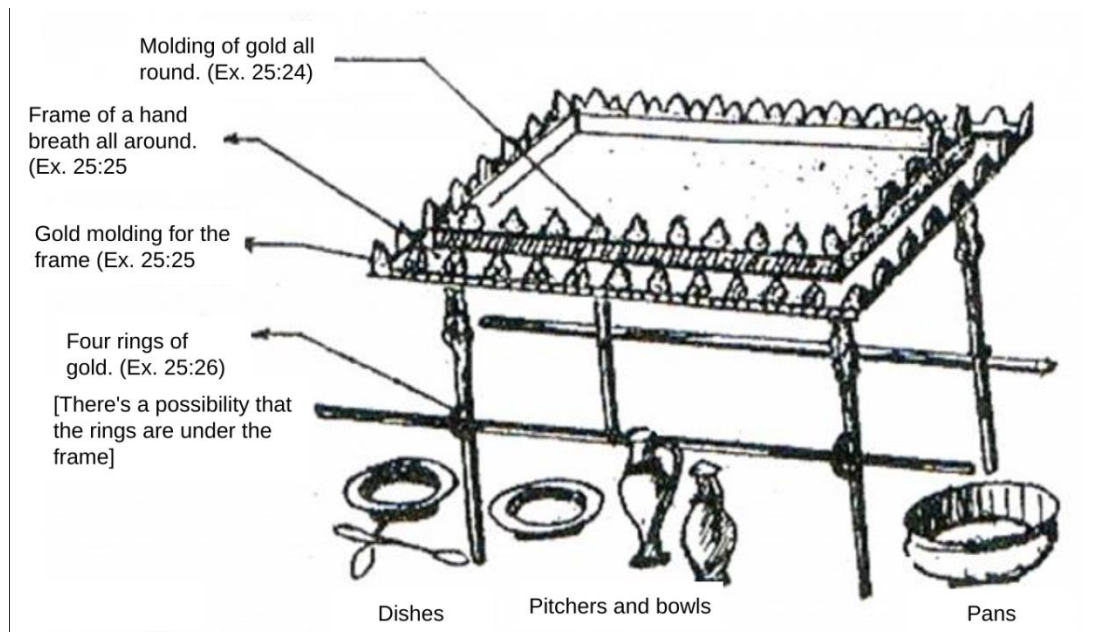
The Veil of the Orthodox Altar:

It is always closed if there is no prayer, and this is not an announcement that heaven is closed!! But when the priest who refers to the priesthood of Christ who offered himself on the cross opens it, he is holding his cross, declaring that through the cross, he opened the veil. This is the beauty of the Coptic rite, as it depicts the work of the cross that opened heaven for us in the minds of those present daily.

The order of mentioning the pieces as stated in the Bible:

It begins with the Ark, where the Holy of Holies points to the heaven, there is God on His throne and in His glory. Then we find Christ crossing the abyss that separates heaven and earth, then the mention of the table comes to indicate that Christ came so that we might have communion with him. Then comes the role of the lampstand to indicate that Christ sent His Holy Spirit as a reason of enlightenment for us. All this to carry us in Him, after we complete our sojourn on earth, to bring us into the heavenly sanctuaries.

(Verses 23-30): **"You shall also make a table of acacia wood; two cubits shall be its length, a cubit its width, and a cubit and a half its height. 24 And you shall overlay it with pure gold, and make a molding of gold all around. 25 You shall make for it a frame of a handbreadth all around, and you shall make a gold molding for the frame all around. 26 And you shall make for it four rings of gold, and put the rings on the four corners that are at its four legs. 27 The rings shall be close to the frame, as holders for the poles to bear the table. 28 And you shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them. 29 You shall make its dishes, its pans, its pitchers, and its bowls for pouring. You shall make them of pure gold. 30 And you shall set the showbread on the table before Me always.**



The Table of Showbread:

Table dimensions are 2 x 1 x 1½ cubits.

It is made of wood overlaid with gold, so it refers to the incarnate Christ, who presented himself as the bread of life. He who eats it will live by it (John 6). And note the rite that the priests put hot bread on the table on the Sabbath, and it remained for a week, and the priests brought new hot bread on the following Sabbath to put it on the table and eat the bread that was laid. Who is this bread that is placed on the table that the priests serve and then eat, but the symbol of Christ, the bread of life in the New Testament?

The word table in the Hebrew SHULMAN is derived from the verb to send or extend, and from the same source, the word SILOAM which means sent (John 9). He is the one sent by the Father to gather us (Ephesians 2: 4-6). And this table is a place where bread is laid (Refer Psalm 23): "You prepare a table before me in the presence of my enemies" + (John 6:32).

Dimensions 2 x 1 x 1½ = 2 x 1 x 3/2 = then the ratio is 4: 2: 3.

Number 4 is the whole world, number 2 refers to the Incarnation, number 3 refers to God in the Trinity and to life, and number 3 refers to the resurrection, and Christ rose with eternal life. So the partnership of the body of Christ, i.e. communion, is for every human being. It is a partnership in the body of Christ (No. 2 refers to the Incarnation). It is a gift given to the whole world (No. 4 refers to the generality). It gives to those who take it union and communion with Christ. And communion with Christ provides forgiveness of sins (No. 3 refers to the resurrection from the death of sin) and thus life, illumination, and revelation. "and the life was the light of men" (John 1: 4). That is why, when the bread was broken, the two disciples of Emmaus knew Christ, as their eyes were opened.

On earth here, knowledge is partial and by faith. In heaven, he who conquers and reaches heaven will eat of the tree of life and manna, according to the promise of the Lord (Revelation 2: 7 + Revelation 2: 17), and this means union with Christ. This gives us the full enlightenment with which we know Him. That is, in heaven, God will give us to know Him, and knowing Him will give us life, for knowledge is union with Christ. (Philippians 3: 9, 10) "and be found in Him... that I may know Him." And I know him is a word that refers to union (see the interpretation of Matthew 11: 25-30). "And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent." (John 17: 3).

4:2:3	Incarnation	Is communion between	God	And	The world
	↑		↑		↑
	2	:	3	:	4

Incarnation = The union of the Divinity with a human body. As we partake of the body of Christ, united by His Divinity, we take from Him what we need of eternal life and holiness, and we will be glorified with our body in heaven and the pledge here while we are on earth, and we take the dwelling of the Holy Spirit in us....

The Showbread:

It is called the bread of the presence **לחם הפנים**, and the literal translation of the Hebrew word is "bread of the face of God," and this refers to the presence of bread before God and in His presence = before the face of God, God has His eye on His people all days. And the faces of his people towards him. As if God is obligated to satiate His people. Therefore, the number of bread was 12 according to the number of their tribes, as if God was committed to satiating the 12 tribes throughout the 12 months, i.e. always satiating all. That is why it is called showbread = continuous bread. Revise (Revelation 22:2), and it used to be offered without interruption, as this is a permanent covenant between God and the people (note the same thing, we give to God, and God is the one who gave us to give). It is a partnership. And the bread, after being placed before God for a week, is called the holy bread, because God blessed this bread and sanctified it, and because the priests who are consecrated for this work eat from it in the Tabernacle on the Sabbath (the day of rest), it does not refer to physical satiety, but rather to spiritual satiety that befits a life of holiness. It is eaten on the day of rest; therefore, it indicates or pertains to eternal rest (Revelation 2: 7, 2: 17).

In the New Testament: Number 12 refers to the tribes and the disciples, that is, to his people or the church. So this bread symbolizes the body of Christ, which He gives to the priests (all believers in the general sense) to eat in the New Testament. In general, the table refers to communion, and here we find that believers have partnership with God in His pleasure and satisfaction through His only Son (1 John 1: 3). God does not want only to dwell among his people but to prepare a feast (banquet) in His house. And since He always presents something new, this indicates that he always has something new for us in Christ. As for frankincense, it is a sign of the pure smell of Christ. Frankincense is one of the basic incense materials. Incense refers to intercession, for Christ is our intercessor with the Father, with His sacrifice that He offered on our behalf on the Altar. We offer Him bread and He give us in return His body and blood, forgiveness for our sins, and eternal life for those who partake of Him. The incense indicates that this bread is raised as an offering presented to God, and God restores it, and it has been sanctified and sanctifies those who eat it.

The rites of the flour: (Leviticus 24: 5-9) It is made on the Sabbath when no work is permitted, as the Sabbath is the day of rest. That is why it refers to the heavenly bread (John 6: 58), which is not of this world, that is, Christ Himself in whom is our rest.

It is offered hot: indicating His burning heart with love to satisfy us.

The bread was placed in two rows: Number 2 refers to the Incarnation that brought us all together as one body, and Christ is the one who made the two into one, and the one body is His body. And see (1 Corinthians 10: 16, 17) " For we, though many, are one bread and one body; for we all partake of that one bread."

The 2 Poles: A sign that Christ is always with us as heavenly bread. The two sticks were to carry the table while journeying, which means that the table (or that Christ) is always in our midst.

The table had molding of gold and a frame of a handbreadth all around: the **frame** is a wall or hedge surrounding the table. God is a wall and a fortress for his people, and the frame is a **handbreadth**, this is a reference to the hand of God that preserves his people. Compare with (Ezekiel 42: 15-20), God surrounds his people and protects them from the outside world, from those who try to attack his people. Also, compare with (Zechariah 2: 5). This hand has infinite power, infinite grace and gives liberally and without reproach. Hand of God refers to Christ " The Lord has made bare His holy arm (Christ incarnated) In the eyes of all the nations; And all the ends of the earth shall see The salvation of our God." (Isaiah 52: 10) + " Awake, awake, put on strength, O arm of the Lord! Awake as in the ancient days, In the generations of old. Are You not the arm that cut Rahab apart, And wounded the serpent?" (Isaiah 51: 9). "Christ the power of God and the wisdom of God." (1 Corinthians 1: 24), who protects and saves his people.

There are two frames for the table:

1. One frame indicates Christ in his eternal glory. Being as a crown refers to Christ in his eternal glory (Hebrews 2: 9 + John 17: 4, 5). Therefore, the entire frame is made of gold, as it indicates the eternal glory of Christ before his Incarnation.

2. The other frame surrounds the molding of gold to protect the bread from falling. The meaning is that it preserves the people of Christ in a relationship with Him. It is a frame for the molding. It refers to Christ, who in his obedience came and completed his work and brought humans who had rebelled

against God. He is the glory of His grace represented in the loaves of bread with which He united us in Him. He does give aid to the seed of Abraham (Hebrews 2: 16) and fenced around them so that no one shall snatch them out of His hand. (John 10: 28).

And the frame reminds us to test ourselves before we come close to eat (1 Corinthians 11: 28).

The dishes were used to bring bread to the table and lift it from it. As for the pans, they contain incense (Leviticus 24: 7), and wine is placed in pitchers for the offering. The bowls are used to pour wine. What was placed on the table was bread, wine and incense. And the tools are all gold. That is, spiritual blessings can only be enjoyed by the Holy Spirit. Gold here symbolizes the Holy Spirit who takes what is Christ's and tells us.

The pouring refers to the pouring out of His life and blood on the cross, so He was the subject of the Father's pleasure and joy.

Showbread as a symbol of the Eucharist:

After God gave Moses the commandments (Exodus 20-23), Moses offered a sacrifice. Then the Lord made a banquet for Moses and the elders of Israel on the mountain " Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity. But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank." (Exodus 24: 9-11). God is present, and the elders see him, and God has prepared a banquet for them to eat and drink in front of him.

The table of the Showbread:

Bread, wine and incense bowls are placed on it and. They ate and drank in the presence of God in a holy assembly the bread and the wine (Exodus 25: 29 + Leviticus 24: 5-9 + Numbers 15: 5-7 + 28: 7) and this is an eternal covenant that is, an eternal bond between God and His people Israel (Exodus 24: 5-9) and the exact translation of the showbread is "the bread of the face of God." The meaning becomes the same as what happened on the day the elders ate and drank before the face of God while they saw God (Exodus 24), and the eating of the face of bread is a memorial of that heavenly banquet. The bread was 12 loaves representing the people of Israel who are before the face of God always remembering and nurturing (shepherding) them. The bread, after God had blessed it, was eaten only by the priests. In the New Testament, all believers became priests in the general sense. Everyone now eats from the banquet that God has prepared for His people, the Eucharistic Table. And in the Liturgy, we are all invited to this banquet in the presence of God.

* And the high priest was the one who arranged the bread on the table " Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant" (Leviticus 24: 8). After it was left on the table for a week, the high priest and priests ate it in a holy place after the Lord had blessed it.

* In the temple of Ezekiel (Ezekiel 40 - 48), which is a symbol of the church, the temple of the body of Christ, the inspiration explicitly stated that what is offered on the Christian altar is a sacrifice to be eaten. It was called Altar and also called the table. The Altar, a sacrifice is offered on it, and table, food

to be eaten is offered on it. "The altar was of wood, three cubits high, and its length two cubits. Its corners, its length, and its sides were of wood; and he said to me, "This is the table that is before the Lord." (Ezekiel 41: 22). And this is our Altar, on which we offer the sacrifice of the Eucharist, which we eat.

Jews' Belief in the Showbread:

In the temple there were two tables outside the Holy, one marble and the other golden. They served the bread on a marble table before placing it on the showbread table. Then they put it on the showbread table, and incense was placed on each bread. After a week, they consider that the bread has become sacred, so they transfer it to a golden table, not the marble one, and replace it with the new hot bread. And they said that after its sanctification, it would have supernatural properties, and they said that in the days of Simon the righteous, a small piece of this bread the size of an olive was completely satiates and provides leftover. In the days of Christ, the priests used to go out to the table with bread on it, after it was sanctified, to bless the people.

Let us see a comparison between the Bread of the Presence on the Table of the Showbread, and the Bread and Wine on the Table of the Lord's Supper. There is a great similarity.

The Showbread	The Last Supper (Luke 22: 19-29)
12 loaves representing 12 tribes who are God's people	12 disciples representing God's church
Bread and wine in God's presence (Numbers 15: 5)	Bread and wine in Christ's presence
An everlasting covenant (Leviticus 24: 8)	A new covenant
A memorial (Leviticus 24: 7)	Do this in remembrance of Me
Offered by the high priest and eaten by the priests	Offered by Christ, our high priest and eaten by the disciples
It is eaten on a golden table in the temple of Jerusalem	The tale of Christ in the kingdom of heaven

Therefore, the Last Supper is not only the new Passover nor the giving of the new manna (the body of Christ), but also it is the foundation of the new bread and wine of the presence (the bread of Christ presence).

* We offer bread and wine at the table, so Christ presents it to us in a heavenly banquet - His body and blood as a divine gift with which we live eternally. What happened on the night of the Lord's Supper is a miracle by all accounts, not a symbol or sign.

Christians have always understood that bread and wine are not ordinary bread and wine, but are truly the body and blood of Christ. Christ is present with His church in this mystery, as He was present among His people in the Old Testament. And as the bread and wine were a sign of God's love and an everlasting covenant. Thus the Eucharist is a sign of God's love and an eternal covenant sealed with the blood of Christ. As the bread of the Presence was the bread of the face of God, so the Eucharist is the bread of the face of Christ.

Melchizedek:

He is the first person who was called a priest, and his sacrifice was bread and wine (Genesis 14). The word "priest" means that he offers a sacrifice to God. And the Jews said about him that he was the righteous Shem, the son of Noah, the firstborn, and he is the father of the Jews. And that his name is Shem, but Melchizedek is the name of his job as a king (Melchi = my king) and a priest (zedek = righteousness), so he is the king of righteousness, and that Salem is Jerusalem, the city of David after that. It's obvious the relation between Melchizedek's offering and the bread and wine on the Showbread table.

The rabbis said that God taught Adam, and Adam taught his children until it reached Melchizedek (who is Shem according to the Jewish rabbis) the offering on the table of Showbread, the bread and wine of the Presence. And God revealed to him the meanings of the Torah. Review what the Bible said: "Wisdom has built her house... As for him who lacks understanding, she says to him Come, eat of my bread And drink of the wine I have mixed." (Proverbs 9: 1-5). And that Melchizedek explained to Abraham and taught him this offering. The thought of the Jews was that the blood sacrifices and the Levitical priesthood came after the incident of the sin of Israel about the subject of the golden calf. But the original worship was the priesthood of bread and wine, meaning that their offerings were of bread and wine. This was the interpretation of the Jewish rabbis to what the psalmist said, "You are a priest forever According to the order of Melchizedek" (Psalm 110: 4). The Jewish rabbis said that the expected Messiah would return the priesthood to the priesthood of bread and wine instead of the priesthood of blood sacrifices.

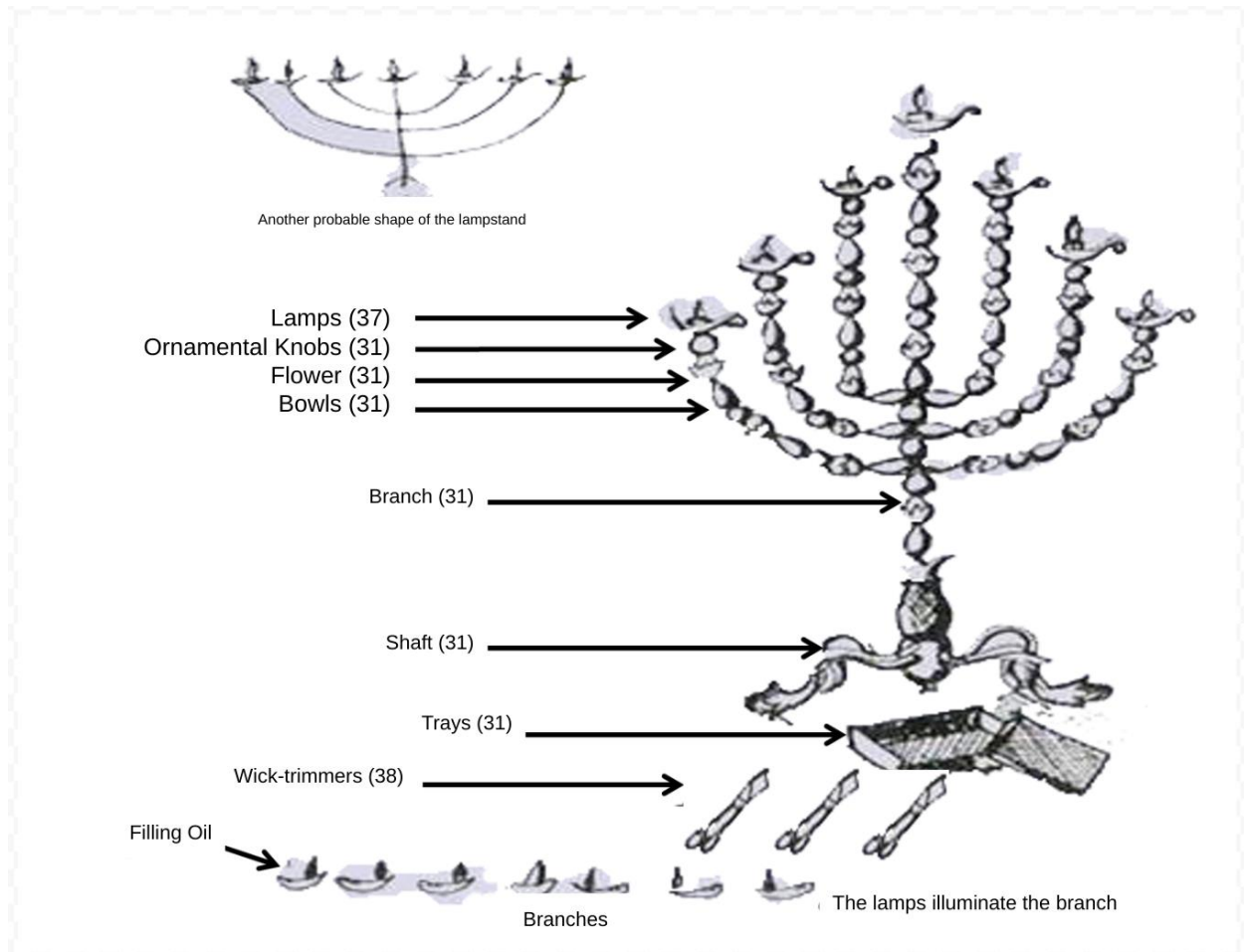
A question for loved ones who deny the transformation of bread and wine into the body and blood of Christ:

1. Do the Jews, after living hundreds of years, believe in the sanctification of bread and wine and that they turn into supernatural bread and wine and have the ability to sanctify after their sanctification?
2. Did after they understand from the story of Melchizedek that the expected Messiah would bring the priesthood of bread and wine and abolish the priesthood of blood sacrifices?
3. Is it after God set up a banquet for the elders of the Jews to eat and drink in the presence of God?
4. Is it after their belief that the table on which the holy bread is blessed will bless the people, and the people will become as if they are in the presence of God, and God blesses and sanctifies them?

Is after all this... Christ comes and tells them that bread and wine are just symbols, and there is no sanctification or any blessing in them, but only to remember what happened on Thursday night!!!

(Verses 31-40): **"You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its ornamental knobs, and flowers shall be of one piece. 32 And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side. 33 Three bowls shall be made like almond blossoms on one branch, with an ornamental knob and a flower, and three bowls made like almond blossoms**

on the other branch, with an ornamental knob and a flower—and so for the six branches that come out of the lampstand. 34 On the lampstand itself four bowls shall be made like almond blossoms, each with its ornamental knob and flower. 35 And there shall be a knob under the first two branches of the same, a knob under the second two branches of the same, and a knob under the third two branches of the same, according to the six branches that extend from the lampstand. 36 Their knobs and their branches shall be of one piece; all of it shall be one hammered piece of pure gold. 37 You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it. 38 And its wick-trimmers and their trays shall be of pure gold. 39 It shall be made of a talent of pure gold, with all these utensils. 40 And see to it that you make them according to the pattern which was shown you on the mountain.



The Lampstand:

Triumphal Arch of Titus in Rome:

They found engraved on it the shape of the lampstand, the table and its dishes, and they were engraved as a memorial to his victory in the year 70 AD. It is from these shapes that we visualize the shapes of the pieces.

The lampstand is the only source of illumination inside the Holy place. Since it is made of pure gold, it does not refer to Christ, as there is no reference to acacia wood. Therefore there is no indication of the Incarnation. As it is filled with oil, it symbolizes the Holy Spirit.

At the table, we saw the communion in the body of Christ, and in the lampstand we find the Holy Spirit giving enlightenment. Therefore, the wonderful rite of our church determines the reading of the chapter on the born blind on the day of the feast of the Baptism (Sixth Sunday of the Lent). Baptism and afterwards the confirmation gives enlightenment and open the eyes to comprehend the secrets of the heavens.

The bowls, ornamental knobs, and flowers:

It is probably they are the three stages of the almond plant. The three parts are the plant's bud (when it begins to grow), the flower, and then the fruit. In the form of a single cluster. Thus, the lampstand becomes like an almond bush. It refers to the life resurrected from the dead. And we have seen in (Numbers 17: 8) Aaron's rod and the three things (buds, blossoms, and almonds) sprouted, meaning the same life stages as the almond tree in the lampstand, and the rod was cut from a tree, so it is dead. This rod has sprouted, meaning death turned into life, evidence of the resurrected life. Note that each branch has three units, and each unit includes the bowl, ornamental knob, and flower. And the number 3 refers to the resurrection of Christ from the dead after he had been cut off from the land of the living (Isaiah 53). Also, the number 3 is the number of the third hypostasis, as He is the one who gives life now to everyone who died in sin.

And the word almond in Hebrew means "WAKEFUL" or "awakened" or "insomnia" and also means "hastener" or "faster." It is the first tree to wake up after winter, and its buds appear in January. And Christ the Apostle Paul calls him the first fruits of those who have fallen asleep (1 Corinthians 15: 20), and note that the work of the Holy Spirit is to make us awake.

The three stages refer to the work of the Holy Spirit in children, youth, and men (1 John 2: 13) or to the three stages of spiritual maturity. The meaning of the appearance of the three stages together, including immaturity, fruit and blossom, indicates that the Spirit works in everyone and works on the growth of all, for even Christ was growing in stature, wisdom and grace. Immaturity in our concept means imperfection. But in God's conception, it is a stage followed by another stage until a person has fruits in a state of maturity, and the Holy Spirit has fruits (Galatians 5: 22). Also, because the almond tree means vigilance, every believer must remain vigil for his salvation to bear fruit.

There are no measurements for the lampstand:

Because the lampstand refers to the Holy Spirit, who was not incarnated. Therefore, no dimensions are given to the lampstand, thus to the laver, and the cover, except that the cover has only one dimension given, which is $2\frac{1}{2} \times 1\frac{1}{2}$ to indicate that Christ, through His redemptive work, fulfilled the divine demands of those who strive and remain, by the grace of the Holy Spirit, abide in Christ. And we are carried in Christ into the bosom of the Father. It was made of one talent of hammered gold, about 4 kg.

The lamps:

It is a sign for believers the weak human vessels that the Holy Spirit uses to show the light of Christ " But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us." (2 Corinthians 4: 7). For the light to appear, there must be wicks " You are the light of the world." The utensils used were **wick-trimmers** (tweezers), and these were used to fix the wicks of the lampstand, and the **trays** (ashtrays) were in which tapes or burning wicks were placed. And the tools are all gold. They indicate that the work is the work of the Holy Spirit, and Aaron's job was to light the seven lamps and take care of them. Aaron is a symbol of Christ, our high priest, who offered the sacrifice of his body. Here we see how the work of the Holy Spirit is linked to the work of Christ on earth and His work in heaven. We also see that priestly care is necessary to serve the children of God. And when the believer burns to illuminate others, he becomes a wick in the enlightening lamp. And note the work of the service in removing and renewing what was burnt so that it would continue its work as a light to the world, " So that your youth is renewed like the eagle's"

And note that he did not mention any tool for extinguishing the lamp. God wants the light to be permanent, and smoking flax He will not quench (Matthew 12: 20). So the work of service is to keep the light of the wicks (believers) shining. Note that the wicks that burn are also collected in golden utensils. Therefore, when the poor Lazarus died, the angels carried him. When we are praying at Vespers to the Virgin by saying, "And when my soul departs my body, attend to me." This is about the soul of man, but even our bodies when they die, God cares for them.

And the purification of the wicks is in line with Christ's saying, " every branch that bears fruit He prunes, that it may bear more fruit. " The wicks do not light themselves but rather transfer oil through their wicks. If the wick was exposed to fire alone, it would have burned. But it is the presence of oil that makes it light up. The believer is just a connecting channel, which the oil reaches and lights up. But the burning wicks indicate self-admiration. And what is meant by the wick-trimmers that are without oil is a person who is not filled with the Holy Spirit.

The Light:

The light reminds us of God who created it as the first work of His creation (Genesis 1: 3) and Christ was a light to the world shining in the midst of darkness (Isaiah 9: 2 + 42: 6 + 49: 6), and Christ made us a light to the world. The churches in the Book of Revelation appeared as seven lampstands, and the Holy Spirit works in them to make them illuminate the world. And the church used to pray the liturgy in the presence of many lights (Acts 20: 8), and the church puts candles in front of the images of the saints, for in Christ they became the light of the world, and the candlesticks refer to the luminous angels. And the priest in the vesper prayer and raising early incense blesses the people with a cross and three candles, and during the Gospel, all the lights of the church are lit, and around the Gospel, two deacons are holding a lit candle. And note that the lampstand was the one that was the only light inside the sanctuary. There is no strange light inside, but the Holy Spirit alone is the reason of illumination. This inner light shines on the gold (golden boards) and the coloured curtains, showing its beauty and shining on the table, making it shine with a golden glow. All this mean that the light of the Holy Spirit or the enlightenment that the Holy Spirit gives us makes us glorify Christ and see Him as a heavenly God (gold) and see His pure life, redemption and kingship (coloured curtains), so we love and glorify him and see Him in His communion with us (the table). That is, we see the glory, love and greatness of Christ in the light and illumination of the Holy Spirit. The lampstand, then, is the full divine light by the power of the

Holy Spirit in the Holy place. It refers to the fullness, light, and influence of the Holy Spirit, which is based on the complete work of Christ and is fully associated with Him. And note that the mention of the lampstand came after the table, for the Holy Spirit was not given until after Jesus was glorified, that is, he offered himself as a sacrifice, and the Eucharist is itself the sacrifice of the cross (John 7: 39). Very pure oil was used for lighting, and the oil was a reference to the Holy Spirit with which Christ was anointed (Isaiah 61: 1 + 2 Corinthians 1: 21, 22).

Seven lamps:

The lampstand consists of **6 branches** + a **shaft** (with a branch) + a **base**. All are seven lamps, and the seven lamps refer to the fiery work of the Holy Spirit who burns sin and then lights and inflames the Church with the fire of divine love. It works in the seven sacraments, as was said by the prophet Isaiah; "When the Lord has washed away the filth of the daughters of Zion (Baptism), and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning (The work of the Holy Spirit that dwells in us in the sacrament of confirmation) (Isaiah 4: 4). Rather, in every spiritual work to which the Church extends, so the believers may live in permanent enlightenment. And in (Revelation 3: 1) we hear that Christ has seven spirits of God. This refers to the complete work of the Holy Spirit in Christ. Number 7 refers to perfection. (Isaiah 2: 11) The Spirit of the Lord shall rest upon him/ the spirit of wisdom and understanding/ the spirit of counsel and strength/ the spirit of knowledge and the fear of the Lord. Here are the seven spirits mentioned in the order of the installation of the golden lampstand. A shaft and three groups of pairs, and the shaft represent Christ, upon whom the Holy Spirit descended hypostatically (the Spirit of the Lord).

The Spirit of the Lord: The Holy Spirit was poured out on Christ on the day of his baptism. And then poured out on the church on the day of Pentecost. And the Spirit of the Lord that came upon Christ on the day of His baptism is the same spirit that dwelt in the church = the oil that is in the shaft (stem) is the same as it flows in the six branches. But we say that the Spirit that descended on Christ descended on Him hypostatically, "for God does not give the Spirit by measure" (John 3: 34), and the expression of this was that the Holy Spirit descended upon Christ in an integrated, undivided form (the dove). As for the disciples, He descended upon them in the form of tongues of fire divided upon each one of them. The Holy Spirit inhabits us in a measure, that is, according to the work required of each of us, God gives us the strength, talent and grace required to complete His work (the talents differ from one person to another).

And in the lampstand, there are four almond blossom bowls with their rims and flowers = the stem has four groups. Each group consists of a bowl, a flower, and a knob. Refer to the drawing. Three groups in the stem represent Christ, and Christ is the one + 6 branches. The fourth group has the same structure, i.e. a bowl, a flower, and a knob, and this represents the base of the lampstand.

The Spirit of wisdom and understanding: Wisdom is knowledge, and it is related to understanding, i.e. to sound judgment, and the word understanding in its origin means the discerning or distinction between the vile and the precious (this represents the Spirit descending on Christ and then on the church).

The Spirit of counsel and strength: This is the same = "For God has not given us a spirit of fear, but of power and of love and of a sound mind." (2 Timothy 1: 7). He is our partner in every business.

The Spirit of knowledge and the fear of God: the knowledge with which man tried separating himself from God was destructive (the tree of knowledge of good and evil). Man needs to know, but not by separation from God because this is sin. Separation and disobedience result in a ruined world. As for the true wisdom is from God (1 Corinthians 1: 20), and worldly wisdom has blocked the outlets of God's wisdom (1 Corinthians 1: 21), and human pride drives away the fear of God. "The fear of the Lord is the beginning of knowledge" (Proverbs 1: 7). Adam's fall was the result of his thinking that he wanted to know same like God. Let us look at Christ who knows everything but obeys the Father even to death. Note the words of St. Paul the Apostle to understand that superior knowledge is the gift of the Holy Spirit, "to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God." (Ephesians 3: 19) and the extent of this superior knowledge "But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him." 10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. "(1 Corinthians 2: 9-10).

Note that the number 7 = 6 + 1 = incomplete man (6) + Christ (1). And the Spirit rested on Christ the Lord (1), then on His Church (6), poured out on the head and then on the beard (Psalm 133). We understand that the six branches of the lampstand refer to the imperfect man, while the shaft refers to Christ. There is an opinion that the oil was placed from an opening in the stem and thus flowed into all branches. Thus we understand the spiritual meaning that the Holy Spirit was poured out on Christ first on the day of his baptism, then on the whole church, like the Psalm, "Behold, how good and how pleasant it is For brethren to dwell together in unity! It is like the precious oil upon the head (the head is Christ), Running down on the beard, The beard of Aaron, Running down on the edge of his garments. (the beard and the garments symbolizes the Church)" (Psalm 133: 1-2). This opinion is consistent with the vision of the prophet Zechariah (Zechariah 4: 1-7), in which we find that the source of the oil that fills the branches of the lampstand is a cup that is filled with oil, which nourishes the stem and the six branches.

they shall arrange its lamps so that they give light in front of it: We see in (Exodus 26: 35) and likewise in (Exodus 40: 24) "He put the lampstand in the tabernacle of meeting, across from the table, on the south side of the tabernacle." Perhaps this indicates that: - 1 * The lampstand lights up the table to show that Christ is the secret of true satiety. 2 * Or that the lamps light up to the stem, meaning that Christ made us, as believers, a light to the world. And the light of the wicks that illuminates the stem of the lampstand is an implementation of the commandment of Christ, "Let your light so shine before men, that they may see your good works and glorify your Father in heaven" (Matthew 5: 16), the wicks symbolize the believers.

There is an opinion that each lamp has two holes, one for the wick and the other to fill it with oil. It is required that the wicks are all in the direction of the stem. The stem symbolizes Christ. So it is meant to proclaim His glory. The first opinion is more likely.

The Shaft:

We find that the lampstand has a base and the laver has a base. This is natural for to have a base on which to rely. But spiritually, this has another meaning. The lampstand refers to the dwelling of the Holy Spirit in us, which gives us enlightenment, and the laver indicates the work of the Holy Spirit in us in the sacrament of baptism and the sacrament of repentance and confession. But there is a basis for the work

of the Holy Spirit in us, which is the redemption of Christ, who reconciled us with the Father, and sent us the Holy Spirit "Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you." (John 16: 7). With Christ's ascension to heaven, reconciliation is accomplished, and the Father sends the Holy Spirit.

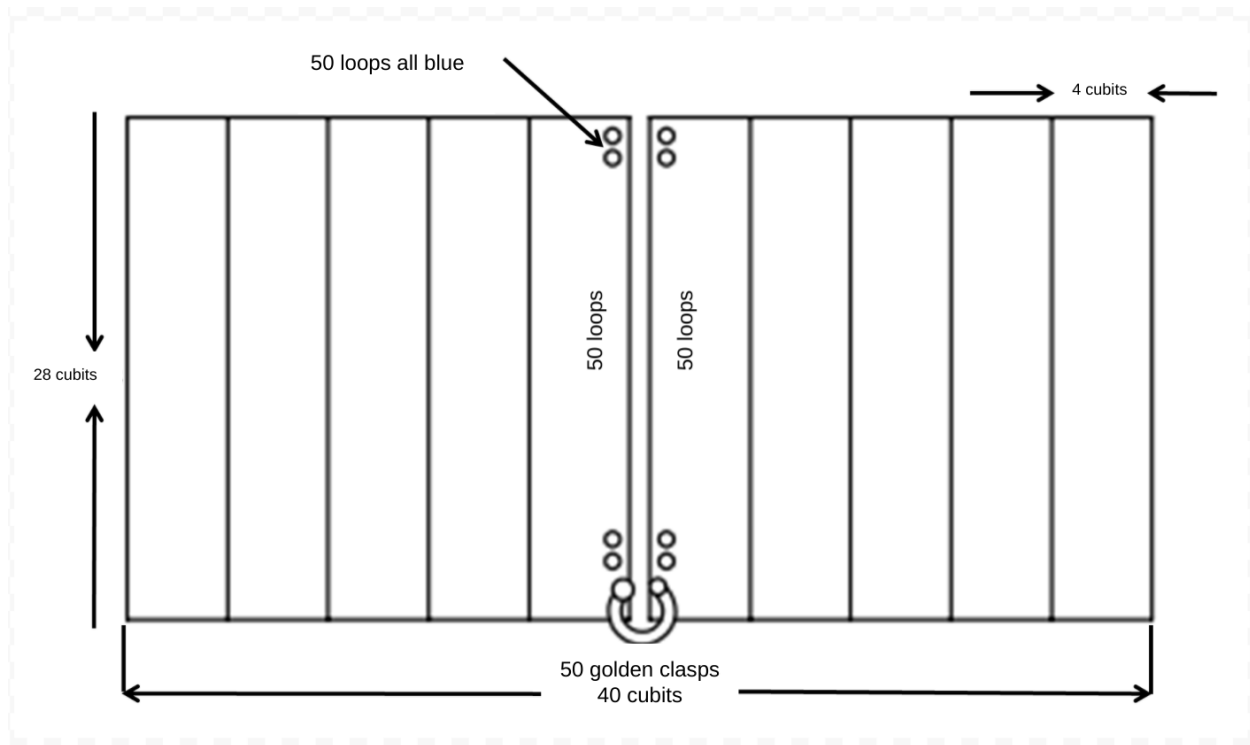
The lampstand base:

It includes the lower stem as well as the base. And the lower part (a cup, a flower, and a knob). As we have seen, the three stages refer to the work of Christ, who gave life to the dead body of the Church and raised it from the death of sin, so it bore fruit, and the Holy Spirit became dwelling in it. The base refers to the work of the Holy Spirit built on the redemption of Christ.

Chapter 26

(Verses 1-6): **"Moreover you shall make the tabernacle with ten curtains of fine woven linen and blue, purple, and scarlet thread; with artistic designs of cherubim you shall weave them. 2 The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits. And every one of the curtains shall have the same measurements. 3 Five curtains shall be coupled to one another, and the other five curtains shall be coupled to one another. 4 And you shall make loops of blue yarn on the edge of the curtain on the selvedge of one set, and likewise you shall do on the outer edge of the other curtain of the second set. 5 Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that is on the end of the second set, that the loops may be clasped to one another. 6 And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle.**

The Coloured Curtains:



The tabernacle consists of 48 panels divided into 3 sides, 20,8,20 panels, and the length of the panel is 10 cubits. And we'll see the way to install them in the ground and install them together. These panels are covered with coloured curtains. Since the perimeter of the building is $10 + 10 + 10 = 30$ cubits, this means that the curtains will not cover a cubit of panels from all sides.

As for the length of the curtains, which is 40 cubits, it is entirely sufficient to cover the tabernacle. The length of the tabernacle is 30 cubits, and the height of the tabernacle is 10 cubits. The colourful curtains

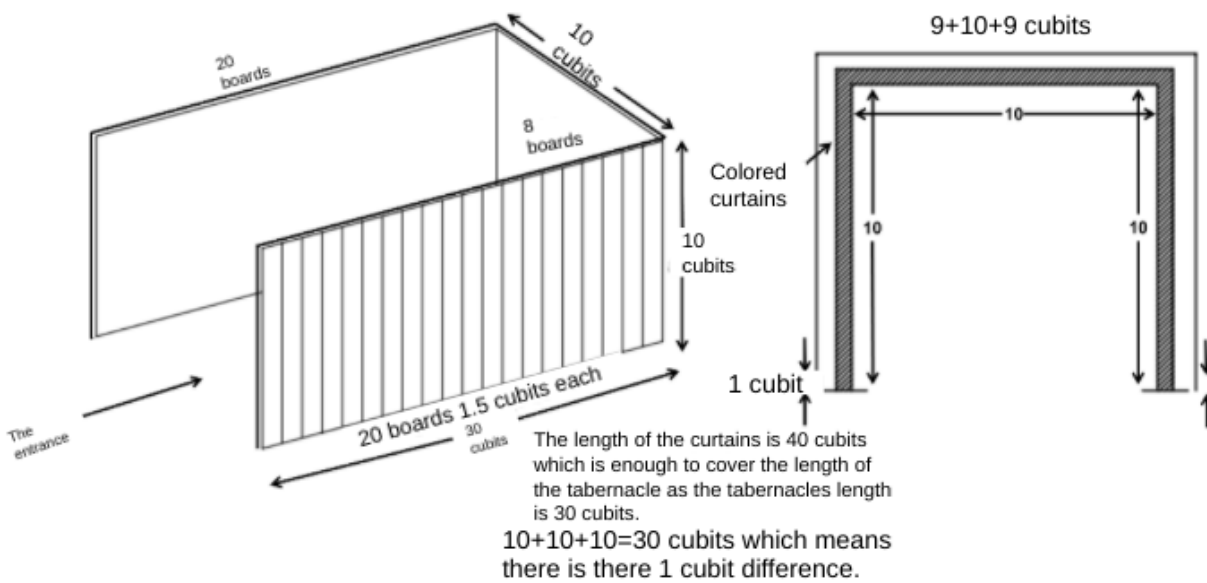
cover the whole tabernacle, i.e. all the panels and leave the entrance. So these curtains hang over the rear panels and cover them completely. As for the twenty side panels, there remains an uncovered cubit.

On top of the colourful curtains are other curtains of goats' hair.

And over the curtains of goats' hair comes a covering of rams skins dyed red.

And over the cover of the rams' skins, a cover of badger skins is the outer one.

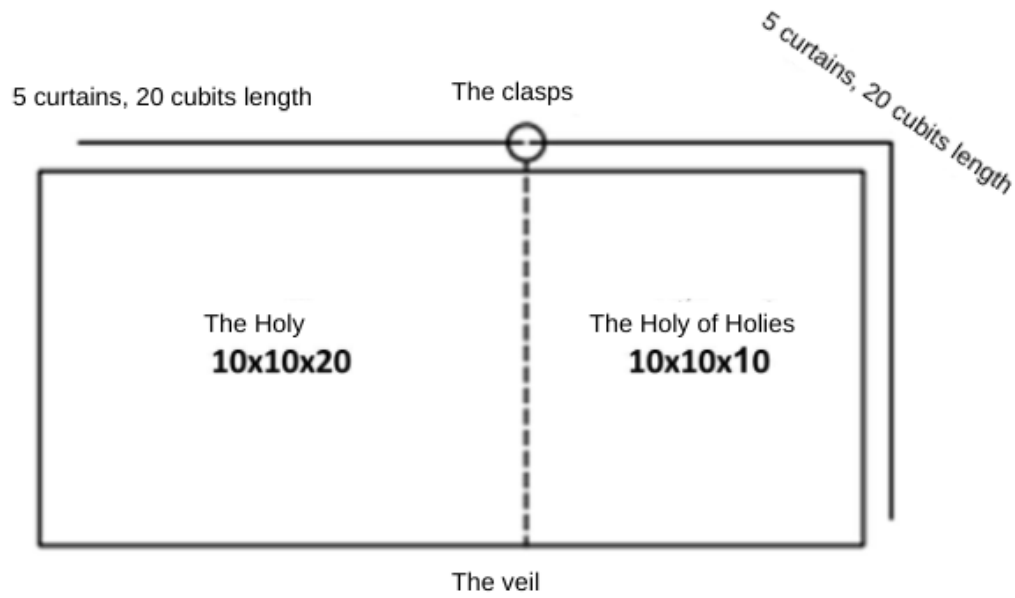
So the tabernacle is covered with four layers of curtains and covers, the last one for protection from the sun and rain.



Dimensions of the whole tabernacle in cubits:

The cubit is measured from the elbow to the middle finger. So, the units of measurement are taken according to our human body. God is not a mysterious God, but rather wants to reveal everything to humans because the tent refers to the incarnate Christ. But as much as they can bear. The cubit in Hebrew is AMMAH, which means the mother's arm. This tabernacle refers to Christ incarnate from the Virgin Mother. A cubit is approximately 45 cm.

Colourful curtains surround the tabernacle:



Note that the golden clasps come above the veil. For the length of the Holy is 20 cubits, and the length of the left curtains is 20 cubits.

The royal daughter is all glorious within the palace

What does the priest standing inside the Holy see? When he looks to the right or left, he sees the golden panels, and if he looks up, he sees the coloured curtains and the light of the lampstand shining on the golden pieces, i.e. the table, the altar of incense, and the golden panels. The curtains are decorated with cherubim drawings, as angels and men gather to praise the One God they all love. And review the meaning of colours and materials in the introduction to this study. The curtains are white linen embroidered with colours.

These flats (curtains) refer to the Church of the Body of Christ. And Christ in it.

How did Christ want her, and what did he do for her.

The meaning of the numbers:

The coloured curtains are 10 divided into five and five. And each five are joined together and called the five loop, and often the way they are connected as usual, that is, by sewing them with a needle. The final dimensions of the curtains are 28x40 cubits.

The total number of curtains is 10 as the total number of fingers (the fingers of the hand refer to the actions of man, and the toes indicate his directions. And since the commandments are ten, we understand that the implementation of the commandments is the complete responsibility of human

beings. But the number 5 also refers to grace, for grace helps a person keep the commandment when he decides to implement it. So Number 5 indicates responsible grace.

And the commandments were on two tablets. The first represents the commitment to God, and the second is to man. Thus the two sets of curtains refer to Christ's work towards God (the first tablet) and His work towards man (the second tablet). His food was to do the will of the Father who sent Him. That is why the Father said of him, "This is My beloved Son, in whom I am well pleased." He was the absolute perfection of man before God.

Also, He was the absolute perfection of God towards man, for He was the one who obeyed to present to mankind a marvellous love, but also became for mankind the way to become perfect before God and to be saved "that we may present every man perfect in Christ Jesus" and "that we should be holy and without blame before Him in love," and "There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit." (Colossians 1: 28 + Ephesians 1: 4 + Romans 8: 1). Thus Christ asks us to "Abide in Me" (John 15: 4).

We find this division in the curtains. The curtains are divided into two connectors connected by 50 clasps. And the clasps come completely above the veil, and the first connector covers the Holy of Holies, meaning that five curtains express the work and obedience of Christ before the Father, and the second connector covers the Holy, that is, the church in this world. Therefore, it expresses Christ's commitment to the Church, His body, or man in general. He obeyed all the commandments with absolute human perfection, and this is the meaning of the apostle Paul's saying that Christ was born under the law, meaning that He was bound by all the commandments of the law, "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law," (Galatians 4: 4).

All curtains are of the same size, as the perfection of Christ was in all aspects. As for the ordinary person, he may obey one commandment and not another. But we in Christ are considered perfect (Colossians 1: 28). This is the meaning of Christ adhering to the law that in Him we are considered perfect. He presented us with the way of perfection. But he who does not abide in Christ then hears, "For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all." (James 2:10). And the two curtains were brought together next to each other by clasps in parallel, as He was obedient to the will of the Father in complete love for Him and for man in parallel (1 John 4: 21).

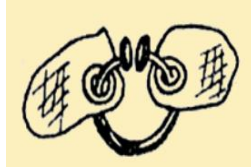
The meaning of the number of clasps is 50:

1) The clasps were 50 = and the number 50 = $2 \times 5 \times 5$, as it is an emphasis on the incarnate Christ (Number 2) bearing the full responsibility towards God and people. The number 5 for humans refers to the responsible grace; that is, the one who commits himself is supported by grace. As for Christ, the number 5×5 indicates that Christ was full of grace (John 1: 14) and because He assumed responsibility towards God the Father and towards His Church.

2) $50 = 10 \times 5$ and 10 are the commandments and 5 = the responsibility. Christ obeyed even unto death (Philippians 2: 8) and He was without sin (John 8: 46). And He bore the full responsibility to complete for His people the way of walking in righteousness, "for thus it is fitting for us to fulfill all righteousness." (Matthew 3: 15). And that was through the redemption and the establishment of baptism, and thus He gave us His life.

3) The clasp of gold and their number is 50, they refer to the Holy Spirit, who came on the day of Pentecost, and it is gold, and no wood entered it, so the Holy Spirit did not incarnate. These clasps are located directly above the veil, as the work of the Holy Spirit is based on the work of Christ, for the veil is the body of Christ (Hebrews 10: 20). And the Holy Spirit is the joint that connects the body of the church (Ephesians 2: 22 + 4: 4, 16 + Colossians 2: 19). The Holy Spirit, who formed Christ in the womb of the Virgin, is still uniting His body, that is, the church, and connecting its members, and connecting the members with the head, that is Christ.

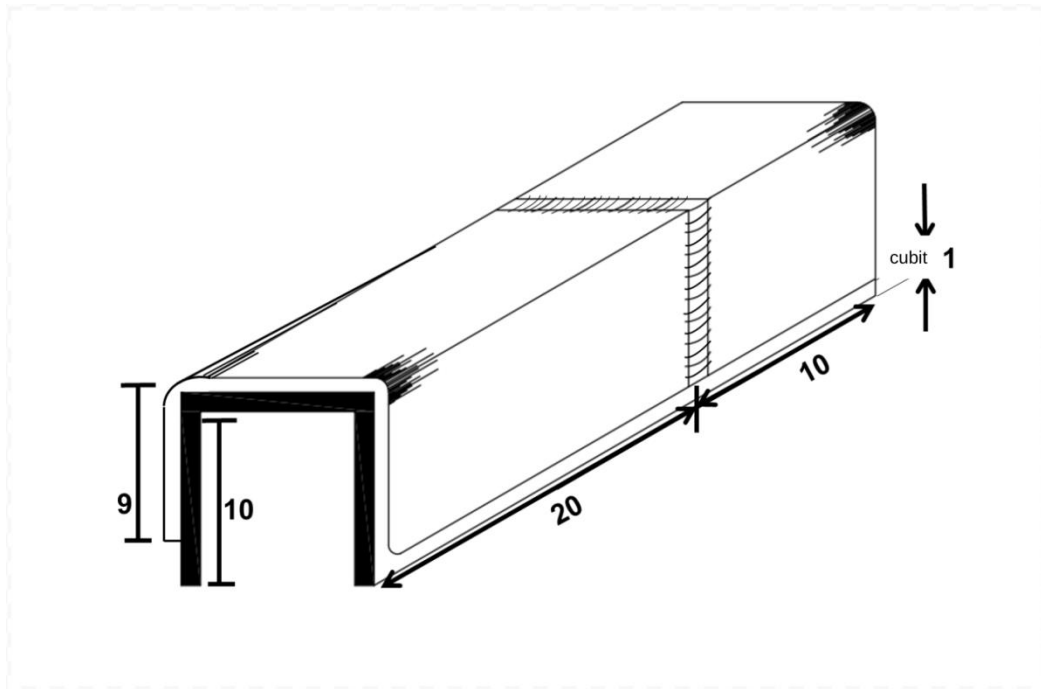
Clasps and Loops



The clasps are like the buttons that tie in the shirt's sleeves, and they are of gold. The loops are blue, and they refer to Christ, who in all His life, His heavenly character was apparent, which attracts even the unbelievers. He was the heavenly who submitted to the Father and put Himself at the service of mankind. " He bowed the heavens also" (Psalm 18: 9) to bring us the heavenly things on earth so that we would have the heavenly life (Philippians 3: 20 + Ephesians 2: 6). And whoever has this heavenly life, the Holy Spirit gives him to be connected in love with all (the clasps).

The origin of the word "clasp" in Hebrew means friendship and companionship. Here we find unity in fear of God, that is, unity between the two parts or the two connections (Psalm 86: 11). And the Church, which the Holy Spirit gathered is from the Gentiles and the Jews, heavenly and earthly, He made the two one. Note that only the priests could see the colourful curtains and the beauty from the inside. But those outside only saw part of the black goats' hair curtains and the coverings of skin. And the general priesthood now is for the one who offers himself as a living sacrifice and offers sacrifices of praise and thanksgiving. he will see the inner glories. That is why John says, " and we beheld His glory" (John 1: 14) and refer to (Psalm 45).

The Curtains dimensions 28 X 40 cubits:



Each curtain is 28 x 4 cubits (the cubit refers to the condescension of the Son of God to reveal Himself in a way we as human beings can perceive).

Number 28 = 7x4 is the perfect Christ when He came to live in the world and give himself for it. The entry of Christ into the world was exactly like Moses throwing a tree into the bitter water so that the bitter water turns into sweet water (Exodus 15: 22-26). Thus, the condition of the believers in Christ changed to joy and peace (Galatians 5: 22-23). Christ came to the world and became in weakness like the rest of mankind. He is the one who fed 5000 people, was hungry, thirsty and suffering, as He came to heal others. He died while He raised the dead to proclaim that we have a resurrection and eternal life. He was judged as a sinner, though He did not condemn the sinful woman to announce the lifting of judgment on all who abide in Him.

28 x 40 = In the meanings of the numbers, the number 40 indicates that the whole world (4) broke all the commandments (10). The number 40 was a waiting period punctuated by some chastisements. Whoever repents will be saved, and whoever is stubborn will perish. And God sent Jonah to give Nineveh a warning to repent, and if they did not repent, God would destroy Nineveh after 40 days. The people of Nineveh repented and were saved. As for Christ, He came and was incarnated to live amid the world (28), not to warn, but to renew the life of the world, to give those who receive Him a new life, "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" (2 Corinthians 5: 17). Whoever abides in this new life, that is, abides in Him, will live forever. But whoever rejects and resists Him will perish. This was the prophecy of Simeon the Elder: "Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against" (Luke 2: 34). Since it was impossible for man to change after his nature was defiled, "Can the Ethiopian change his skin or the leopard its spots?" (Jeremiah 13: 23). Christ came to give us a new creation and eternal life.

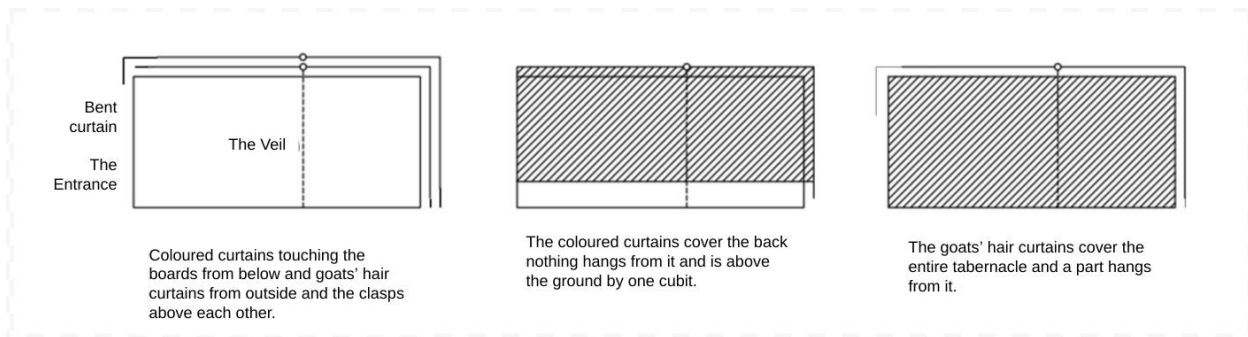
* The curtains were ten, as we, as the body of Christ, have the responsibility to keep the commandments in the sojourn of this world, and to have a heavenly thought (the loops of blue), so that the Holy Spirit binds us in unity.

Therefore, the tent is in fact a huge curtain that covers the ceiling, rather it is the ceiling, and it covers the two sides, but it does not touch the ground, as it rises by an arm on each side. It is made of white linen decorated with embroidery of blue, crimson, and purple threads, with an artistic design of cherubim.

It consists of two sets connected by 50 clasps through 50 loops in each set, so the tent becomes as if it were one whole piece. The first set covers the Holy and its sides, and the second set covers the Holy of Holies with its two sides and the western side (the back). And the fact that the curtains do not reach the ground is a declaration that whoever wants to live in the glories of the heavenly places should not come into contact with the dust of this world.

Note: The goats' hair curtains are 30 cubits long and thus reach the ground. This can reach the ground based on separation from sin, meaning I live in the world but do not live in the sins of the world (see the tent materials).

(Verses 7-13): **"You shall also make curtains of goats' hair, to be a tent over the tabernacle. You shall make eleven curtains. 8 The length of each curtain shall be thirty cubits, and the width of each curtain four cubits; and the eleven curtains shall all have the same measurements. 9 And you shall couple five curtains by themselves and six curtains by themselves, and you shall double over the sixth curtain at the forefront of the tent. 10 You shall make fifty loops on the edge of the curtain that is outermost in one set, and fifty loops on the edge of the curtain of the second set. 11 And you shall make fifty bronze clasps, put the clasps into the loops, and couple the tent together, that it may be one. 12 The remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle. 13 And a cubit on one side and a cubit on the other side, of what remains of the length of the curtains of the tent, shall hang over the sides of the tabernacle, on this side and on that side, to cover it.**



Goats' hair curtains (the tabernacle):

There are 11 curtains, and each curtain measures 4 X 30, so it reaches the ground. It is also made of two joints, one of which is 6 curtains and the other 5 curtains.

The first covers the Holy with its sides, and part of it hangs over the entrance, and the second covers the Holy of Holies. Fifty brass clasps bind them together. Just as the golden clasps were suitable for the coloured curtains, as they both speak of righteousness, glory, and heavenly things. Thus the brass clasps here talk about sin. The brass clasps also refer to the Holy Spirit who convicts for sin (John 16: 8), and the word convicts in this verse has several meanings (rebukes/reproaches/condemns). Note also that the brass clasps are located above the gold clasps and over the veil, as the work of the Holy Spirit is based on the redemption of Christ. Brass indicates judgment. And Christ condemned sin with His own body, " 3 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh," (Romans 8: 3). We note that the word sin and the word sin offering are one word in Hebrew. When the apostle Paul says, "For He made Him who knew no sin to be sin for us" (2 Corinthians 5: 21). This implies that Christ offered Himself as a sin offering for us. Here we see that whoever is outside the tent will see the black hanging part on the tent's door, and whoever decides to repent and enters to take shelter in the tent will find beauty and light inside. That is why Christ said, " Launch out into the deep" (Luke 5: 4).

As long as we are talking here about sin and its condemnation, we have not heard that the loops are of blue, which refers to the heavenly life. This means that we must leave our sins in order to enjoy the heavenly life.

Meaning of the numbers:

They are 11 curtains of goat hair. And two connectors in the form of two sets (two large curtains), one of which is 5 curtains and the other 6 curtains. Note that $30 = 5 \times 6$.

The number 6 refers to man who was created on the sixth day and referred to him in that he wanted to live in separation from God. It is a number indicating sin. And since Christ became a sin for us, this figure also speaks of Christ as a sin offering. And the number 5 tells us about responsibility, then the number $30 = 5 \times 6$ means Christ who became a sin to bear the responsibility for us as sinners and grant us His grace that supports us. That is why He began His ministry at the age of thirty, and thus every priest began His service at the age of thirty. And each curtain is 30×4 cubits, and we go back to number 4 to see the incarnate Christ when He entered the world to live His life on earth in weakness as any human being.

And the dimensions of the goats, curtains = 30 (the length of the apartment) = $5 \times 6 \times$ (the width of the curtain) (4×11).

The meaning of the number 11 refers to the violation of the commandments of God. The number 4 refers to the violation by the whole world, as St. Paul the Apostle said, "As it is written: "There is none righteous, no, not one; 11 There is none who understands; There is none who seeks after God. 12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one. " (Romans 3: 10- 12).

The meaning of the number 30 is that Christ became a sin (6) to bear the responsibility (5) of the world's sin (4).

This is because the whole world violated the commandments of God (11).

The number 30 can also be interpreted as follows:

30 = 4 x 7,5, and we return to the number 1/2 where we see the perfect Christ (7) takes us as a bride and pays the dowry with His blood to take us to His glory and show it to us.

Someone listed the occasions in which sin offerings were offered, such as (New Months, Passover, Pentecost, the Feast of Trumpeting, the Feast of Tabernacles, and the sanctification of priests...) and found them to be (11) occasions.

The sixth curtain is folded in the front, and the coloured curtains inside disappear completely. What appears to every person on the outside is that God, who knows all the sins of man, carries everyone and carries their sins from them as a sin-bearer or as a sin offering. And this folded curtain is an invitation to every person not to despair of his sin, for God has forgotten it and that his sin is not greater than being forgiven. But the copper clasps tell us about the judgment of the Holy Spirit and His condemnation of sin. If we did not resist Him and respond to this condemnation and confess our sins, He would forgive us. We find those who take shelter in this tent (Abide in Me and I in you) have their sins forgiven. This is the picture of goat hair curtains. Whoever comes, after believing in the forgiveness of his sins, and comes to take shelter in the tent, will be surprised that there is glory inside, and it is not only goats' hair (i.e. forgiveness of sins) but colourful curtains and gold, that is, the glory of the king's daughter is within.

Interpretation of Verse (13):

And a cubit on one side and a cubit on the other side.. It means that the curtains of goats' hair, the length of which is 30 cubits, cover the remaining cubit of the boards on this and that side because the coloured curtains are only 28 cubits long.

Note that there is no indication for fixing the curtains and covers, as they symbolize Christ and Christ is fixed.

Comment on the Curtains and Covers:

1. The coloured curtains:

Christ established His church which is His body, by His death and resurrection and by His baptism (the colours of the embroidery of the covering), by which the church comes out of baptism in righteousness (the white covering) without spot or wrinkle (Ephesians 5: 27). In it, "who have established the rising of choir of the incorporeal among men, i.e. the angels (the cherubim engraved on the cover) (the Liturgy according to St. Gregory). And He brought together the two who were separated and in enmity, rather the angels and humans = (the people connected) to one in a love made by the Holy Spirit (Ephesians 2: 14). With this, the church has now gathered men, who are the body of Christ and the angels, and Christ is the head of all (Ephesians 1: 10). This is the church about which the author of the Song of Solomon said, " The curves of your thighs are like jewels, The work of the hands of a skillful workman." (Song 7: 1), a reference to the Holy Spirit who united the two churches; the victorious in heaven and the striving on earth in unity and love (the clasps). And the priests inside the Holy were preparing bread on the table, offering incense, and mending the wicks, and this is the work of the Church now. And this church is cut off from the sins of the world (the coverings rise from the dust of the earth by a cubit). And God

dwells in His invisible glory in the midst of His Church, so we find the Ark of the Covenant in the tabernacle within the Holy of Holies. As you can see, this church has its glory on the inside.

2) Goats' hair curtains:

This is black in colour and touches the earth, a sign of the Church that lives in the world and errs: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1: 8-10). But Christ is still in His church as a sin offering, bearing her sins, for everyone who comes to him repenting. The Holy Spirit is still in the Church and condemns sin (the clasps became copper). The golden clasps and the blue loops referred to the heavenly bonds and relationships that bind the members of the body of Christ in love. But in the presence of sin, we find copper clasps, and the copper indicates judgment. And the judgment of sin means killing its causes (refer to the interpretation of Romans 8: 3) so that the children of God who are the body of Christ can return once more to the loving relationships.

3) The coverings:

Black badger skins = It denotes divine protection from the corrupt atmospheres of the world. **Rams' skins dyed red** = redemption, death and covering.

And here comes the coverings (the symbol of the church, the body of Christ) because there is no approaching except through faith in the incarnate Christ and the church. And Christ was incarnated to make the church the temple of His body.

(Verse 14): **"You shall also make a covering of ram skins dyed red for the tent, and a covering of badger skins above that."**

The external view is rams' skins dyed red (indicating redemption and death) and black badger skins, indicating protection from the corrupt atmosphere of the world. But whoever sees these outer coverings imagines that Christianity is pain and suffering because he did not see the glories that are inside. Thus, whoever looks at the commandment (the law) finds it difficult to implement, but if he lives the commandment and if he lives the Gospel and goes deeper, he will discover the beauty and glory of implementing the commandment. These covers have no dimensions. The Lord's pain and redemption are immeasurable and indescribable (rams' skins dyed red) and His protection for us (badger skins) also has no dimensions.

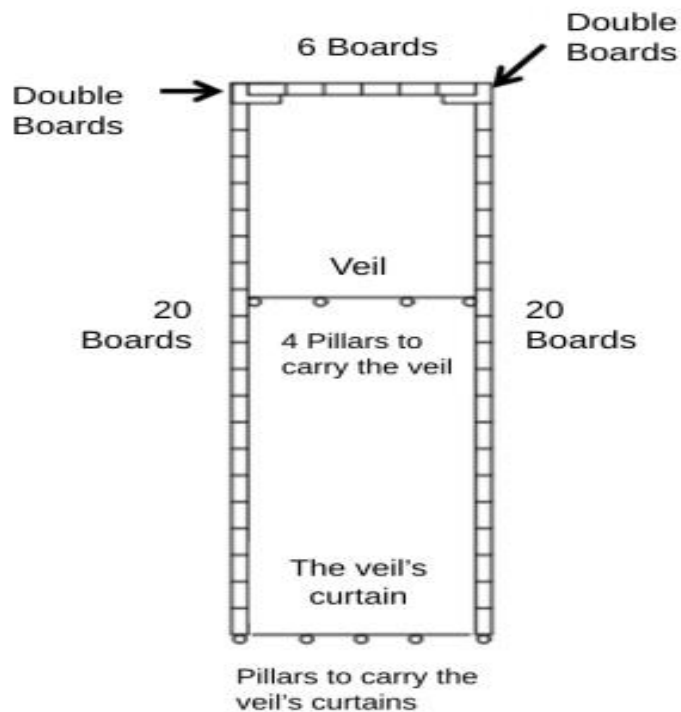
(Verses 15-30): **"And for the tabernacle you shall make the boards of acacia wood, standing upright. 16 Ten cubits shall be the length of a board, and a cubit and a half shall be the width of each board. 17 Two tenons shall be in each board for binding one to another. Thus you shall make for all the boards of the tabernacle. 18 And you shall make the boards for the tabernacle, twenty boards for the south side. 19 You shall make forty sockets of silver under the twenty boards: two sockets under each of the boards for its two tenons. 20 And for the second side of the tabernacle, the north side, there shall be twenty boards 21 and their forty sockets of silver: two sockets under each of the boards. 22 For the**

far side of the tabernacle, westward, you shall make six boards. 23 And you shall also make two boards for the two back corners of the tabernacle. 24 They shall be, coupled together at the bottom and they shall be coupled together at the top by one ring. Thus it shall be for both of them. They shall be for the two corners. 25 So there shall be eight boards with their sockets of silver—sixteen sockets—two sockets under each of the boards. 26 "And you shall make bars of acacia wood: five for the boards on one side of the tabernacle, 27 five bars for the boards on the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the far side westward. 28 The middle bar shall pass through the midst of the boards from end to end. 29 You shall overlay the boards with gold, make their rings of gold as holders for the bars, and overlay the bars with gold. 30 And you shall raise up the tabernacle according to its pattern which you were shown on the mountain.



Each board has **3** rings in which the bars go inside of.

Two tenons shall be in each board for binding one to another.



The Boards and the Bars:

The Boards refer to the believers. Each individual in the church is self standing, just as the board is self-standing. Therefore, the stability of the board alone indicates that each believer is fixed as an individual, but God's purpose is to build all the believers as one tabernacle. There is no one who is self-contained in separation from the whole group.

Note that each board measures 1.5 x 10 cubits and is of wood covered with gold. As we said that the wood covered with gold refers to the incarnate Christ. But here we understand that every believer is wood in itself (the wood refers to the human body), but he is hidden within the heavenly Christ who was incarnated (and His divinity (gold) is united with His humanity (wood) to take us in Him to glory. That is by becoming one body with Christ (1 Corinthians 10: 16-17).

And again, we return to the number $\frac{1}{2}$, so that each tablet is $1\frac{1}{2}$ cubits wide = Christ in whom the person is hidden as His bride. The height of the board 10 cubits is the responsibility of each individual before Christ to be tied by His commandments. But thanks to the Lord, even he who fails to keep a commandment, the perfect Christ covers us with His righteousness and blood, so that we who abide in Him are found acceptable before the Father. In Him we are considered perfect (Colossians 1: 28). But the number 10 indicates responsibility towards God and people. We must strive to the point of bloodshed towards keeping the commandment (Hebrews 12: 4 + Romans 14: 12).

And the boards would not have settled in the sands of the desert without sockets. And the sockets are silver

, so what is meant is that we stand firm in the wilderness of this world on the basis of redemption. But note that no house is built on sand and established (Matthew 7: 24-27). The meaning is that the believer has to stand before God as a sinner in need of redemption and dependent on the blood of Christ. " And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'" (Luke 18: 13). And the disappearance of the wood inside the gold is to understand that the believer does not see himself except in Christ, and the Father sees us complete in Christ. And the foundation of the whole house is Christ, see (Ephesians 2: 19-22). This is the house founded on Christ, that is, all believers as a house. See also in (Ephesians 4: 11-12). Note that the silver sockets refer to redemption. Silver came from the redemption silver. So these fixed boards indicate that in Christ, we have a complete and stable foundation, a complete redemption, and a firm stand.

It is wonderful that the believers are referred to by boards that have a golden appearance, as we say in the praise, "He took what is ours and gave us what is his." (Colossians 2: 6-10 + Ephesians 1: 6 + John 17: 22) This is the meaning of that we put on Christ.

48 Boards:

- 48 = 12 x 4 They are the believers (12 = 3 x 4), but they still live in the earth, so with all the glories we have taken, we are still in the earth waiting for the glory which shall be revealed in us (Romans 8: 18).
- 48 = 8 x 6 and 6 is the number of the incomplete man. However, by multiplying this number by 8 (which is the number of the Resurrection and the new life resurrected in Christ), the Christian person has the capabilities of the Resurrection.

Connecting the Boards:

There are three rings in each board, in which beams of acacia wood overlaid with gold are inserted. And As long as the beams are wood overlaid with gold, they refer to the incarnate Christ, who gave us His body and blood so that we might all become one body. Christ sends to His people those who work in His vineyard, whether in the Old Testament (priests and prophets) or in the New Testament (apostles, disciples and priesthood). We see that God Himself takes care of his people, "I will feed My flock, and I will make them lie down," says the Lord God. 16 "I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment." (Ezekiel 34: 15-16). And God does this through His servants: " And I will give you shepherds according to My heart, who will feed you with knowledge and understanding." (Jeremiah 3: 15).

The Meaning of the 3 Sockets:

Indeed, the body of Christ that we eat gives us all to be one body. But this work is shared by the three hypostases: the Father, according to His foreknowledge and control, the Son, by the sacrifice of Himself, and the Holy Spirit, by His sanctification (1 Peter 1: 2).

For the Father wills and the Son and the Holy Spirit execute.

And the fact that the boards are five on each side, this is the work of the responsible grace, the grace of God and the work of the Holy Spirit in gathering the church into one body, which is the body of Christ (Ephesians 2: 20-22). They are five, so the creation is number 4, and the one Christ with creation becomes the number five. This is the work of God's grace. Often, the long crossbar refers to the body and blood of Christ in the Communion, and the four short crossbars refer to Christ's servants in all the world (4) who perform the ministry of reconciliation.

Corner Boards:

The description of these boards in the book is ambiguous. And I think God wants it so vaguely. If we say that the boards refer to the believers and that there are three sides to the tabernacle, and they may represent different directions for the believers (not in doctrine or faith definitely), but as Paul differed with Mark or with Barnabas, and so Paul with Peter. These directions are gathered together by God and the believers in a hidden way that we do not know so that the Church continues in unity, one holy, catholic and apostolic Church. The corner is the most important part of the building after the foundation, and Christ was the cornerstone (Matthew 21: 42). These corner panels hold the walls together, so the building doesn't collapse.

Also, note that the saying that the panels are double from the bottom and the head, for those who are weak in their faith and who are strong at the top. Everyone needs the Spirit of God to work in his union of the one body. Whatever a person is at the top, he needs someone to bind him to the one body.

The Tenons and the Silver Bases:

The silver bases refer to the redemption of Christ, as the silver refers to the atonement. The bases are 48 boards x 2 (a base for each leg) = 96 + 4 bases for the pillars of the veil, so the whole is 100 silver bases. Each of them is a talent of atonement silver (Exodus 38: 27). And 100 is the number of Christ's flock, so the redemption of Christ is the basis on which believers rely. As for the two tenons, they are the striving of the believer, but it is a striving based on the blood of Christ. Without the blood of Christ, any striving is of no value. And the blood of Christ covers the one who struggles. That is, he forces himself to do what is good and, like this, takes the kingdom of heaven by force (Matthew 11: 12). Therefore, the two tenons are faith and obedience to the commandments, or what we call striving and grace, or "faith working through love" as the Apostle Paul called it (Galatians 5: 6), or living faith, "faith without works is dead" (James 2: 20), as St. James said. It is the work of Christ that sustains the sinner's need when he turns to Him. The base is the same size as the tenon. The base is hidden, as the work of Christ is internal. Refer to chapter 30 on the topic of the silver atonement for an explanation of the idea.

The Bases:

We hear here about the silver bases (the redemption of Christ), the lampstand having a shaft (Exodus 25: 31), the laver having its base (Exodus 30: 18), and the lampstand refers to the Holy Spirit who gives enlightenment, and the laver refers to the Holy Spirit who condemns sin (convicting) within us, so the Spirit dwells. He works in us based on the merits of the blood of Christ in redemption.

(Verses 31-34): **"You shall make a veil woven of blue, purple, and scarlet thread, and fine woven linen. It shall be woven with an artistic design of cherubim. 32 You shall hang it upon the four pillars of acacia wood overlaid with gold. Their hooks shall be gold, upon four sockets of silver. 33 And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy place and the Most Holy. 34 You shall put the mercy seat upon the ark of the Testimony in the Most Holy.**

The Veil:

The veil is to separate the Holy from the Holy of Holies. In our church, we do not put the veil to separate the congregation from the altar. But rather, we call the veil the "icon bearer," as if the saints share with us in prayers. This gives a sense that the two churches are one church, the victorious church and the striving church. The veil or icon-bearer has a veil (curtain) that the priest opens while holding a cross in his hand at the beginning of the prayer, to announce that by the priesthood of Christ, who offered himself as a sacrifice on the cross, reconciliation occurred between heaven and earth, between God and people (therefore, the one who opens the veil is the priest holding the cross in his hand). The church engraves in the minds of her people the mercies and grace of God, who made peace with the blood of His cross every time the people come to the church, so we praise the Lord our whole life. This explains the beauty of the rite. The veil does not mean that there is a separation between God and His people, but rather an application of the Lord's saying, "Do this in remembrance of me."

We always pray in our churches looking towards the East:-

[1] To remember the lost paradise that was on the eastward (Genesis 2: 8), which gives an incentive to the worshipers to strive hard so that they do not miss the opportunity again.

[2] To remember Christ, who was born for our salvation, and whose star appeared in the East (Matthew 2: 2).

[3] The sun rises from the east every morning, reminding us of Christ who will come from the east (Matthew 24: 27). He is the Sun of Righteousness (Malachi 4: 2). This gives us hope in Christ but rather waiting and longing for Christ who will come. "Amen. Even so, come, Lord Jesus!"

Three doors to access the Holy of Holies:

1. The outer door of the tent has four pillars, and its width is 20 cubits (Exodus 27: 16). And the number 4 refers to all the world, it is the number of generalities, and the door is wide as if God wanted to say that everyone is invited by His grace to enter (20 = 5 x 4). This is the meaning of the presence of the number 5 in the entrance door. (Exodus 27: 16-19).

2. The tabernacle's door has five pillars with five bases of brass (verses 36-37). The sockets are brass and not silver, so they do not refer to believers, but to Christ, who bore judgment (the brass) by the cross, and condemned sin in the body (Romans 8: 3) to open for us by His grace (five pillars) the path to enter into the sanctuary, " Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh," (Hebrews 10: 19-20).

3. Then the door or veil of the Holy of Holies and has four pillars. The pillars have silver sockets. The meaning is that there is no entry to the Holy of Holies, and the reason is the sin of the world (4). The people's love for the world and the lusts of the body and dust set up this veil. It is known that the veil refers to Christ (Hebrews 10: 20). To whom do the pillars point? As long as it is mentioned that it has silver sockets, it refers to believers and not Christ. Believers who have hope in the redemption that will tear the veil and open the whole tabernacle, and the Holy will be open to the Holy of Holies without barriers. They are four pillars as a reference to the sinful humanity that loved the world, so God was hidden from them. But let's see God's work. The veil covers the pillars. It is built on silver sockets. For everyone who relied on redemption and conquered, God makes him a pillar in His temple, " a pillar in the temple of My God" (Revelation 3: 12) and is covered by Christ. Being pillars, they are thus confirmed, and they have a work of witness to Christ. They are standing, praising and rejoicing before God. And the fact that the Church, in her firm stance, is a testimony to Christ, as this is her work, " As the Father has sent Me, I also send you." (John 20: 19-23).

* The golden hooks are the rings of hanging the veil, and they are golden, a sign of the divine glory of Christ.

* Here we do not find wreaths for the pillars, as they represent the believers, not Christ.

* In (1 Timothy 3: 15), the church is the pillar and ground of the truth, as she is the one who declares the truth of Christ in the world, and Christ is the truth, as she proclaims Christ to the world. They are the pillars and posts upon which the right is built. And in (1 Timothy 3: 16), the apostle adds: "great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory." This is the veil.

And the three doors refer to Christ, without whom we will not see the Holy.

Materials of the veil:

blue, purple, and scarlet thread, and fine woven linen. It shall be woven with an artistic design of cherubim. These materials refer to the body of Christ in His purity and that He is heavenly, and He is a king. And the cherubim on the veil is similar to the cherubim at the gate of Paradise, preventing entry. On the one hand, he prevents entry because of sin, to declare the holiness of God who rejects sin, and he prevents entry because of God's mercies so that man does not die and perish, " no man shall see Me, and live." By this, he also announces the mercies of God, who does not want man to live forever after his nature was corrupted and distorted when he fell. Also, the cherubim bear witness to the mercies and love of God, who will forgive by His blood (the cherubim who are above the ark of the covenant), by awaiting redemption and tearing of the veil.

There is a note that when the book mentioned the materials of the veil, it said the blue first and ends with the fine woven linen. And in mentioning the curtains, he began with fine woven reeds, followed by the blue.

* **The veil:** the veil refers to Christ, who came from heaven, incarnated, and lived among us in purity, and said, " Which of you convicts Me of sin?" (John 8: 46). His holiness was manifested by his resurrection from the dead (Romans 1: 4). He is the righteous who knew no sin and died for us to be our redemption. But if He committed a sin and died, then His death is for Himself and not for others.

* **The curtains:** In the case of curtains, it refers to Christ in His life on earth in purity (the fine woven linen). At the end of His life, we discovered that He is the heavenly one who comes from heaven, and then He ascended to heaven again.

* Therefore, the veil refers to Christ, who was from heaven, incarnated, and came to us on earth. And the curtains refer to Christ, who came to us on earth, founded His church, and then ascended again to heaven. " No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven." (John 3: 13). "I came forth from the Father and have come into the world. Again, I leave the world and go to the Father." (John 16:28).

(Verse 35): **You shall set the table outside the veil, and the lampstand across from the table on the side of the tabernacle toward the south; and you shall put the table on the north side.**

(Verses 36-37): **"You shall make a screen for the door of the tabernacle, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. 37 And you shall make for the screen five pillars of acacia wood, and overlay them with gold; their hooks shall be gold, and you shall cast five sockets of bronze for them.**

Screen for the door of the tabernacle:

Screen means curtain. This curtain is for the door of the tabernacle, ie the door of the Holy. It is of the same material as blue...etc. So it refers to Christ, and it is without cherubim = so the way is open, so no cherubim close the way with a sword of fire. For Christ bore the fiery sword alone, that is, all the wrath of God, to open for us the way of the sanctuaries. Christ is the door. The curtain is hung on five pillars with bronze bases. And these pillars, since they were not founded on redemption, they do not refer to the believers, but to Christ, who endured the judgment of God in our place. He condemned sin in the flesh (Romans 8: 3) (this is the meaning of the bronze sockets), as this appears in the Bronze Altar. By His grace, He opened the way of the sanctuaries (meaning No. 5). And because these five pillars refer to Christ, they have heads covered with gold (Exodus 36: 38). Here we do not find the cherubim, but the Person of Christ, who did not come to judge the world but to save the world. (John 12: 47).

Note on the sockets and the pillars:

We have previously mentioned that the mercy seat has the same size of the ark, and that the silver sockets are the same size as the legs, and we said that this means that the redemption of Christ fulfilled

the requirements of divine justice. So what is the Orthodox view of this? The redemption with the blood of Christ fulfilled the requirements of divine justice, but the one who benefits from it is the one who strives to the point of blood, that is, to have faith working in love (the legs) then the pillars support him (the redemption of Christ). Without redemption (the legs) the board is fixed to the sand, and it falls. Without redemption, there is no meaning for any striving. Therefore, the Apostle Paul says about striving, "I have fought the good fight, I have finished the race, I have kept the faith. 8 Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing" (2 Timothy 4: 7-8). + "And everyone who competes for the prize [a]is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. 26 Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. 27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified." (1 Corinthians 9: 25-27). He says about grace, "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast." (Ephesians 2: 8-9). Grace works with the one who strives. But it is dangerous for someone to be proud of what grace gives him. This is what St. Paul the Apostle called the striving according to the rules "And also if anyone competes in athletics, he is not crowned unless he competes according to the rules." (2 Timothy 2: 5) The striving according to the rules is the striving to the point of bloodshed, but when we are victorious, we must give credit to Christ, and therefore the crowns of our victories go to Christ (Revelation 19: 12) (see the interpretation in its place). The one who enjoys these blessings is the one who believes and has a living faith in Christ, that is, he accepts to die with Christ and lives with Him (Galatians 2: 20), and is baptized to begin the path of death and resurrection in Christ, practicing the sacraments of the church, striving until the bloodshed and remains firm in Christ and thus is saved.

The Lord Jesus' teaching about abiding in Him:

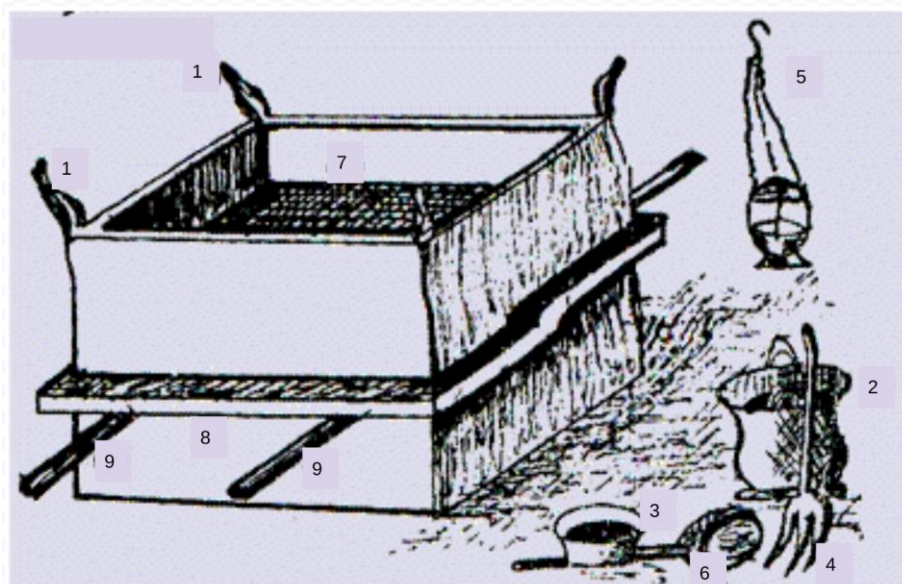
1. Implementation of His commandments, " Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: 25 and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock." (Matthew 7: 24-27).
2. Christ helps those who strive, knowing that without Him we can do nothing, " I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing." (John 15: 5).
3. How can we attain this help " Abide in Me, and I in you." (John 15: 4)

Chapter 27

(Verses 1-8): **"You shall make an altar of acacia wood, five cubits long and five cubits wide—the altar shall be square—and its height shall be three cubits. 2 You shall make its horns on its four corners; its horns shall be of one piece with it. And you shall overlay it with bronze. 3 Also you shall make its pans to receive its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze. 4 You shall make a grate for it, a network of bronze; and on the network you shall make four bronze rings at its four corners. 5 You shall put it under the rim of the altar beneath, that the network may be midway up the altar. 6 And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze. 7 The poles shall be put in the rings, and the poles shall be on the two sides of the altar to bear it. 8 You shall make it hollow with boards; as it was shown you on the mountain, so shall they make it.**

The Altar of Burnt offering:

1. Horns
2. Pans
3. Shovels
4. Forks
5. Firepans
6. Basins
7. Grate
8. Rim
9. Poles



The talk about the altar of brass, i.e. the altar of burnt offering, was delayed because God wanted to reveal Himself on His throne and in His glory (the ark of the covenant) and His will in fellowship with man (the table) and that He alone is the secret of man's enlightenment, so there is no need for knowledge far from Him (the lampstand). But man sinned, and Christ was incarnated to form the body of His church, and to be her head = in which there are (coloured curtains) /and to condemn sin = (goat hair curtains) / then rams' skins = to cover it / and badger skins = to protect His church during her time in the world. Through the sin of man, there became a veil between the Holy and the Holy of Holies (the veil), but the door of grace is open to all (the entrance screen).

Now there is a question!! On what basis does God meet with man? The door which is the door of the tabernacle? The door of the Holy is open by God's grace (5 pillars) to everyone... But who has the right to enter?

On what basis is this done? Here comes the role of the altar of burnt offering, in which God declares His righteousness, holiness, and justice, along with His mercy and love. Here, at the altar of burnt offering, the saying of Psalm 85, the symbol of the cross, is fulfilled: "Lord, You have been favorable to Your land; You have brought back the captivity of Jacob. 2 You have forgiven the iniquity of Your people; You have covered all their sin... Mercy and truth have met together; Righteousness and peace have kissed. On the cross, God showed His holiness, justice, and rejection of sin that was punished by death. He also showed His mercy and love for humans by placing His Son to death in place of humans. With the cross, the door became open to anyone who wants to come, believing in his need for the blood of Christ.

After talking about the altar of burnt offering, he explains the outer court, which every Israelite enters. Therefore it refers to everyone who believes in the sacrificial work of Christ. But to enter the tabernacle, there is another condition. We go through the laver (baptism, repentance and confession), represented in the priesthood. There is no value for repentance without the atoning intercession of Christ and His standing before the Father, so we are found accepted in Him. So before he explained the altar of incense, he explained the priesthood and its rituals to consecrate God's servants who serve His people on earth. And in heaven, there is Christ, our High Priest, our only atoning intercessor in His blood. After that, he explains the laver, as it is a means of approaching God, i.e. repentance, and baptism first.

Wood overlaid by bronze:

We find the altar of the burnt offering made of acacia wood (a sign of Christ's humanity) and overlaid with bronze, a sign of his divinity. In comparison, the altar of incense of wood overlaid with gold. Why this difference? We can say that the copper altar will be on fire all day long and will not be extinguished, while gold will not resist these fires. It is appropriate to use a metal that withstands high heat. But what is meant is that the bronze refers to judgment, for Christ endured the pain of the fire of divine justice on the cross and did not show here the image of His glory, but rather the image of endurance steadfastly. This is what it means to use copper in the altar of burnt offering. But after His ascension and sitting at the Father's right hand, He will appear in his glory, and we see him in the form of gold. And Christ condemned sin with his own body presented as a sacrifice on the cross. He bore our sins and died with them in order to conceal and pardon them, and this is the meaning of condemning sin in the flesh (Romans 8: 3). As we have seen in the materials used in the Tabernacle, the copper indicates judgment. In the same sense, the laver is made of brass to indicate the condemnation of the Holy Spirit on sin = the judgment of sin.

The brass that covers the altar indicates judgment by the strong blood of Christ. For Christ with His cross:

1. He condemned and bound Satan (Revelation 20: 1 + Ezekiel 30: 22). And He bound Satan to free us from his hand: "No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house." (Mark 3: 27) Rather, He gave us the authority to trample on him: " Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." (Luke 10: 19).

2. He condemned sin, that is, concealed it within us, but rather it loses its power. He forgave our sins with His blood (Romans 8: 3). He condemned and even put the sin to death by carrying it on our behalf. Everyone who is tied to Him benefits from this power and tramples on sin easily. That is why he said, "For My yoke is easy and My burden is light."

3. He trampled death by His death. He rose with eternal life that He gave us through baptism.

In general, outside the tent, we find no trace of gold, for the heavenly glories are inside. We find brass and black curtains of goats' hair, red-dyed skins, and badger skins on the outside. Just as the Son bore the price of sin steadfastly, we must bear the afflictions and pains of the present world that God allows to discipline His children to prepare them for heaven until the time comes for us to enter the heavenly sanctuary and enjoy the gold (glory). And as we put on Christ, we will have this steadfastness, trample all hardships and sufferings, and walk in the way of heaven without slackening. The altar of burnt offering was the place of condemnation of sin outside the tent according to God's justice, for Christ was crucified outside Jerusalem. As for the altar of incense, it is where the scent of accepting Christ's atoning intercession rises before the throne of God. And acacia wood, which refers to the body of Christ and His cross, we find it in the altar of incense, as He entered with His body to heaven as an earnest for us.

The Altar:

It was in the form of a hollow box with no bottom or cover. On each corner, there is a horn made in one piece with the altar = its horns shall be of one piece with it. And in the middle of it, there is a net and a screen. The altar was filled with dust of the earth (Exodus 20: 24) to burn sacrifices on it. The dimensions of the altar are 5 x 5 x 3 cubits.

5 x 5: The number 5 indicates responsible grace. And Christ, full of grace, borne the responsibility of offering Himself as a sacrifice to God, to sanctify our senses and our energies, to give us His life to walk in righteousness. To prepare us to enter the hidden sanctuaries. That is why He said to John the Baptist when he went to be baptized by him: "for thus it is fitting for us to fulfill all righteousness". When man fell and died, Christ considered Himself responsible for the arrangement of redemption to give us His life to walk in righteousness. This is what happens in baptism, the baptism of Christ and then our baptism. Baptism derives its power from the cross. And because the length is equal to the width, this refers to the equal attributes of God, mercy and love, on the one hand, and on the other hand, righteousness, justice, and holiness "Mercy and truth have met together; Righteousness and peace have kissed". (Psalm 85: 10). Mercy and justice met on the cross. And what we failed in terms of sanctifying all our energies and our senses, rather it was our fall that required God's punishment because God is just and holy and does not tolerate sin. And sin has a penalty which is death. Christ came with His mercy and love, and he carried this on our behalf, and he endured God's judgment (5 x 5) and fulfilled all the decrees of His justice. The meaning of 5 x 5 = God's justice is merciful, and God's mercy is just = God's justice is in His mercy, and God's mercy is in His justice.

Also, note that 5 x 5 indicates that Christ was full of grace (John 1: 14) and made no sin (John 8: 46). The Passover lamb pointed this out as it was presented on the fifth day (it was under preservation from the tenth until the fourteenth day). And a word under preservation was to make sure that the lamb is without blemish. This was a declaration of the righteousness of Christ and that He died for us, as He is

without sin. Therefore, He has assumed our responsibility and accepted His sacrifice because He is righteous and died in our place.

Height 3 cubits: All sacrifices were offered and burned in place of the sinner. But Christ, after he died on the cross, rose after 3 days. He died not to stay dead, but He died to rise and give us His life to live forever. He died so that we might die with him from our old creation and rise so that we might rise with Him with a new creation that we might live with forever. This is the meaning of the height of the altar 3 cubits, that He offered Himself as a living sacrifice, "stood a Lamb as though it had been slain" (Revelation 5: 6). This is to give everyone who died because of sin to rise as Christ rose on the third day. And note that the acacia wood used was non-corrosive wood, indicating the incorruption of Christ's body and his resurrection after his death. If the body of Christ had stayed for years in the tomb, His body would not have corrupted due to the unity of the body with His divinity. This is the meaning of blood and water coming out of the side of Christ on the cross, for blood is a sign of life, and water is a sign of death. It was a living sacrifice where the human soul was separated from the body, but the divinity remained united with the body and the soul. Therefore, the power of Christ's sacrifice is that it brings us to the cross to pass us on to the resurrection. This is the grace of God (the number 5 is the number of grace). But to enjoy the resurrection, we must crucify the passions and desires, and I say "I have been crucified with Christ; it is no longer I who live, but Christ lives in me". The way to the resurrection will be through the cross. And the number 3 indicates the acceptance of Christ's sacrifice and that His resurrection announced this. The Eucharist is a continuation of the sacrifice of the cross, and the Eucharist is a living sacrifice. This is the reason why God asked Pharaoh to go to sacrifice for Him over a 3-day journey.

The Horns of the Altar:

In a society like the Jewish one, where shepherds and herds of cattle abound, metaphors are inspired by the reality in which they live. So we see them using descriptions from the reality of the pastures. And in the pasture, the sign of strength is the horns. That is why we find David saying, " But my horn You have exalted like a wild ox; have been anointed with fresh oil." (Psalm 92: 10), and this means that God gives him great strength in front of his enemies. And see also (1 Samuel 2: 1): "My horn is exalted in the Lord." Rather, they attributed the same to God's salvation and His power (Psalm 18: 1, 2): " I will love You, O Lord, my strength. 2 The Lord is my rock and my fortress and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold."

The altar here refers to the cross, so what is meant is that in the cross of Christ there is a mighty power, which is the power of his blood, "And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death." (Revelation 12: 11), and with this power we trample over all the power of the enemy. And the power of the sacrifice is in her blood, which is her soul and her life. Christ shed this blood to give me the power of life and the power of forgiveness. " washed their robes and made them white in the blood of the Lamb." and the power of victory over Satan. And since the altar has 4 horns, and 4 is the number of the world, then this power is presented to all against the sin of the world. The whole world sinned, and Christ was sacrificed for the whole world.

Its horns shall be of one piece with it: The power is from the blood of the sacrifice. The psalmist says in (Psalm 118: 27) " Bind the sacrifice with cords to the horns of the altar" What does this mean? By this,

he may mean the ties with which the sacrifice is attached to the nails with which Christ was nailed to the cross. But it is more indicative of the strong love that binds Christ to His people and made Him yearn for the cross. And refer to (Isaiah 27: 2-5) to see the desire of Christ's heart to be crucified for his loved ones " Fury is not in Me. Who would set briars and thorns Against Me in battle? I would go through them, I would burn them together. 5 Or let him take hold of My strength, That he may make peace with Me; And he shall make peace with Me." Therefore, its horns shall be of one piece with it means that the power that bound Christ to the cross was not an external force (the Jews or the Romans), but the power of the love in Him towards us = from him.

And in (Exodus 29:12), " You shall take some of the blood of the bull and put it on the horns of the altar with your finger, and pour all the blood beside the base of the altar." an indication that the power is from blood, and that the power of the blood's intercession and ability to forgive is very strong. And the sinner had the right to resort to the horns of the altar and hold to them (1 Kings 1: 50 + 1 Kings 2: 28-34). This means that we, as sinners, have to hold to Christ as the secret of our salvation. But " Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven." (Matthew 7: 21). And not everyone who holds to the horns of the altar will be saved. The following incident is evidence of that, and it was in implementing a law that God placed in (Exodus 21: 14). The divine law was "But if a man acts with premeditation against his neighbor, to kill him by treachery, you shall take him from My altar, that he may die."

Based on this law, Joab was sentenced to death. Note that David commanded Solomon to kill Joab, and he did not kill him. This is because David represented Christ during the period of His incarnation in the world, so he does not condemn. And Solomon represented Him in His glory as a judge of the world. He who is not worthy of salvation is not condemned here but waits until the last day when the Son of Man appears in His glory.

In (Habakkuk 3: 3,4), " God came from Teman, The Holy One from Mount Paran. Selah His glory covered the heavens, And the earth was full of His praise. 4 His brightness was like the light; He had rays flashing from His hand, And there His power was hidden." This is the translation in (NKJV) & (Jerusalem Bible). As for the English (KJV), "He Had Horns Coming out of His Hands" because the original word that was translated ray in Hebrew and translated horns in English have the same meaning or they have one origin. The light refers to the glory and power of God. "This is why Moses' face shone when he saw the glory of God," and the horns refer to His power. And Christ is 1* the true light, He is light from light, and he is 2* the power of God. Therefore, His blood has infinite power for salvation (John 1: 9 + 1 Corinthians 1: 24). God is light and love, and He gives His mercies through the blood of His Son's sacrifice:

* Let us take shelter and fortify ourselves in it (Isaiah 27: 5, 25: 4). And let us take hold of the horns of the altar with sincere repentance. If our repentance is sincere, we will be saved and not perish like Joab.

* And let us hold on tightly to Him, as the bride in the Song of Solomon said, " I held him and would not let him go" (Song of Solomon 3: 4). It refers to those who believe in the power of the work of the blood of Christ, which gives them the supporting strength to abstain from sin.

* And let us hold to the horns of the altar as living sacrifices with the ties of love that make us offer even the soul to Christ as He did on the cross and as the martyrs did. And in (Psalm 118: 27), the sacrifice here

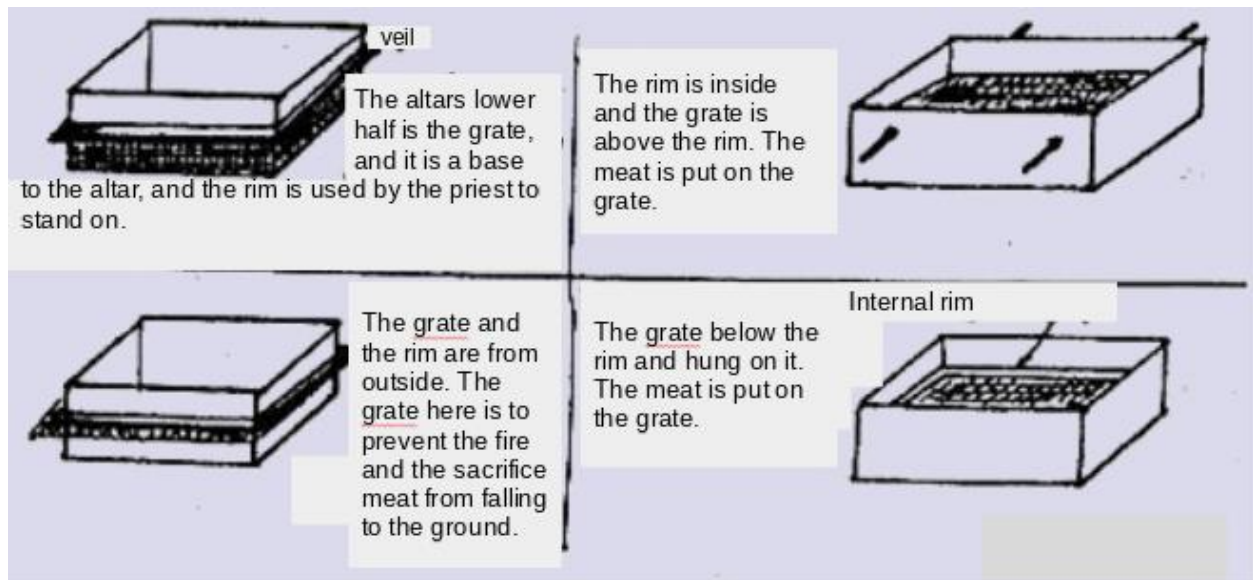
is the sacrifice of peace, that is, the sacrifice of thanksgiving. When we bind ourselves to the altar in love, we love Him because He loved us first, and we thank Him for our safety and peace.

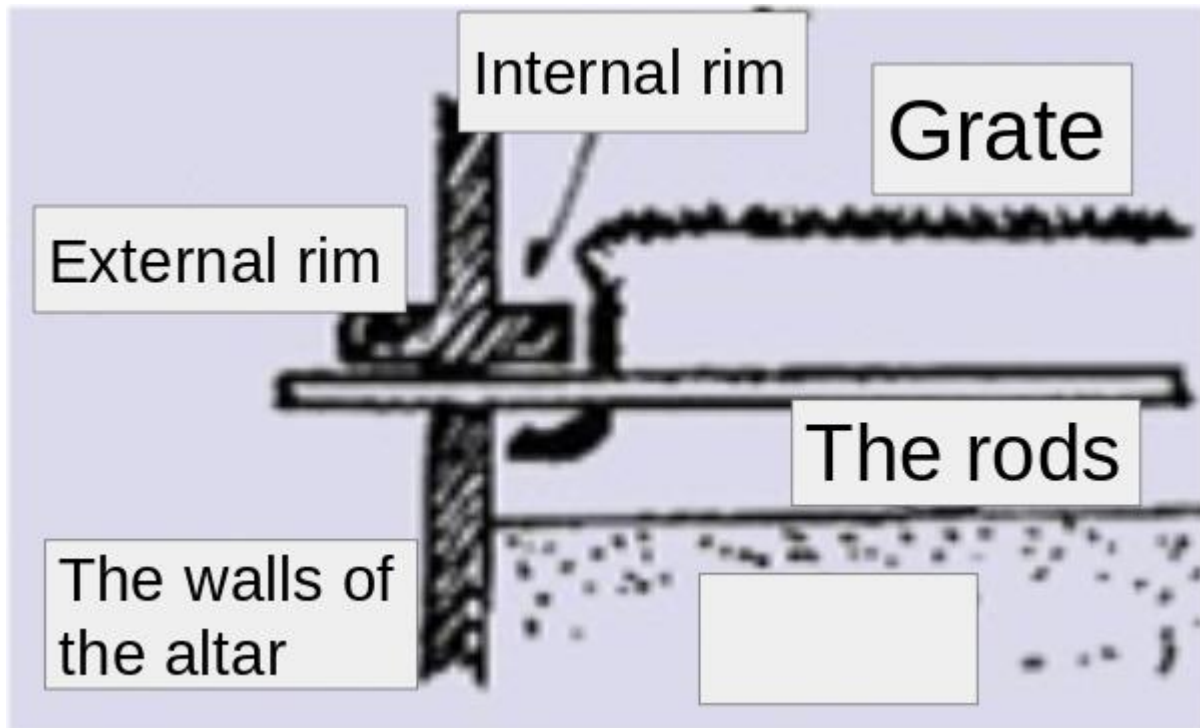
The Grate:

The word grate is derived from the word to braid, and from the same origin we find the word sieve or strainer, and this grate is under the perimeter of the altar. **under the rim of the altar beneath** = and the meaning of the word rim, is the one that surrounds. There are several imaginations of the altar with the grate and the rim. The most conceivable is the large drawing under the title of the altar of burnt offering, so the altar is hollow. There is an outer veil and an inner veil, i.e. the lip. The outer one is for the priest to stand on it, and the other reason is that the rods come under it to carry the altar in movement, and the inner one is used to fix the net, and also the rods come under it. The rods pass in rings, and the rings are within the same net, and they also pass through holes in the body of the altar itself. Note that the net is right in the middle of the altar.

Thus, it helps to connect the walls of the altar and thus its durability and prevent it from twisting.

And the grate in the middle carries the meat and the fire that eats meat. And fire is a sign of God's just judgment, for our God is a consuming fire (Hebrews 12: 29). And this fire will consume and annihilate everyone who opposes the righteousness and perfection of God (the lake of fire is the place of Satan and those who follow him).





We cannot imagine life on earth without fire as a source of energy, and also, it is not possible to imagine that there is a spiritual or moral life without God's judgment and condemnation of sin, as this shows goodness and righteousness of God. (Mark 9: 48 + Luke 16: 23, 24 + Psalm 11: 6 + Psalm 21: 9 + Isaiah 30: 33 + 66: 15) Therefore, fire is a symbol of God's judgment. And the presence of God also appears in the symbol fire, as He appeared to Moses in the bush, and the pillar of fire accompanied the Israelites. Thus he appeared to Ezekiel (Exodus 19: 18 + Leviticus 10: 2 + Ezekiel 1: 4, 27 + Deuteronomy 4: 24).

Fire refers to God's judgment and condemnation, as well as to His holiness, His righteousness, and His love for His people. He is a fiery love for his people, for "God is love," and he is "our God is a consuming fire. He is a fiery love that burns their sins and inflames their hearts with love, and this is what was done on the cross. The fires of wrath and divine justice that were kindled in Christ were also fiery love for His people that burns their sins. And also for His people, He is a wall of fire protects them: "For I,' says the Lord, 'will be a wall of fire all around her, and I will be the glory in her midst.'" (Zechariah 2: 5). As for his enemies, He is a consuming fire for their condemnation and punishment, for our God is a consuming fire (Hebrews 12: 29).

The grate is in the middle of the altar, and often inside it, and it expresses the work of Christ. Why? Because Christ did not bear the fire of divine justice superficially or externally, but rather He endured all the violent persecution and hatred of Satan, who provoked all against Him, causing Him to bear indescribable pain. The fire inside Christ was known only to Him. Therefore, the altar needed to be brass to bear the fire, meaning that the crucified one had to be steadfast and strong to bear what happened to Him, the Holy and Righteous One. Christ was exposed to this fire, as the grate of the altar here is exposed to burning fire from below and fire burning from above. From above, we find burning wood, and from below, we find burning fat. And this grate bears fire from above and fire from below, so was Christ on the cross, from above the fire of divine judgment, and from below the mockery and ridicule of

the people whom He loved, and He is on the cross for their sake. His disciples and loved ones abandoned Him, and all conspired against Him.

But brass stands before the fire, and love within the heart of Christ made it stand firm and endure. And the cross was a battle in which the devil failed to make Christ withdraw.

* Rather, we say more specifically that the grate represents the heart of Christ.

* Sin comes from the human heart, and the human heart is unclean and deceitful above all (Jeremiah 17: 9). The heart is the center of human beings' emotions, feelings and will.

* In return for my wicked heart, which deserves judgment, Christ endured this judgment on my behalf.

* Therefore, the fire of judgment was burning in the heart of Christ, who was without sin on my behalf, to condemn the sin that dwells in our hearts with His body (see the interpretation of Romans 8: 3), this sin that polluted and corrupted our feelings, desires and will. So this altar indicates the complete redemptive work of Christ. And in (Psalm 22: 14) a prophecy about this the crucified Christ: "My heart is like wax" And in (Psalm 40: 12) " Therefore my heart fails me.". Also, refer to (Psalm 102: 3, 4, 9, 10), so the net had to be bronze to bear all this.

The steadfastness of Christ and the strength with which He endured all of this was for our account. Everyone tied to Christ and strives against sin has the right to withdraw strength from this huge account. That is why the Lord says, " Abide in Me" (John 15: 4), and He also says, "For My yoke is easy and My burden is light" (Matthew 11: 30). Therefore, the apostle Paul says that the struggle against sin is easy, and that is for the one who is bound and confirmed in Christ, as he draws strength from Him "let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, " (Hebrews 12: 1). This is the meaning of Christ condemned sin in the flesh that we have come to derive from Him the strength or the grace by which we overcome sin so that it will no longer have dominion over us, "For sin shall not have dominion over you, for you are not under law but under grace." (Romans 6: 14).

The word "burning" that is used on the altar of burnt offering, i.e. with the sacrifices offered on this altar, is not in the sense of an ordinary fire. Rather, it is said that the priest ignites, as it is said of incense because God accepts this sacrifice with joy "And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord." (Leviticus 1: 9). It was said about Noah's sacrifice, "And the Lord smelled a soothing aroma" so Noah's burnt offering was a symbol of Christ's obedience unto the death of the cross. Through the cross, man returned to the bosom of the Father: " This is My beloved Son, in whom I am well pleased."

The rings had to be attached to the grate:

The rings refer to carrying the altar. If the altar refers to the cross, and the grate refers to the heart of Christ, which is filled with love. The meaning becomes that the altar accompanies the people during the wandering journey in Sinai, that Christ, out of love for His people, was wandering among His people, carrying in His heart His desire for the Day of the Cross. But say that this desire was in His heart from the beginning, "In that day sing to her, "A vineyard of red wine! 3 I, the Lord, keep it, I water it every moment; Lest any hurt it, I keep it night and day. 4 Fury is not in Me. Who would set briars and thorns

Against Me in battle? I would go through them, I would burn them together. 5 Or let him take hold of My strength, That he may make peace with Me; And he shall make peace with Me. " (Isaiah 27: 2-5).

1. This love made Christ accompany his people in every step of their journey in the wilderness of this world and always be among them, whether in the Old Testament or the New Testament. It has been said in the New Testament, "To the angel of the church of Ephesus write, 'These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands:" (Revelation 2: 1). The rod from which the altar is carried enters these rings.

2. Every blessing, care, and mercy is linked to these rings, that is, to this heart that endured the judgment that we deserved (Romans 8: 32 + 2 Peter 1: 3).

3. This love is for the whole world, and that is what the Four Rings represent.

Tools used with the altar of burnt offering:

Forks: It has 3 branches (like a fork) and is used to arrange the meet pieces.

Firepans: To transfer the fire from the altar of burnt offering to the altar of incense (there is a golden censer for the high priest to use on the Day of Atonement) (Hebrews 9: 4). And note that everything that entered the Holy of Holies was golden.

Basins: To receive the blood (Christ shed His blood for the remission of sin) (Zechariah 9: 15).

Shovels and Pans: The shovels collect the ashes and raise them up to the pans (like a spoon), and the pans hold the ashes until they are transported. There are two words used for ash:

The first is used in sadness and also in proving that this world is passing away (Esther 4: 1, 3 + Job 2: 8 + Isaiah 44: 20).

The second is used with the remains of the sacrifices, and linguistically it means the fat. What is burnt on the altar is the fat. And in (Psalm 20: 3): The Lord " And accept your burnt sacrifice." Here is the word in its Hebrew origin, meaning that God accepted it, and its smoke ascended (that is, the smoke of the burnt sacrifice).

The ashes were first collected in a place to the right of the altar and then transported to a pure place (Leviticus 4: 12 + 10: 6, 11). Thus, the body of our Savior was not delivered to His enemies, but to His lovers, so they shrouded and buried Him, and no bone was broken from Him, and He was buried in a new tomb.

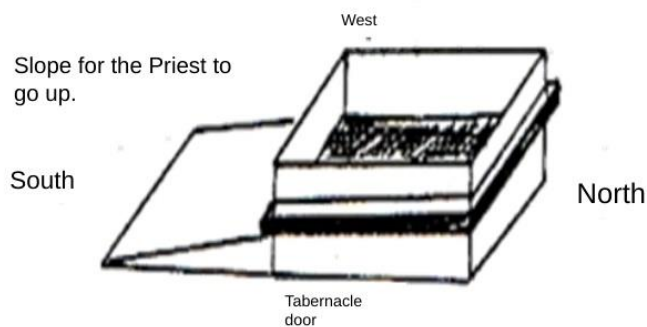
The worship was towards the west, so the priest would stand with his back facing the east, towards the lost paradise, regretting its loss and the death that entered into man because of sin. But Christ in this altar was linking death with hope in the resurrection and life. He connected His death with His resurrection (Matthew 16: 21), which is why the altar's height is 3 cubits. Number 3 refers to the hope in the resurrection.

And all the tools were brass, as they indicate God's judgment and His condemnation of sin. But this does not mean that the body of Christ is left after He died. After His death, God's justice had fulfilled His right, and now this body must be respected and venerated (this is the meaning of pans and shovels). The

meaning of the verse is "And His resting place shall be glorious." (Isaiah 11: 10), and up till now sometimes, light comes out of the grave on Bright Saturday.

In the story of Korah, we see the danger of approaching God in a way other than what God designed, and Korah had used bronze censers. They turned it into hammered plates of bronze on the altar so that it became a witness to God's judgment of sinners and their fate. But hammering it on the altar, it was also a witness to how to escape from this judgment, that is, by the cross. And note the pause of Aaron between the living and the dead here, and this represents Christ, the intercessor who prevents death from His people and protects them.

The altar is 3 cubits high:



The grate is 1½ in height, the same height as the mercy seat and the table. The redemption on the cross, the mercies of God, and the fellowship with Him are all on the same level.

And because the height of the altar is about 1.5 meters, it was impossible for the priest to stand on the ground to serve, and since the book states that there is no stairs (Exodus 20: 26), while we find in (Leviticus 9: 22) that Aaron descended from the work of the sacrifice. It was agreed that there was a slope to the south.

(Verses 9-19): **"You shall also make the court of the tabernacle. For the south side there shall be hangings for the court made of fine woven linen, one hundred cubits long for one side. 10 And its twenty pillars and their twenty sockets shall be bronze. The hooks of the pillars and their bands shall be silver. 11 Likewise along the length of the north side there shall be hangings one hundred cubits long, with its twenty pillars and their twenty sockets of bronze, and the hooks of the pillars and their bands of silver. 12 "And along the width of the court on the west side shall be hangings of fifty cubits, with their ten pillars and their ten sockets. 13 The width of the court on the east side shall be fifty cubits. 14 The hangings on one side of the gate shall be fifteen cubits, with their three pillars and their three sockets. 15 And on the other side shall be hangings of fifteen cubits, with their three pillars and their three sockets. 16 "For the gate of the court there shall be a screen twenty cubits long, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. It shall have four pillars and**

four sockets. 17 All the pillars around the court shall have bands of silver; their hooks shall be of silver and their sockets of bronze. 18 The length of the court shall be one hundred cubits, the width fifty throughout, and the height five cubits, made of fine woven linen, and its sockets of bronze. 19 All the utensils of the tabernacle for all its service, all its pegs, and all the pegs of the court, shall be of bronze.

The Court of the Tabernacle:

Verse (9): **the south side**= It is a Hebrew name meaning right or south. And the southern desert is called south side desert. And the tabernacle is the third part in the tent after the Holy of Holies and the Holy. It includes the wall with its door, and inside there is the altar of burnt offering and the laver. And the wall is fine woven linen, that is, it is all white linen, not colored or embroidered.

(Verses 14-16): On the east side, there is the door, a colourful curtain of fine woven linen, embroidered with three colours. So it refers to Christ. It is hung on four pillars, and then we find three pillars to the right of the door and three pillars to its left within the wall, that is, covered with fine linen.

(Verse 18): **the width fifty throughout**: It means that it is on the east side and on the west side, its width is fifty cubits.

Then, the outer court is a rectangle of 100 x 50 cubits, and the height of the wall is 5 cubits. On the columns are attached curtains of woven linen that make up the wall. And the sixty pillars, their heads covered with silver (Exodus 38: 17) = **the pillars of the court had bands of silver.**

And the columns have bases of copper. The entrance has a coloured curtain hanging on 4 columns, the width of the entrance is 20 cubits, and its height is the same as the height of the wall, 5 cubits.

The pillars are connected to each other by means of silver bars, and each pillar is fixed in the ground with pegs, tyres (ropes), a copper base, and the pegs are copper.

The court of the tabernacle is the outdoor open courtyard that surrounds the tent of meeting.

In the white wall surrounding the tabernacle (linen), we see the proclamation of God's righteousness in Christ. This outer court represents God's people in the wilderness of this world. They are isolated from the world (wall) in the protection of God. The wall is covered with white linen, indicating righteousness and purity among the people's black tents (the people's tents are mostly of black goats' hair). The length of the wall is 100 + 50 + 100 + 50, and the length of the door is subtracted from it, so it becomes 280 cubits. This distance is the same as the length of the coloured curtains 28x10. This is the people of Christ who put on Christ. " But put on the Lord Jesus Christ" (Romans 13: 14). And as St. Paul, the Apostle said, "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." (2 Corinthians 5: 21).

Note that he did not mention the material the columns are made of. It may be understood from (Exodus 27: 10) that the pillars are made of bronze bases, but this was not stipulated, and some proved the impossibility of this. From (Exodus 38: 29), we find that the bronze that was used only 70 talents, and from this, we exclude the use of bronze. Therefore, many settled it was made of wood. But as we mentioned, when the book omits to mention something, it wants to say something. What is important here is that whatever material was used, it hid behind the linen wall (woven linen).

This refers to the people of Christ who put on Christ. Whoever hides in Christ no longer remembers what he was or what he is... The important thing is that Christ covered him. "Though your sins are like scarlet, They shall be as white as snow." This is an attribute of purity, refer (Revelation 7:14 + 19: 8), so linen is the justification of the saints, that is, their righteous deeds, and this can only be accomplished in Christ + (1 John 3: 5) Thus God clothed Joshua (Zechariah 3: 5) + (1 John 2: 3; 4: 17). Therefore, Christ gave us the possibility to live in holiness even in this world. " I can do all things through [a]Christ who strengthens me."

And note that the height of the fence is 5 cubits. On the one hand, number (5) indicates that this justification is a blessing from God, but it refers to my responsibility to work on preserving the commandment.

The hooks of the pillars and their posts were of silver, and the **pillars sockets** were of bronze. We obtained this justification through the redemption of Christ = silver. Christ, who has clothed me with the robe of righteousness, a hanging of fine woven linen = (Isaiah 61: 10 + 1 Corinthians 1: 30). This was because He condemned sin in His body = **the bases of the pillars of bronze**. This is what made the believers be confirmed.

It is as if the white **fine woven linen** calls out to those standing outside and says, "Come, sinner, and do not be afraid and do not hesitate, no matter your condition. Christ will justify you, and you will be fastened because He condemned sin in His body, and this will give you strength to condemn sin." but be of good cheer, I have overcome the world." + " and he went out conquering and to conquer. " (John 16: 33 + Revelation 6: 2). Christ will overcome in us. This is the meaning of the Lord's saying, " For My yoke is easy and My burden is light" (Matthew 11: 30).

And the bronze base indicates that Christ condemned sin in the flesh, it is the death of Christ, which means that by the death of the Christian with Christ for the world and his sin, he remains in the righteousness of Christ. Refer to (Matthew 7: 24-27) to know how to abide in Christ, and thus persevere in the midst of the storms and currents of the sea of this world. Who has a foundation, will not be shaken in front of any difficulties. And note that silver refers to the word of God, which calls the sinner to repentance and returns.

The Pillars:

They are 60 columns (60 = 12 x 5): 12 refers to God's people, 5 refers to the number of grace and responsibility. They are the people of God clothed in righteousness by the grace of God, but they must preserve themselves and their senses and sanctify their energies to the account of Christ. And note that in Christ, they are "valiant of war." " Behold, it is Solomon's couch, With sixty valiant men around it, Of the valiant of Israel. 8 They all hold swords, Being expert in war. Every man has his sword on his thigh Because of fear in the night." (Song of Solomon 3: 7-8).

And we understood that the pillars could not be made of bronze, so they were of wood. The wood represents the body of Christ and the body of the believer who is fixed in Christ. And we obtain confirmation in Christ first through baptism, and we continue to abide by partaking of the body and blood of Christ (John 6: 56). This confirmation in Christ is the fruit of the redemption to which the silver is indicated at the top of the pillar (Exodus 38: 17). And Christ in His body condemned sin, and whoever

abides in Him will be able to condemn sin and trample on serpents and scorpions, and over all the power of the enemy (Luke 10: 19). This condemnation was expressed in the bronze bases, for bronze refers to judgment. Christ condemned sin in the flesh and gave us to trample sin and Satan. But we must live the life of death; that is, we live as dead before sin. This appears herein that the brass bases are buried in the ground to fix the pillar on it, and this indicates that the believer must die with Christ (Romans 6: 11 + Colossians 3: 1-5). Whoever does and crucifies himself with Christ abides in the righteousness of Christ. And the pillar is fastened with pegs and poles, as the one who confirms us is Christ. And the church consists of members interconnected in love = the bars that connect the pillars and are of silver, and silver refers to the word of God as it also refers to redemption. Thus we understand the words of the Lord Jesus when He said the world sees the love that unites the people of God, this is a preaching to the world: "By this all will know that you are My disciples, if you have love for one another" (John 13: 35). The love that binds us is evangelism to the world. And this is the work of the Holy Spirit to bind believers with the bonds of love. "The curves of your thighs (the joints of the body) are like jewels, The work of the hands of a skillful workman (He is the Holy Spirit)" (Song of Solomon 7: 1). And every column has hooks to fix the curtains on it, so the pillars hide behind the white curtain. The meaning is that believers are justified by the blood of Christ (Revelation 7: 14). Therefore, every pillar head is overlaid with silver as a sign of Christ's atonement, which justified every believer.

The column is hidden behind the white curtain, is supported and fixed on a brass base, and has a silver-covered head. Here we see Christ who endured judgment (brass) to fulfill the demands of God's justice and to offer the sinner complete redemption (silver). Note also that the copper indicates stability, and when the time of the cross came, Christ steadfastly set His face to go to Jerusalem (Luke 9: 51). There are silver hooks on which white curtains are hung, and this image bears to our mind the connection between Christ our righteousness and Christ our redemption.

If it happened and every Christian considered himself isolated from the evil of the world, the world would see nothing but white linen in us. The silver heads and the silver spikes may refer to the word of God in preaching. The justified church isolated from the evil of the world is the preacher of God's word. The pillars are connected by silver bars, indicating the connection of the church in one body (Ephesians 3: 8 + Ecclesiastes 4: 9, 10, 12). And the Lord Christ wants this unity: "For where two or three are gathered together in My name, I am there in the midst of them." (Matthew 18: 20). This is His will that we gather in His name. How do we meet in the name of Christ? This is only done when we meet with the word of God (the bars of silver).

And the Christian (the pillar) we see now hidden behind the white veil (the righteousness of Christ) and linked with his brothers in the light of the word Christ = bars of silver.

The entrance pillars are 4, so those who are invited to enter are all the world. Looking to the right and the left, we find 3 pillars on each side, as it is an entry to seclusion from evil with a hope of the Resurrection.

Pegs and Cords:

(Exodus 27: 19 + 35: 18 + 39: 40 + Numbers 3: 26,37 + 4: 26,32). The pegs were copper, and the cords, i.e. ropes, had no material mentioned for them. However, since the materials mentioned in the use of

the tent have not added anything or any strange material to it, probably the cords were of fine woven linen with blue threads...etc. This means that Christ is also in the cords, and is it possible to abide without Christ?! The pegs and the cords protect the poles against wind and heavy rain. And the love of Christ, which many waters could not quench, is like the cords that bind our hearts to His person, and it protects and steadfastly holds us against the torrents and wild storms of this world. Note that the cords were keeping the pillar straight. Probably the outer coverings of the tabernacle (the tent) were tied with pegs and cords. But this was not mentioned. The covers refer to Christ who protects His Church, and Christ does not need anything or anyone to fasten Him. In general, the cords refer to the connection of love.

And in (Jeremiah 10:20), here the cutting of the cord is a sign of the nation's ruin, and so is the opposite of (Isaiah 54: 2), as it refers to the church risen with Christ, which will include the whole world.

The pegs are for fixation, and in (Zechariah 10: 4), Christ is referred to as the peg, as it confirms all the purposes of God's love and mercy and connects them to us who are on earth. Refer to (Isaiah 22: 22, 23), and because Christ is our peg, we will share His firmness and glory. And the peg that connects the cords, half of it is buried in the ground (a sign of death) and the other half is visible in the air (a sign of the life that was in the resurrection of Christ). This refers to the burial and resurrection of Christ. This is what happens to me in the baptism where death, burial with Christ, and resurrection, then partaking of His body and blood, for the Eucharist is a living sacrifice. Christ is " stood a Lamb as though it had been slain" (Revelation 5: 6), and whoever partakes of His body and blood abides in him (John 6: 56).

The Gate of the Tabernacle:

The door is 20 cubits wide; that is, it is open to all. It is not a narrow door, and it is twice the width of the tent door or the veil. Here we find Christ opening his arms to welcome everyone who comes to him from all over the world (four pillars). Note that the entire tent had one door, and the door was Christ, "I am the door" (John 10: 9). And just as the door means acceptance, so does judgment. At the door were the judges seated (Deuteronomy 16: 18 + Ruth 4: 1). And in Christ, the two meanings meet. He is the one who opened the door for me to endure judgment and condemnation. Therefore, that is the only way to be accepted before God. And when someone asks how, while I am a sinner, I can enter into the Holy of Holies, Christ answers, I am the door, and I am the way. The door is a screen with the colors blue, etc., and without cherubim. So no one is stopping us from entering. These articles, as we have seen, refer to Christ. And the curtain hangs with silver bars, and this is the gospel, the word of God calling everyone to come and enter.

The Gates of the Tabernacle:

Note that the area of all doors is the same:

- The tent door is $20 \times 5 = 100$ cubits
- The door of the tabernacle $10 \times 10 = 100$ cubits
- The veil door $10 \times 10 = 100$ cubits

It is not surprising that they all refer to Christ, through whom is entering.

(Verses 20-21): **"And you shall command the children of Israel that they bring you pure oil of pressed olives for the light, to cause the lamp to burn continually. 21 In the tabernacle of meeting, outside the veil which is before the Testimony, Aaron and his sons shall tend it from evening until morning before the Lord. It shall be a statute forever to their generations on behalf of the children of Israel.**

Pressed olive oil is the purest type of oil and this is obtained by pressing olives in a mortar, not by grinding them. This type was flawless. This oil is used to light the lampstand, but why these verses here? This is an introduction to the priesthood (Chapters 28, 29). There is no priesthood without the work of the Holy Spirit (oil). And the priest worked to light the way for the people as long as it was evening (the period of this world).

from evening until morning before the Lord. It shall be a statute forever: This is the job of priests until Christ, the sun of righteousness, comes. Mentioning **from evening until morning** is an indication of the necessity of the priests to stay awake throughout the evening to keep the lampstand lit all night. As for the day, everyone is awake, and this indicates the importance of the priest's vigil over his flock.

Chapter 28

High Priest's Garments:

(Verses 1-5): **"Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest, Aaron and Aaron's sons: Nadab, Abihu, Eleazar, and Ithamar. 2 And you shall make holy garments for Aaron your brother, for glory and for beauty. 3 So you shall speak to all who are gifted artisans, whom I have filled with the spirit of wisdom, that they may make Aaron's garments, to consecrate him, that he may minister to Me as priest. 4 And these are the garments which they shall make: a breastplate, an ephod, a robe, a skillfully woven tunic, a turban, and a sash. So they shall make holy garments for Aaron your brother and his sons, that he may minister to Me as priest. 5 "They shall take the gold, blue, purple, and scarlet thread, and the fine linen,**

We understood that the tent and its contents symbolize the Lord Christ in His life and in offering Himself as a sacrifice. And Jesus Christ was the sacrifice and the priest who offered Himself as a sacrifice. Therefore, we see here the details of the priesthood clothes, especially the high priest, as Christ is our most excellent high priest. We find a picture of the rites of consecration and worship, which bears a beautiful view of the same "Christ, our High Priest." For the Jewish priesthood is a symbol of the priesthood of Christ. In contrast, the Christian priesthood is the disappearance of those working in the service of His church (His spiritual home) in this high priest, who alone in the bosom of the Father is able with His pure blood to intercede for us to enter us into this divine bosom. The Christian priest works for Christ in His name and not for Himself. He is a steward who administers the dealings of His master (Acts 3: 12 + 1 Corinthians 15: 10). Thus, St. Paul, the Apostle, says, "Let a man so consider us, as servants of Christ and stewards of the mysteries of God." (1 Corinthians 4: 1). Priesthood is a work (Hebrews 5: 4) in which priests fulfill the divine mysteries. There is no tent or service without a priesthood (Exodus 35: 4-19 + Exodus 39). To see that the priestly apparel is among the work of the tabernacle. These garments are for glory and splendour, not for the glory of the priest, but for the glory of the Lord Christ, whom the priest represents, carries His features and hides within Him.

St. Athanasius believes that Aaron wore priestly garments to work as a priest. This was a symbol of the Son of God, who put on a body to serve on our account as a priest, interceding for us with His blood.

for glory and for beauty: Aaron's clothes meant that he became a priest offering sacrifices on behalf of the people. This was a symbol of the Holy Christ, who put on a body to offer as a sacrifice. And because the clothes of the high priest were symbolic of the body of Christ, who has all the glory, it was said that they are for glory and beauty.

that they may make Aaron's garments, to consecrate him, that he may minister to Me as priest: they may make: Those who were filled with the Holy Spirit, the spirit of wisdom. **Aaron's garments:** Christ wears a body. **to consecrate him:** that is to be separated for this work. **he may minister to Me as priest:** Christ will offer Himself as a sacrifice.

So you shall speak to all who are gifted artisans, whom I have filled with the spirit of wisdom: God filled them with the Holy Spirit to make the garments. Once again, we return to the phrase of the liturgy,

"Was incarnate of the Holy Spirit and the Virgin Saint Mary." Just as the priestly garments of Aaron were made in the wisdom of the Holy Spirit and the work of the wise of hearts, so Christ's body was formed by the Holy Spirit from the womb of the Virgin Mary.

Now take: In Hebrew, it is offered, and from the exact origin of the word, sacrifice, refer to (Leviticus 2: 1). The word offering here is used with the offering of a sacrifice. Refer to (Daniel 7: 13): "I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they **brought Him near** before Him." **brought Him near** means that Christ was offered as a sacrifice.

And it becomes in this sense that **Now take Aaron your brother** = that Aaron here refers to Christ as a high priest who offers sacrifices. Thus, the meaning of the sacrifice of Aaron, that is, his dedication as a high priest to offer sacrifices, as for Christ, He offered Himself as a sacrifice. Because the word take is used with offering sacrifices by which we draw closer to God. Christ was the high priest and was the sacrifice himself.

Why did God limit the priesthood to Aaron and his sons?

The sons of Aaron were in Aaron's loins, as there is no priesthood before God except for those who were from the sons of Aaron, and this is the law of God. The priest's work is to offer a sacrifice, which Aaron and his sons did. This explains the concept of the Christian priesthood, as the real high priest is Christ, who offers himself a sacrifice.

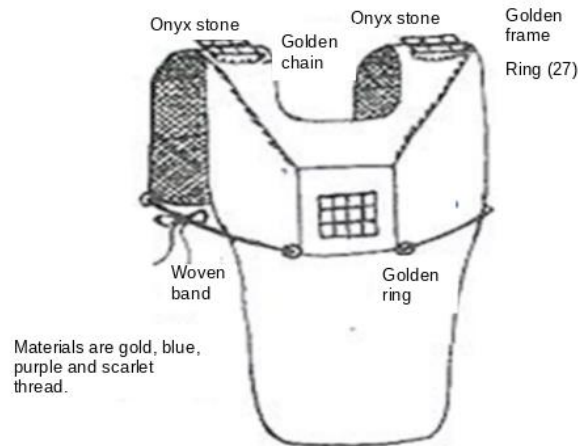
The Christian priest is in Christ our true High Priest who offers Himself as a sacrifice on the Christian altar, and the Christian priest is the visual tool that Christ uses to offer Himself as a sacrifice on the Christian altar. The Christian priest derives his priesthood from Christ, so the priesthood is the priesthood of Christ (and its symbol here is Aaron). Christ is the one who offers himself as a sacrifice, while the priest is a representative on behalf of Christ who prays and distributes the body and blood among the people. And the Christian priest who is in Christ takes his priesthood from Christ who is in him (and a symbol of this is the sons of Aaron who were in Aaron and from the loins of Aaron).

And note his saying that **that they may make Aaron's garments, to consecrate him, that he may minister to Me as priest** = Although four priests are the children of Aaron and Aaron himself. All of them can offer sacrifices, but he says to Aaron only. This is a reference to Christ, the only true priest who sacrificed himself. As for the rest, they offer sacrifices as priests because they are the ones who are from the loins of Aaron, their father.

Christ is now "a standing lamb as if it had been slain", and this is how Saint John saw Him in his vision (Revelation 5: 6), a living sacrifice. The Holy Spirit transforms the bread and wine into this living sacrifice through the priest's prayers.

(Verses 6-14): **and they shall make the ephod of gold, blue, purple, and scarlet thread, and fine woven linen, artistically worked. 7 It shall have two shoulder straps joined at its two edges, and so it shall be joined together. 8 And the intricately woven band of the ephod, which is on it, shall be of the same workmanship, made of gold, blue, purple, and scarlet thread, and fine woven linen. 9 "Then you shall**

take two onyx stones and engrave on them the names of the sons of Israel: 10 six of their names on one stone and six names on the other stone, in order of their birth. 11 With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones with the names of the sons of Israel. You shall set them in settings of gold. 12 And you shall put the two stones on the shoulders of the ephod as memorial stones for the sons of Israel. So Aaron shall bear their names before the Lord on his two shoulders as a memorial. 13 You shall also make settings of gold, 14 and you shall make two chains of pure gold like braided cords, and fasten the braided chains to the settings.



The Ephod:

It is made of two halves connected at the shoulder, and six stones are placed on each shoulder, so the total is 12, which is the number of tribes, and the names of the tribes are engraved on them. A gold setting surrounds each group.

We find here the same material (woven linen...) It refers to Christ. Here, we find something new that contains gold threads, referring to His divinity united with His humanity without mingling, confusion, or alteration.

The word ephod means covering or wearing, and it is a Hebrew word generally applied to priestly garments (1 Samuel 2: 28). The appearance of the high priest in the tabernacle, wearing his robe, was an act of continuous intercession (Hebrews 7: 25), and the ephod was the official garment of the anointed priest. Thus Christ, who has become our High Priest, intercedes for us and carries us on His shoulders (Revelation 2: 1).

We find him here carrying on his shoulders the names of the Children of Israel engraved on onyx stones. This is the image of Christ, the Good Shepherd, who carries us on His shoulders. He holds everyone, even the weakest, with great strength and complete care (Isaiah 66: 12 + Revelation 2:1). We find the same stones on the breastplate, meaning on his chest, near his heart, and this is an expression of unlimited love. And this is what the bride of the hymn said: "Set me as a seal upon your heart" (Song of Solomon 8: 6).

Band: And its materials are the same as the robe materials. And it was on the robe to tie it to the high priest to fix the robe.

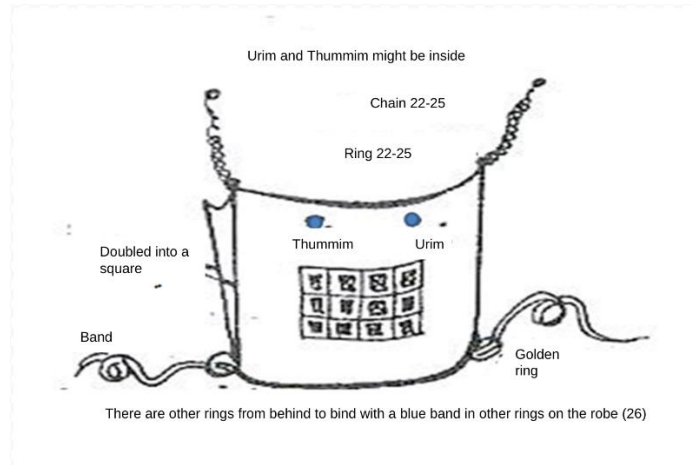
We see that in verse 39, there is a sash that surrounds the high priest's waist. This refers to the service of Christ as the High Priest, which He performs for us before God as a high priest preparing to be incarnated, to offer the sacrifice of himself on the Day of the Cross. Whoever was preparing to do a mission would tie a sash around his loins.

But this sash fastens the robe to the chest of the high priest, this robe on which there are the twelve precious stones, which the high priest carries on his shoulders and near his heart. This indicates the love and attachment of Christ to His church.

Onyx stones: These precious stones were mentioned for the first time in paradise (Genesis 2: 12), so we were in heaven, precious stones. It is now on the shoulders of the high priest, so this is a promise that Christ will bring us back as precious stones on His shoulders and His chest.

And note that the stones are surrounded by two golden rings, as God wants to surround us with His glory. Thus in Paradise, there were onyx stones and good gold (Genesis 2: 12). Gold is mentioned with onyx stones, for it is surrounded by gold when there is onyx.

(Verses 15-30): **"You shall make the breastplate of judgment. Artistically woven according to the workmanship of the ephod you shall make it: of gold, blue, purple, and scarlet thread, and fine woven linen, you shall make it. 16 It shall be doubled into a square: a span shall be its length, and a span shall be its width. 17 And you shall put settings of stones in it, four rows of stones: The first row shall be a sardius, a topaz, and an emerald; this shall be the first row; 18 the second row shall be a turquoise, a sapphire, and a diamond; 19 the third row, a jacinth, an agate, and an amethyst; 20 and the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold settings. 21 And the stones shall have the names of the sons of Israel, twelve according to their names, like the engravings of a signet, each one with its own name; they shall be according to the twelve tribes. 22 "You shall make chains for the breastplate at the end, like braided cords of pure gold. 23 And you shall make two rings of gold for the breastplate, and put the two rings on the two ends of the breastplate. 24 Then you shall put the two braided chains of gold in the two rings which are on the ends of the breastplate; 25 and the other two ends of the two braided chains you shall fasten to the two settings, and put them on the shoulder straps of the ephod in the front. 26 "You shall make two rings of gold, and put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the ephod. 27 And two other rings of gold you shall make, and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod. 28 They shall bind the breastplate by means of its rings to the rings of the ephod, using a blue cord, so that it is above the intricately woven band of the ephod, and so that the breastplate does not come loose from the ephod. 29 "So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy place, as a memorial before the Lord continually. 30 And you shall put in the breastplate of judgment the [i]Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the Lord. So Aaron shall bear the judgment of the children of Israel over his heart before the Lord continually.**



The Breastplate:

It is not easy to know these mentioned types of gemstones. But it suffices us that they are precious stones in the eyes of God, for God loves His children so much. Refer to (Ezekiel 28: 13); this is how the characteristics of Satan were. Also, on these stones, the names of the Children of Israel are engraved like the engraving of a ring and compare with " See, I have inscribed you on the palms of My hands" (Isaiah 49: 16). And the fact that the stones are fixed on the breastplate is equivalent to " neither shall anyone snatch them out of My hand." (John 10: 28).

The breastplate cannot fall, for it is bound with golden chains.

It also cannot be removed from the ephod, as it is tied with golden rings and a blue thread, and the rings are circular, a symbol of Christ's eternal love, as the circle has no beginning and no end.

And note that there are chains to tie the breastplate to the shoulder, which indicates the power of the arm of the Lord that takes care of His children, and this picture was illustrated in the Book of Songs of Solomon (Song of Solomon 1: 11). And every movement of the arm affects the chain and therefore the breastplate, and all movements and all things work together for good. The arm and the heart will be united in continuous work to support the path of his children in their struggle. This is the meaning of "Set me as a seal upon your heart, As a seal upon your arm;" (Song of Solomon 8: 6). On your heart where love is strong, and on your arm where the power preserves me. The work of the priest's service is by the power of Christ. Because of the love in His heart, He gave himself up for His church and completed salvation for her with his arm" (Ephesians 5: 25).

Urim and Thummim:

Compare the references (Numbers 27: 21 + Deuteronomy 17: 8-11 + 1 Samuel 28: 6 + Ezra 2: 63). From this, we conclude that they were used to announce the mind of God regarding the issues that fall among the people. Often, the high priest used to enter the Holy place only to ask God. There is a possibility that the two stones were written on one of them yes and on the other no, and a light was shining on one of them after the high priest asks the question and prays. Another opinion is that the two stones may have been onyx stones on the breastplate. A third opinion was that the stones were inside the breastplate, so

they were bent. It is called the chest of judgment because of the stones on it. (Urim plural Ur = light, Thumim plural Thum = perfection) Lights and Perfection.

(Verses 31-35): **"You shall make the robe of the ephod all of blue. 32 There shall be an opening for his head in the middle of it; it shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear. 33 And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around: 34 a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around. 35 And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy place before the Lord and when he comes out, that he may not die.**

And verse 39: **"You shall skillfully weave the tunic of fine linen thread, you shall make the turban of fine linen, and you shall make the sash of woven work.**

pomegranates:

blue, purple, and scarlet.

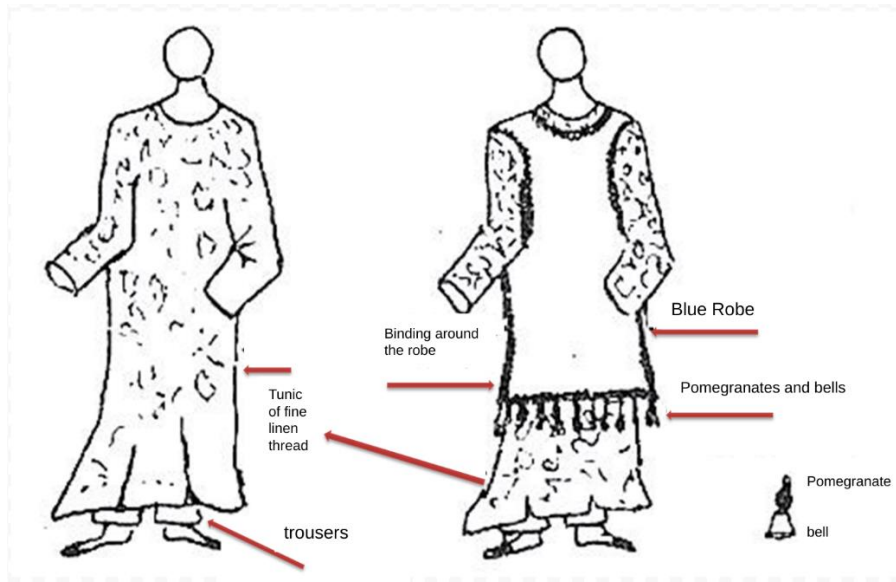
bells:

Golden: The bells were first, then the pomegranates. The voice of the Holy Spirit came first, and the result of responding was fruits = pomegranates.

The first thing the high priest wears is the woven tunic (verse 39). The tunic is perforated by weaving. (A type of perforated fabric occupied in the form of roses, etc. Its shape is like a net. This shirt is worn directly over his body. The rest of the clothes are worn over it. He wears directly over it the robe, which is blue and has bells and pomegranates, and over the robe is the robe and the breastplate. Suppose the robe and the breastplate are for glory and splendour. And the linen was referring to purity, so this means that our High Priest would have interceded for us because he is without sin. If he had sin, he would have died for himself. God clothed Adam and Eve with skin shirts after being naked because of sin and their disobedience. The word skin appears in the singular form, meaning that the skin of one sacrifice was sufficient for both of them. The skin of one sacrifice is sufficient for humanity, which is the sacrifice of Christ, whom everyone witnessed to His righteousness, even His enemies, and He is now in glory. This white tunic indicates the holiness and purity of Christ. On the Day of Atonement, the High Priest would enter with this tunic only into the Holy of Holies. A reference to Christ, who went to the cross with the merits of His righteousness. But when the high priest enters in the rest of the year to intercede for the people and pray and ask with Urim and Thummim on behalf of the people, he would wear the garments of glory and splendour, a symbol of Christ who is at the right hand of the Father with His glorified body interceding for us. Above the tunic, he wears the blue robe, a sign that he is heavenly, and it does not tear, as Christ is not divided in His perfection, and His Church is one and only.

The Tunic: Verse 39

(Compare with Song of Solomon 2: 9) **So the holes in the linen thread** shows a little from His divinity as what happened in the transfiguration and His authority over demons and on nature.



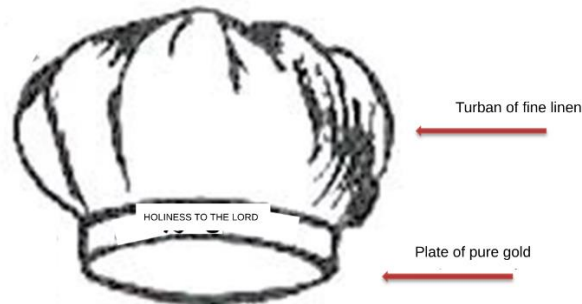
The Pomegranate and the Golden Bells:

The pomegranate is one of the fruits of the Holy Land, and the spies brought it with them (Numbers 13: 23 + Deuteronomy 8: 8). As for the fruits of Egypt that mention cucumbers, watermelons, leeks, onions and garlic (Numbers 11: 5), they are fruits that appear directly on the ground or in its interior. The food of Egypt, the land of slavery, comes from low earthly sources, while the fruits of the Holy Land appear high from the surface of the earth, and pomegranate juice (Song 6: 11 + 7: 12 + 8: 2) are fruits that delight God (Refer Galatians 5: 22). Therefore, the pomegranate refers to the fruits that make God happy, and the pomegranates are hung in the blue robe, so whoever lives heavenly will have fruits that make God rejoice. He will also have golden bells, and these refer to the praise and evangelism that the world hears, the teaching of His people, and the warning to His people if the people sinned. When the high priest prays and praises, the people listen to him and pray behind him so they do not die. To not die, our voice must be heavenly, filled with holiness. When Christ entered heaven, the Holy Spirit dwelled within us, and then the preaching was the golden voice of the apostles, and faith and the dwelling of the Holy Spirit, then the life of the world and the fruits of the descending of the Holy Spirit on us. And note the colour of the pomegranate juice is red as a sign of blood and a symbol of the people of Christ who are willing to shed their blood for love, then it is the juice of love.

and its sound will be heard when he goes into the holy place before the Lord and when he comes out, that he may not die: The sound of the bells is the voice of teaching and warning that the high priest should perform, and if he does not do it and neglects his duty, he will die (Ezekiel 3: 18).

(Verses 36-39): **"You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: HOLINESS TO THE LORD. 37 And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban. 38 So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the Lord. 39 "You shall skillfully weave the tunic**

of fine linen thread, you shall make the turban of fine linen, and you shall make the sash of woven work.



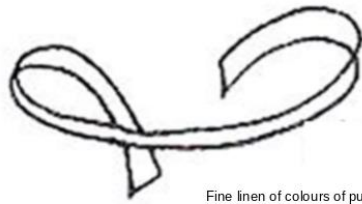
The Turban, The Plate and The Sash:

The gold plate reads " HOLINESS TO THE LORD ", that is, it is fully consecrated to the Lord. The high priest is entirely consecrated to the Lord. Our High Priest is always visible before the Lord so that the Lord may be pleased with us. We are represented in his person and accepted in him, his holiness is for us. The more we know our weakness and sin, the more we realize this amazing truth. And the turban of fine linen is an indication that the crown of the high priest is righteousness (see Zechariah 3: 5).

The forehead symbolizes thought as if the decision to consecrate is a voluntary intellectual decision. This is the opposite of King Uzziah's when leprosy appeared on his forehead. And the servants of God will have a seal on their foreheads (Revelation 7: 3 + 14: 1 + 22: 4). We note here the presence of a crown (king) + a priesthood (the rite of Melchizedek) and the phrase "Holiness to the Lord," referring to Christ, who is the firstborn whom the Father accepted on our behalf. The Lord sanctified His life; that is, He dedicated Himself as a sacrifice to sanctify us, so that we too would become sanctified in Him, as he says, "And for their sakes I sanctify Myself, that they also may be sanctified by the truth."

And as the lampstand was always lit, the showbread always there, and the burnt offering continually present. The high priest always presented himself as the holy of the Lord, representing the people. **may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts**, meaning the holy gifts they offer to the Lord. The iniquity of our hands accompanies the best of our offerings to God, and the most sacred of our deeds are filled with pride and selfishness for self-satisfaction. And note that our sin stems from the fact that we give a part to God and a part to the world; that is, the heart is divided. But in Christ, who sanctified Himself for us, that is, became fully dedicated to God (Holy to the Lord), we become accepted in Him. Christ became a sin offering on our behalf (Isaiah 53: 10), bears our sins, and we become perfect in Him (Colossians 1: 28).

The Sash:



Fine linen of colours of purple scarlet thread and blue.

Made of white linen embroidered with coloured threads. And the fact that the High Priest girds himself with it is a declaration of his readiness to serve with firm determination. This is what Christ did on Covenant Thursday. Thus, the Son of God appeared to Daniel: "I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz!" (Daniel 10: 5). This refers to the Son who was preparing for the incarnation and redemption.

Garments of Aaron's Sons (The Priests):

(Verses 40-43): **"For Aaron's sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and beauty. 41 So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests. 42 And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs. 43 They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy place, that they do not incur iniquity and die. It shall be a statute forever to him and his descendants after him.**

Ordinary priests wear a simple white robe with a sash and often no coloured embroidery. The white colour is for glory and splendour. They wear these clothes, whether in the Holy or the outer court, at the altar of burnt offering. The priests' tunics, the robes, the sashes, and the hats, were all of the fine linen. And the sashes refer to readiness for service (Luke 12: 35, 36 + Ephesians 6: 14 + 1 Peter 1: 13). And the hats are not like the turban of the high priest, and they may be rolls of linen wrapped as headbands around the priest's head. This is clear from his saying that hats are tied to them (Exodus 29: 9). In (1 Corinthians 11), we find that the woman covers her head as a sign of submission. And the priest, as a representative of his people before God, covers his head as a sign of the submissiveness of the Church before God as His bride.

The Trousers:

The first result of sin was that man discovered his nakedness, so he felt ashamed of himself and turned his mind to inventing a way to calm his conscience and hide his nakedness from his companion before thinking about his inability to stand before God and in His presence. This is the state of man to this day. Each one is concerned about how he looks in front of others, which is parallel to the fig leaves, and this

also refers to all the pagan religions. Still, when the conscience awakens, we feel our nakedness before God and our need for someone to justify us in reality (Psalm 32: 1, 2).

Names of the Priestly Family:

Aaron = Bringer of light or high; he is the symbol of the Lord Jesus, the head of the priestly family.

Nadab = delegate or volunteer.

Abihu = He is my father =, i.e. God is His father.

Eleazar = God is a helper or assistant.

Ithamar = land of fruits and palms.

Note:

The Bible does not mention that the high priest was wearing shoes. This happened with Moses in the burning bush incident because he was standing on holy ground. This is also shown by history, and taking off the shoes refers to taking off everything related to the world when we stand before the Lord.

Chapter 29

Consecrating the Priests – The Rite of the Priest Ordination:

The word consecration means separation from sin to the Holy God (Leviticus 20: 26) and suggests that a person is devoted to God. Sanctification has two aspects, the first is the work of God, and the second is the role of humans to abstain from sin. And God's work in sanctification is attributed to the Father, the Son, and the Holy Spirit. **Concerning the Father**, Jude says (Jude 1), "To those who are called, sanctified by God the Father." **Concerning the Son**, He sanctified His people with His blood, "those who are sanctified in Christ Jesus" (1 Corinthians 1: 2). **And the Holy Spirit** sanctifies by reproaching us and with His help in sanctifying the spirit for obedience (1 Peter 1: 2). As for the work of human beings, it is striving to the point of blood to abstain from every sin. The Spirit helps, and whoever obeys and strives, the Holy Spirit abides him in the Son, and the Son carries him into the bosom of the Father so that he becomes **sanctified in God the Father**.

The Father wants us sanctified and dedicated to Him, and the Holy Spirit abides us in Christ so that **we are sanctified in Christ** because Christ sanctified Himself for us (John 17: 19). And the Father also sanctified Him (John 10: 36). Christ was sanctified to become a sacrifice on our behalf, and this sanctification was by the blood of Christ, which redeems us, that is, covers us.

The sanctification of Aaron and his sons for the work of the priesthood was carried out through 5 symbols:

- 1- Washing for purification (4).
- 2- Wearing priestly garments (5-9).
- 3- The anointing to give them divine grace (7).
- 4- The sacrifice for covering and thanksgiving (10-21).
- 5- Filling the hand (22-28) to give them authority and to consecrate them.

This was done after the Lord had chosen them (Hebrews 5: 1), and they were presented to the door of the tabernacle; that is, they were presented to the Lord and His holy presence in complete consecration.

Here, God calls Aaron and his sons to the priestly work and determines for them the clothes they will wear, so they realize that it is God who called them, and He will cover them Himself and that the secret of strength is in God and not from them. Then we find a long rite related to their sanctification, their priestly garments, and the altar they serve. As if the three represent one unit, there is no sanctification for priests unless they put on the Lord Christ Himself (the holy garments), bear His attributes in them, and serve the sacred altar (the cross).

And the selection of the priests and their sanctification was a reference to the selection of the only holy Son. "Him whom the Father sanctified and sent into the world" (John 10: 36). And He sanctified himself for this work of salvation, meaning that this was also by His own will. His will and that of the Father are one; "And for their sakes I sanctify Myself" (John 17: 19). Not in the sense that He bears new holiness,

but He has offered, dedicated and devoted His holy life to offer Himself as a sacrifice to sanctify us. And as the priests wear their clothes to work, so the Son wore the body of our humanity to do his work.

And the Lord had said to Moses about the people, "And you shall be to Me a kingdom of priests and a holy nation." (Exodus 19: 6). However, God did not leave the priesthood to all His people but only to a select group wholly dedicated to God's work and the service of His altar. And if the priesthood were a common thing for every man, it would be finished, for every man will neglect the work which any man does soon. And the word "kingdom of priests" means that God wants them to be a kingdom with a king to rule over them and priests who serve His altar on their behalf (on behalf of the people). And in the New Testament, the same is occurring, as many misunderstand the words of the apostle Peter, "But you are a chosen generation, a royal priesthood, a holy nation." Therefore they imagine the priesthood as a right for all. But we must understand that there is a general priesthood for all Christians. This includes offering spiritual sacrifices and sacrifices of praise, but rather that the Christian offers himself as a living sacrifice. And also, there is a special priesthood in which priests are elected to serve the altar and the church's sacraments.

The rite of consecration here is a long rite so that the priest feels the tremendous responsibility placed on his shoulders, and the people feel that this work is assigned to these priests only, so the people do not think of assaulting this job. This rite gives a feeling to all that these priests are chosen by God Himself (Hebrews 5: 4,5). And the word consecration or sanctification of the priest in Hebrew corresponds to hand filling (verse 9), and therefore the ram of filling is the ram of sanctification and consecration. There is a possibility that the word originated from placing parts of the sacrifice and stirring it in the priest's hands. But the expression fullness of hand means more than this:

1. The priests have their hands full, so there is no need to care about earthly trifles. They are busy only serving God and His holy altar.
2. God fills them spiritually to satisfy others. And no one should come to them and find them empty. And they will not be able to fill people's hearts if God does not fill their hands, so they take from His fullness. God fills His servants with the Holy Spirit to give them gifts so that they can serve Him (1 Peter 4: 10). For the Holy Spirit to fill the priests, it was necessary to offer a sacrifice, the ram of filling. This indicates that the Holy Spirit is working in the church now, that is because Christ Himself offered a sacrifice to fill us as a church and as individuals of the Holy Spirit.

The sacrifices are two types:

The burnt offering: symbolizes complete obedience to God, which indicates Christ who " became obedient to the point of death, even the death of the cross." (Philippians 2: 8). " He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth." (Isaiah 53: 7). Full obedience to God results from trust in God and His love. This is what Adam had failed. Then came Christ to obey in complete obedience, so we consider ourselves obedient but perfect in Christ (Colossians 1: 28), and this is the reason why it is said about burnt offerings, "And the Lord smelled a soothing aroma." (Genesis 8: 21) and also "an offering made by fire, a sweet aroma to the Lord." (Leviticus 1: 9, 13, 17). Here the Father's joy is by the return of His children to His bosom = "This is My beloved Son, in whom I am well pleased."

The Sin Sacrifice: This talks about an innocent soul that dies in place of a sinful soul and bears its sin in its place. This is called redemption.

(The details of the sacrifices in the Book of Leviticus).

Placing the hand on the head of the sacrifice before slaughtering it: This indicates that the one who offered the sacrifice became one with the sacrifice. For example, when placing the hand on the head of the sin offering, the sin was transferred from the one who laid his hand to the innocent animal. By slaughtering the animal, the animal as a sin-bearer was punished instead of the sinner. Thus, in the burnt offering, the meaning becomes that the one offering the sacrifice pledges before the Lord complete obedience to Him until death, and this is what St. Paul the Apostle said, “For Your sake we are killed all day long; We are accounted as sheep for the slaughter.” (Romans 8: 36). See the interpretation of the verse (Leviticus 4: 4).

(Verses 1-3): **“And this is what you shall do to them to hallow them for ministering to Me as priests: Take one young bull and two rams without blemish, 2 and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil (you shall make them of wheat flour). 3 You shall put them in one basket and bring them in the basket, with the bull and the two rams.**

Moses is the one who performs the rite of consecration, and he does so at a divine call. God called and consecrated him, but no man consecrated him. Moses was here as a steward or representative of God (1 Corinthians 4: 1 + Hebrews 5: 4). Then Moses consecrates Aaron and his sons. After Aaron, the priests consecrate one of them. But the beginning is from God to Moses, then from Moses to Aaron, and so on. And this is what happened with the church, as Christ breathed on His disciples and sent them full, and they laid hands on others, and so on until today. We find that Christ breathed into 10 of his disciples the breath of the Holy Spirit (John 20: 22), and Thomas was not present with them. When Christ appeared to the disciples again, we did not hear that Christ breathed in Thomas. The reason is that the Holy Spirit became in the church, and any of the disciples could do this work with Thomas.

And because the Lord chose Moses to carry out the work of the priesthood, he had the share of the priest (Exodus 29: 26).

one young bull: It means a bull of the younger cow, a reference to Christ, the Son of Man, who will offer a sacrifice for the human race. The sacrifice of redemption must be of the same race as the sinner.

(Verses 4-9): **“And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water. 5 Then you shall take the garments, put the tunic on Aaron, and the robe of the ephod, the ephod, and the breastplate, and gird him with the intricately woven band of the ephod. 6 You shall put the turban on his head, and put the holy crown on the turban. 7 And you shall take the anointing oil, pour it on his head, and anoint him. 8 Then you shall bring his sons and put tunics on them. 9 And you shall gird them with sashes, Aaron and his sons, and put the hats on them. The priesthood shall be theirs for a perpetual statute. So you shall consecrate Aaron and his sons.**

Washing with water, putting on clothes and anointing:

(Verse 4) **to the door of the tabernacle of meeting:** The tabernacle is the place where God meets with His people. There the people gather, and God is pleased to be in their midst. Therefore, the tent of the meeting door is the appropriate place to consecrate the mediator between God and His people, that is, the high priest Aaron. **and you shall wash them** = In the rite of consecration, the priests were washed entirely from their head to their feet, the whole body (a symbol of baptism). But after that, during the entire period of their service, they only wash their hands and feet (a sign of repentance) (Exodus 30: 19 + John 13: 10). The washing of the priests is necessary so that they know that the one who carries the vessels of God must be pure. And the priests should always know and always feel that they need washing, as the priest prays in the liturgy and says, "Grant, O Lord, that our sacrifice may be accepted before Thee for my sins, and for the ignorance of Thy people.." The priest needs washing, but Christ was baptized, not in need, to complete all righteousness by establishing the sacrament of baptism, by which the path of justification is accomplished for us.

(Verses 5-6): Wearing clothes is part of the priestly sanctification rite. As soon as the high priest wears his clothes, he becomes a representative of the Lord Christ. The clothes of the high priest refer to the incarnation of the Son of God, who has all the glory, as his body was united with his divinity. Therefore, he calls it for glory and splendour. Washing was to cleanse oneself from sins. But this is not enough. Rather, they must put on a robe of righteousness and wear the garment of the grace of the Spirit. "Let Your priests be clothed with righteousness, And let Your saints shout for joy." (Psalm 132: 9), and St. Paul the Apostle says, "But put on the Lord Jesus Christ" (Romans 13: 14). The subject is not just how to put clothes on but also how the priest behaves.

(Verse 7): As long as the high priest wore his clothes and became a representative of Christ, oil was poured on his head. Same as the Holy Spirit came upon Christ. This was done before any sacrifice was offered, as an indication to the indwelling of the Holy Spirit on the Lord Christ from the beginning, and a reference to the indwelling of the Holy Spirit upon Him after He came out of the water before he offered Himself as a sacrifice. As for the ordinary priests, the anointing oil was sprinkled on them after the sacrifice was offered and anointed them with blood first. For the high priest, pouring oil precedes the sacrifice, and for the priests, the sacrifice precedes the anointing with oil. A Christian cannot obtain the Holy Spirit except by the merits of the blood of Christ. Indeed, what the high priest receives is more than what the priests receive, a symbol of Christ (Psalm 45: 7 + Hebrews 1: 9) and notice "more than Your companions." and the ordinary priests were not said of them that the oil was poured on their heads, but on their clothes. The oil is poured on the head of the high priest, just as the Holy Spirit came upon Christ after His baptism, and Christ is the head of the church. This pouring out was for the church's account so that the oil would run on his beard, that is, his people (the people of Christ) "It is like the precious oil upon the head, Running down on the beard, The beard of Aaron, Running down on the edge of his garments." (Psalm 133: 2). Believers in Christ, the head of the church, cling to Him as the beard clings to the head and surrounds Him as clothing surrounds the body.

This rite indicates that the Holy Spirit was first poured out on Christ, the head of the church, on the day of baptism. Then Christ offered himself as a sacrifice. On the day of Pentecost, the Holy Spirit descended upon the disciples, as it descends upon all members of the Church now who are priests in the general sense of the priesthood. Therefore, the oil is not poured on the head of the priests, but on the head of the high priest only, an indication that the Holy Spirit was poured out on Christ, the head of the church, for the sake of the whole church.

The priesthood shall be theirs for a perpetual statute: Did Aaron's priesthood continue as an eternal ordinance? Never, but it was terminated completely when the Roman Titus destroyed the temple in the year 70 AD. Even if they build the temple and offer an animal sacrifice, it will be rejected. When the symbol comes, the referred to is invalidated. Not only that, but the prophet Isaiah mentioned that their sacrifices would be rejected: "He who kills a bull is as if he slays a man; He who sacrifices a lamb, as if he breaks a dog's neck; He who offers a grain offering, as if he offers swine's blood; He who burns incense, as if he blesses an idol. Just as they have chosen their own ways, And their soul delights in their abominations" (Isaiah 66: 3). The one that continues as an eternal ordinance is the Christian priesthood, of which the Aaron priesthood was a symbol. The Christian priesthood, which is according to the rite of Melchizedek, the priesthood of bread and wine of which it was said, "The Lord has sworn And will not relent, "You are a priest forever According to the order of Melchizedek." (Psalm 110: 4). And the eternal priest who has an eternal priesthood is Christ, who offered Himself as an eternal sacrifice, and this is how Saint John saw Him in the vision, "stood a Lamb as though it had been slain" (Revelation 5: 6). This sacrifice is what the Christian priests offer on the Christian altar. This is an eternal ordinance offered by the Church until the second coming of Christ.

(Verses 10-14): **"You shall also have the bull brought before the tabernacle of meeting, and Aaron and his sons shall put their hands on the head of the bull. 11 Then you shall kill the bull before the Lord, by the door of the tabernacle of meeting. 12 You shall take some of the blood of the bull and put it on the horns of the altar with your finger, and pour all the blood beside the base of the altar. 13 And you shall take all the fat that covers the entrails, the fatty lobe attached to the liver, and the two kidneys and the fat that is on them, and burn them on the altar. 14 But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It is a sin offering.**

Sin offering:

Details of the sacrifices are mentioned in the Book of Leviticus. The following are just some notes.

1. This sacrifice expresses Christ, who bore our sins. That is why Aaron and his sons put their hands on the head of the bull (see the interpretation of Leviticus 4: 4). We do not hear that it is for contentment and pleasure, as it refers to the heavy load and bitterness of what Christ carried from us, and that is why Christ cried, "My soul is exceedingly sorrowful, even to death."
2. He takes the blood of the bull and puts it on the horns of the altar with his finger. The meaning is that blood is what gives strength to the altar. And that this blood has the power to forgive any sin. The altar offers sacrifices that intercede for those who offer them. And the meaning of the power of the altar means that the intercession of the altar is vital and that God is satisfied with the one offering the sacrifice, a symbol of the power of the blood of Christ. And the rest of the blood is poured at the bottom of the altar, meaning that the altar is based on blood. And note the words of the Apostle Paul, "without shedding of blood there is no remission." (Hebrews 9: 22). And pouring blood under the altar also indicates the original sin, which caused the human race to be corrupted and thus sin; this original sin was the reason for the sacrifice of the cross, symbolized by the altar.
3. Burning the flesh and skin of the bull outside the camp indicates the suffering of Christ outside the camp. And the priests going out to burn the flesh and skin of the bull refers to their going out with Christ

to announce that they are willing to bear His disgrace. We do this in our church in the Holy Week, as we pray outside the altar.

4. This sacrifice is atonement for them (i.e. covering them). For the priests to offer sacrifices to make atonement for the people, they had to offer sacrifices to make atonement for themselves (Hebrews 7: 27, 28). The priests ate the meat of the sin offerings that the people offered for themselves. The meaning is as if the priest symbolizes Christ, who removes the sins of the one who offers the sacrifice.

5. However, the sacrifice offered on behalf of the high priest is consumed by fire as a sign of the God who is expected to come from heaven to bear the sins of all. And if the high priest sinned, he would offer a bull as a sin offering (Leviticus 4: 3), and the bull would be burned entirely, and he would not eat of his sin offering, as would he intercede for himself? But he used to enter with the blood of the sacrifice into the tabernacle of meeting, asking God's forgiveness.

6. But we notice in the rite of consecrating Aaron that Moses offered the sin offering on behalf of Aaron and his sons = **Then you shall kill the bull before the Lord, by the door of the tabernacle of meeting**, meaning that Moses is the one who offers the sacrifice on behalf of Aaron and his sons. Moses did not enter the tent with the blood of the sacrifice, for Moses was here as a representative of God, interceding for Aaron and his sons the priests. But all the meat of the sacrifice was burned with a fire outside the camp, according to the rite of the sin offering (Leviticus 4).

(Verses 15-18): **“You shall also take one ram, and Aaron and his sons shall put their hands on the head of the ram; 16 and you shall kill the ram, and you shall take its blood and sprinkle it all around on the altar. 17 Then you shall cut the ram in pieces, wash its entrails and its legs, and put them with its pieces and with its head. 18 And you shall burn the whole ram on the altar. It is a burnt offering to the Lord; it is a sweet aroma, an offering made by fire to the Lord.**

The Burnt Offering:

This sacrifice presents another aspect to the cross. If the former bears the load of our sins, then this has nothing to do with sin, but rather it declares Christ's obedience to the Father, even unto the cross, voluntary, non-compelling obedience. The will of the Father is the same as the will of the Son, and it is our salvation.

When Aaron and his sons lay their hands on the head of the sacrifice, they become one with it. The meaning is that just as you, O Lord, rejoice over the sacrifice of burnt offering, which is a pleasing aroma to you. Thus You rejoice in us also. It is as though they also carry the spirit of complete obedience to Christ in them, which is symbolized by obedience to this sacrifice offered. Just as the Father smells the aroma of obedience of Christ as the aroma of joy, so he smells the scent of obedience of priests and their priesthood as the aroma of joy and contentment (John 6: 38 + Philippians 2: 8). And the pieces of the burnt offering are washed and arranged on the altar, a declaration of the holiness and purity of Christ, both externally and internally, and thus should be the priests. Note the difference in the word used for burning the types of sacrifices. With the sin offering, the word burn is used, and also with the red cow. As for the word flame, which is also used with incense, it is used with sacrifice offerings, parts of the peace offering, and some types of sin offerings (Leviticus 4: 31), as it refers to the Lord's pleasure in complete obedience of Christ. Certainly, Christ would have obeyed. This is His will, and it is exactly the

same as the will of the Father. But the Father's pleasure is because He saw in the obedience of the Son that we all return in Christ, obedient to the Father (1 Corinthians 15: 28) + (Colossians 1: 28 + Ephesians 1: 4). The Father's joy here is completely analogous to the Father's saying on the day of Christ's baptism, "This is My beloved Son, in whom I am well pleased." Through Christ's baptism, He established the sacrament of baptism by which we return as children to the Father.

(Verses 19-35): **"You shall also take the other ram, and Aaron and his sons shall put their hands on the head of the ram. 20 Then you shall kill the ram, and take some of its blood and put it on the tip of the right ear of Aaron and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar. 21 And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle it on Aaron and on his garments, on his sons and on the garments of his sons with him; and he and his garments shall be hallowed, and his sons and his sons' garments with him. 22 "Also you shall take the fat of the ram, the fat tail, the fat that covers the entrails, the fatty lobe attached to the liver, the two kidneys and the fat on them, the right thigh (for it is a ram of consecration), 23 one loaf of bread, one cake made with oil, and one wafer from the basket of the unleavened bread that is before the Lord; 24 and you shall put all these in the hands of Aaron and in the hands of his sons, and you shall wave them as a wave offering before the Lord. 25 You shall receive them back from their hands and burn them on the altar as a burnt offering, as a sweet aroma before the Lord. It is an offering made by fire to the Lord. 26 "Then you shall take the breast of the ram of Aaron's consecration and wave it as a wave offering before the Lord; and it shall be your portion. 27 And from the ram of the consecration you shall consecrate the breast of the wave offering which is waved, and the thigh of the heave offering which is raised, of that which is for Aaron and of that which is for his sons. 28 It shall be from the children of Israel for Aaron and his sons by a statute forever. For it is a heave offering; it shall be a heave offering from the children of Israel from the sacrifices of their peace offerings, that is, their heave offering to the Lord. 29 "And the holy garments of Aaron shall be his sons' after him, to be anointed in them and to be consecrated in them. 30 That son who becomes priest in his place shall put them on for seven days, when he enters the tabernacle of meeting to minister in the holy place. 31 "And you shall take the ram of the consecration and boil its flesh in the holy place. 32 Then Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of meeting. 33 They shall eat those things with which the atonement was made, to consecrate and to sanctify them; but an outsider shall not eat them, because they are holy. 34 And if any of the flesh of the consecration offerings, or of the bread, remains until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy. 35 "Thus you shall do to Aaron and his sons, according to all that I have commanded you. Seven days you shall consecrate them.**

The Law of the filling (The filling ram)

A ram's filling sacrifice is a peace offering, but in particular, there are some differences from a regular peace offering. And the sacrifice of peace is partnership with God and with others. Here we find a vivid picture of sanctification. After Aaron and his sons put their hands on the head of the ram, that is, they declare their union with him. The ram is offered as a sacrifice.

Here they declare to devote all their energies to the Lord. We find God in (verse 22) asking for all the fat, and the fat expresses the energy in the body. And also, the right leg, which represents the strength and

tendencies of man. The psalmist says that the Lord “He does not delight in the strength of the horse; He takes no pleasure in the legs of a man.” (Psalm 147: 10), and this refers to a man who is proud of his abilities in pride. As for the one who dedicates his abilities to serve God, this makes God happy. Placing the right foot on the altar indicates sanctification or devotion of all energies to the account of God.

In verse 21, we find that Moses sprinkled the blood of the sacrifice on their bodies and clothes to purify them and sanctify them completely so that their lives and their deeds would be all for the Lord. Priestly robes refer to the priesthood and sprinkling blood on them means that the priest understands the holiness of his priesthood and that he has become holy to the Lord.

And Moses took some of the blood and put it on the tip of their right ear, the thumb of their right hand, and the thumb of their right foot. It was as if their ears, hands, and feet had been sanctified and consecrated in complete obedience to serve God ultimately. Every word the priest hears (indeed, the ear is an expression of all the five senses), every movement and every action (legs and hands) is for the account of his master. He was sanctified entirely, so this sacrifice for sanctification is “a sweet aroma to the Lord.” and we must know that this did not happen entirely except in Christ.

* Note that the ear is consecrated with blood as a symbol of the sanctification of the five senses to God, and this is the responsibility of the priest to only accept with his senses what glorifies God. With the same concept, the legs, i.e. the priest’s directions, and with the same concept, the hand, i.e. all his actions. Note that the senses are five, the hand’s fingers are five, and the fingers of the foot are five. And whoever does and sanctifies his senses, attitudes, and actions and becomes all for God, God fills him with grace and supports him in his service with strength. The number five refers to the responsible grace (see the meanings of the numbers). Thus, the meaning of the filling sacrifice becomes that God fills the priest with His grace if the priest sanctifies his senses, attitudes, and actions to the account of God’s glory. This grace is a power given by the Holy Spirit, and the work of the Holy Spirit in us is based on the power of the blood of Christ, which is the meaning of wiping the ears and fingers with blood. **and sprinkle the blood all around on the altar** = His saying all around indicates that the power of blood work is infinite, and the power of blood work is working with the priesthood across every time and place. In this, the Apostle Paul says, “I can do all things through Christ who strengthens me.” (Philippians 4: 13) says, “But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.” (1 Corinthians 15: 10).

Anointing the garments (21)

In the burnt offering, we saw all the blood and the whole sacrifice for God. This is a declaration of their complete obedience to God. **In this sacrifice, we find the concept of communion between God and them:-**

1. This means that it is God who has the glory of their priesthood. The meaning is that all the fruit of their service is for God. The priest or servant labours as a consecrated one to God, but all he brings are to God; They glorify God, and God is responsible for providing for them. But whoever they bring belongs to God, not to them. To see how Solomon expressed this in Song of Solomon, “Solomon had a vineyard at Baal Hamon; He leased the vineyard to keepers; Everyone was to bring for its fruit A thousand silver coins. (To Solomon) 12 My own vineyard is before me. You, O Solomon, may have a thousand, And those who tend its fruit two hundred.” (Song of Solomon 8: 11- 12).

2. The priest or the servant cannot provide a righteous service to God by himself, but the righteous service is that he works in fellowship with God. Let us note the following verses:- a) "For we are God's fellow workers; you are God's field, you are God's building." (1 Corinthians 3: 9). b) "I planted, Apollos watered, but God gave the increase." (1 Corinthians 3: 6). c) "The grace of the Lord Jesus Christ, and the love of God, and the [a] communion of the Holy Spirit be with you all. Amen." (2 Corinthians 13: 14). D) "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing." (John 15: 5). e) "Set me as a seal upon your heart, As a seal upon your arm" (Song of Solomon 8: 6). That is, I work, but with your power.

3. In verse (20), we find blood sprinkled on the altar. As previously mentioned, by placing their hand on the head of the sacrifice, the priests became one with it. By spilling its blood and sprinkling it on the altar, as if they were offering God their lives, and all their energies to serve Him. In (21), we find some blood sprinkled on the priests and even on the priests' garments with oil. Sprinkling blood on priests means purifying them as persons, and on their garments means a) accepting their consecration as priests. Their clothes refer to their priesthood. This means that God accepts their dedication (blood) and b) will give them a purification with blood, and also indicates that. c) God will share with them in their service and will give them the help and gifts of the Spirit to aid them (the oil), and note the apostolic blessing that the Apostle Paul said, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen" (2 Corinthians 13: 14). God is our partner in every good deed, and above all, we find Him a partner to His priests and servants. That is why the apostle Paul says about himself and Apollos, "For we are God's fellow workers." d) but also that God is responsible for their earthly life. e) The concept of communion with God is found in the meat of the sacrifice, part of the meat for the altar and part for the priests to eat it.

4. By this, the priests understand that they were sanctified from their heads to the soles of their feet for the sake of the Lord. And the blood and the oil together are a sign of the blood of Christ that sanctifies and the graces of the Holy Spirit that they will receive.

Filling the hands of the Priests and the waving:

As the hands of the priests are sanctified, he places the sacred parts of the ram of filling in it, and they wave it, that is, present it to the Lord, as if it is the first sacrifice that they extend their sanctified hand to is presented before the Lord. The waving is by raising the gift, i.e. to God, then moving it forward and then back. And moving it forward means that these parts belong to you, O Lord, and then backward means and you gave them to us. We offer it to you, Lord. Instead, you give us the fullness of your grace.

And Moses was as God's representative in the rite of ordination, conveying to them the grace and handing it over to them by raising their hands and waving it so that they could raise the hands of the people and wave it.

This rite symbolizes the rite of the Eucharist:

* What happens here is precisely what the Coptic priest does when choosing a lamb, as he waves i.e. moves his hands back and forth under the lamb tray and says, "Grant, O Lord, that our sacrifice may be accepted before Thee for my sins, and for the ignorance of Thy people." and then chooses the lamb. We offer God bread and wine to take from our hand and give back body and blood for the forgiveness of sins and eternal life for everyone who partakes of it.

* What does he offer with the sacrifice **23 one loaf of bread, one cake made with oil, and one wafer from the basket of the unleavened bread that is before the Lord** = presence of bread in the offering refers to Christ, the bread of life, and a cake of bread with oil refers to the body of Christ, which was filled with the Holy Spirit on baptism. And the presence of unleavened bread = **one wafer**, and the absence of leaven refers to Christ without sin. The yeast spreads in the dough quickly, and so is the evil.

* And in verse (31), we find God commanding them to eat from the ram of the filling. And in (32), we see God commanding them to eat at the door of the tabernacle of meeting, which is a sign of entering into a covenant between God and the priests. Based on this covenant, they enter through the door for the priesthood to God, and it is also a sign that God takes care of them as His servants. They pledge themselves to consecrate themselves to God, and He provides for them and will be responsible for them, filling them with the grace that He gives, which they need in their service, and providing them with all that they need from the needs of their life.

* And the priests had to eat those things which were atoned for them to fill their hands and to sanctify them. They eat from the sacrifice and are filled with the grace that the Holy Spirit gives them, as they were united with the sacrifice. This is precisely what happens in the sacrament of the Eucharist. We eat of the sacrifice of the Eucharist, so we live.

* **and burn them on the altar as a burnt offering** = offering the sacrifice **as a burnt offering** = the burnt offering refers to complete obedience, meaning that dedication is based on complete obedience. As for the sacrifice of Christ, He is the only one who fully obeyed to the point of death, even the death of the cross (Philippians 2: 8).

* The burnt offering refers to the cross, and the sacrifice of peace refers to the Eucharist and the verse, **and burn them on the altar as a burnt offering** indicates that the Eucharist is an extension of the sacrifice of the Cross.

And if any of the flesh of the consecration offerings, or of the bread, remains until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy: This is precisely what was said about the Passover lamb (Exodus 12: 10). Both refer to one sacrifice. The meaning is that nothing remains for the morning so as not to spoil or decay.

Priesthood, appointment or consecration in the priesthood was expressed with full hand (the word consecrates in other translations came as filling his hands like Judges 17: 12 + 1 Kings 13: 33), and sanctification was considered full of hand because the person received the grace, authority and rights of the priesthood. The hand here implies the person himself, as the hand is what accepts grants and gifts. So we raise our hands in prayer, waiting for blessings. The filling is the filling of the priesthood's grace, authority, and rights. Some peoples used this expression in the inauguration of their kings when the king received his sceptre (a sign of his authority over his kingdom). The Church gives the Gospel and wand to the bishop.

The priests of the Jews took from the pieces of the sacrificed meat as a resemblance to the Christian priesthood in which the priest shares with the people in the Eucharistic sacrifice. And since the piece of meat that the priest eats is a piece of the sacrifice that carried the sins of who offered it, the priest eating it is a sign of Christ, the High Priest who bore our sins.

The difference between the sacrifice of a ram of fulness and the sacrifice of the ordinary peace offering is that the right foot is the share of the priest in the rite of the peace offering. But here, the priest gives his share to the Lord in the ceremony of his sanctification and honour. The word "full" refers to the fullness of the hands of Aaron and his sons, as they were filled with the fat portions of the ram and the unleavened cakes that they owned and valued. And they had previously in the sin offering transferred their sin from themselves to the sacrifice. When those hands were emptied of guilt, they are now filled with those selected parts of the sacrifice.

It is an amazing exchange!! It was put on Christ the iniquity of us all and our sins He bore.

In its place, He filled our hearts with his person, and filled us with His Holy Spirit.

When these things were waved before the Lord while they were in the hands of Aaron, it was as if they were presented to God as the waved offering that was in their hands. And with it, they became consecrated as priests. Then it was presented to the altar as a burnt offering as if the priests were uniting themselves with the burnt offering before God.

* And when the priests are united with the burnt offering that was offered on the altar, God fills their hands not only with food but with the gifts of the Spirit that help them in their service, and this is the true filling.

* For verse 22, see Leviticus. As for the fatty lobe attached to the liver, some say that it is the diaphragm that moves with every breath as if every breath is dedicated to God (and probably it is the gallbladder). What is important is to offer all the fat, that is, all the energy of the one that has dedicated himself to God.

* Thus, we see the atonement, sanctification, and fullness included in the sacrifice, which became their food and the source of their life and strength (1 Corinthians 10: 18). So there is partnership and love between them, and this eating is sanctification and confirmation for them (John 6: 54, 55).

* And in (26), we find that the portion of Moses as a representative of YHWH is the breast. This symbolizes God's love for His Beloved Son, symbolized by the sacrifices. And because Moses performed the rite of consecration as a representative of God.

And the portion of Aaron and his sons in the rite of peace sacrifices of the people was the breast and the thigh of the heave (Leviticus 7: 34 + Exodus 29: 27-28). But we find here that they became a portion of the Lord, as Moses takes the breast (verse 26), and the altar takes the thigh (verse 22). And we use the word heave when we say we raise a prayer or raise a sacrifice, as it is raised to God.

And the fact that it goes to the Lord in the rite of consecration means the complete consecration, that is, all that we have, O Lord, is yours, all our energy (the thigh), and our emotions (the breast), all of them are yours, O Lord.

Anointment of the Garments (29-30):

The garments are sanctified with blood and anointing (Leviticus 8: 30), for the priest to wear them for seven days, during which he does not go out from the door of the tent of meeting (Leviticus 8: 33) + (Leviticus 8: 35). This means that the priest who offered his life as a sacrifice of love to God and his service, and after he put on the holy priestly garments. His inner life and outward behaviours were

sanctified, is worthy of him to remain all his life (No. 7 is the number of completeness), keeping the rituals of the Lord and not being confused by any temporal work. It is a sacred period where the priest is isolated from a previous life to start a new one.

(verse 33): The foreigner here, i.e. the secular, is not allowed to eat.

The rest of the rite is found in the Book of Leviticus (the rite of the peace offering).

Verses (19-35): Briefly verse by verse explained

(Verses 19-20): **“You shall also take the other ram, and Aaron and his sons shall put their hands on the head of the ram. 20 Then you shall kill the ram, and take some of its blood and put it on the tip of the right ear of Aaron and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar:** It is a sacrifice of peace, a communion between God and its provider. It is the declaration of the priest’s devotion to God. And the blood on the ear, the foot, and the hand = the priest sanctifies his five senses, his directions and his actions, so the goal of all becomes the glory of the Lord. Then the Holy Spirit fills the priest with grace and strength for service, and that is due to the work of the blood of Christ = this appears in Moses sprinkles from the anointing oil (work of the Holy Spirit) And the blood of the sacrifice (the power of the work of the blood of Christ) on the priests’ garments (verse 21). **and sprinkle the blood all around on the altar:** The power of blood work is infinite.

(Verse 21): **And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle it on Aaron and on his garments, on his sons and on the garments of his sons with him; and he and his garments shall be hallowed, and his sons and his sons’ garments with him.**

The sprinkling of blood indicates the purification and sanctification of the priest. It refers to the work in partnership between God and His servants. Paul and Apollos are God’s fellow workers (1 Corinthians 3: 9). In the burnt offering, all the blood was for the altar, but here part to the altar and part sprinkled on the priestly clothes, and these clothes refer to their priesthood, meaning that the priest is a partner of God in work = dedicated to this priestly service. And the priestly blessing: “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.” (2 Corinthians 13: 14). In the same concept, the priest eats part of the sacrifice, and the altar takes part (verse 32).

(Verse 22): **“Also you shall take the fat of the ram, the fat tail, the fat that covers the entrails, the fatty lobe attached to the liver, the two kidneys and the fat on them, the right thigh (for it is a ram of consecration),:** The fat is the energy of the body. Whoever dedicates all his energy to the Lord becomes a source of joy for the Lord. The right thigh indicates the strength of the body, and this too is consecrated by the priest to God.

(Verses 23-24): **one loaf of bread, one cake made with oil, and one wafer from the basket of the unleavened bread that is before the Lord; 24 and you shall put all these in the hands of Aaron and in the hands of his sons, and you shall wave them as a wave offering before the Lord.**

wave offering: Waving the hands means that these parts belong to you, O Lord. You gave them to us, and we offer them to You. You give us in return the fullness = (In the church, we offer God bread and wine, and He gives us His body and blood back). What is presented is a symbol of Christ: **one loaf of**

bread: Christ is the bread of life. **one cake made with oil:** The body of Christ that was filled with the Spirit. **and one wafer from the basket of the unleavened bread:** That is, without leaven, a sign of Christ, who is without sin. And when the priests wave these parts, it is as if they presented themselves to God as an offering, and with it, they became consecrated to God. Then it is presented to the altar as if the priests were uniting themselves with the burnt offering before God. And when they do so, God fills their hands (spiritually and materially). The priests' portions of the sacrifices of peace were the heave's breast and thighs (Leviticus 7: 28-35). But here we see that they became for the Lord (Moses takes the breast as a representative of God since he is the one who performed the rite of consecration. The right thigh is placed on the altar).

(Verse 25): **You shall receive them back from their hands and burn them on the altar as a burnt offering, as a sweet aroma before the Lord. It is an offering made by fire to the Lord:** in other translations (**you burn it over the burnt offering as a sweet aroma**) and this translation gives us a beautiful meaning that "The Eucharist (the sacrifice of peace) is an extension of the sacrifice of the cross (the burnt offering).

(Verse 26): **"Then you shall take the breast of the ram of Aaron's consecration and wave it as a wave offering before the Lord; and it shall be your portion:** Moses is here as a representative of God obtains the breast.

(Verses 27-28): **And from the ram of the consecration you shall consecrate the breast of the wave offering which is waved, and the thigh of the heave offering which is raised, of that which is for Aaron and of that which is for his sons. 28 It shall be from the children of Israel for Aaron and his sons by a statute forever. For it is a heave offering; it shall be a heave offering from the children of Israel from the sacrifices of their peace offerings, that is, their heave offering to the Lord:** In verse 22, God commands that they put the heave's thigh on the altar, that is, it became a portion for the Lord. But here, he returns and mentions that the right thigh is the priest's portion. Why is this mentioned here? Breast waving and the heave's thigh of the peace offerings are for Aaron and the priests in all the peace offerings (Leviticus 7: 28-35). But on the day of the ordination, the Lord takes the breast (to Moses as His representative in the ordination of Aaron and the priests his sons) and the heave thigh (for the altar), meaning that all we have, we have given to you, O Lord, even our portion. God rejoices that we devote everything to Him. This is complete dedication. But see what God gives them in return? Filling spiritually and materially.

(Verses 29-30): **"And the holy garments of Aaron shall be his sons' after him, to be anointed in them and to be consecrated in them. 30 That son who becomes priest in his place shall put them on for seven days, when he enters the tabernacle of meeting to minister in the holy place:** Means that the priest gives his whole life to God, keeping the commandments of God. **to be consecrated in them:** This expression is translated "filling their hands".

(Verses 31-33): **31 "And you shall take the ram of the consecration and boil its flesh in the holy place. 32 Then Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of meeting. 33 They shall eat those things with which the atonement was made, to consecrate and to sanctify them; but an outsider shall not eat them, because they are holy:**

Eating from the ram of consecration= a sign to enter into a covenant with God, they dedicate themselves to God and God fills them. What is presented are symbols that refer to Christ (verse 23). And

when the priests eat of this bread, they are filled with the grace that the Holy Spirit gives, as they are united with the sacrifice. (This is what happens in the Eucharist). **outsider** = secular.

(Verse 34): **And if any of the flesh of the consecration offerings, or of the bread, remains until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy:** So as not to spoil or decay.

(Verse 35): **“Thus you shall do to Aaron and his sons, according to all that I have commanded you. Seven days you shall consecrate them.**

(Verses 36-37): **And you shall offer a bull every day as a sin offering for atonement. You shall cleanse the altar when you make atonement for it, and you shall anoint it to sanctify it. 37 Seven days you shall make atonement for the altar and sanctify it. And the altar shall be most holy. Whatever touches the altar must be holy.**

Although a sin offering was already offered on behalf of the priests, and they were sanctified, they should always feel that “their sin is always before them” and that they are in continuous need of blood and repentance. That is why a bull of sin was offered every day on their behalf. These sacrifices are for the sanctification of the altar for seven days, i.e. a complete consecration. Thus, God accepts sacrifices from His people on this altar, which He sanctifies and makes it Holy of Holies. And through the altar, God accepts the sacrifice to sanctify His people and make atonement for them. The frequent repetition of sacrifices indicates that they are incomplete, and they are waiting for the One who comes to offer Himself as a sacrifice once. And the altar did not sin, so why should a sin offering be offered for it? This is because of the sins of those who serve the altar. It is defiled by the uncleanness and sins of the priests. Whatever person is serving, he is not worthy.

(Verses 38-46): **“Now this is what you shall offer on the altar: two lambs of the first year, day by day continually. 39 One lamb you shall offer in the morning, and the other lamb you shall offer at twilight. 40 With the one lamb shall be one-tenth of an ephah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering. 41 And the other lamb you shall offer at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the Lord. 42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the Lord, where I will meet you to speak with you. 43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory. 44 So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests. 45 I will dwell among the children of Israel and will be their God. 46 And they shall know that I am the Lord their God, who brought them up out of the land of Egypt, that I may dwell among them. I am the Lord their God.**

The Daily Offering:

After talking about the priesthood, he mentions the priest's job to offer sacrifices continuously, morning and evening. And every Christian, as a spiritual priest, in the general sense, must offer sacrifices of praise and thanksgiving (pray without ceasing) throughout the day. The purpose of the continuous sacrifices is

specified in verse (43) **“43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory”** God’s dwelling sanctifies the people among them with His glory. And God will not dwell among them without sacrificing to forgive their sins (the sin offering) and proclaim their obedience (the burnt offering). God wants to dwell in our midst to sanctify us, “For I,’ says the Lord, ‘will be a wall of fire all around her, and I will be the glory in her midst.’” (Zechariah 2: 5).

“Now this is what you shall offer on the altar: two lambs of the first year, day by day continually. 39 One lamb you shall offer in the morning, and the other lamb you shall offer at twilight:

The lamb offered in the twilight (evening) refers to Christ, who was crucified on the eve at the end of the evening of the seventh day. And the lamb offered in the morning refers to the Eucharistic sacrifice, which is offered on the seventh day. And the morning of the seventh day was after Christ, the Sun of Righteousness, appeared (Malachi 4: 2). The Eucharist is the same as the sacrifice of the cross. It is not a repetition of the sacrifice of the cross, but rather a continuation of the sacrifice of the cross.

Offering him of wine is a symbol of joy. God rejoices over us, our burnt offerings, and our prayers, and He wants to share this joy with us. And note that God rejoices over him who is willing to pour out his life for Him (2 Timothy 4: 6).

We note that God rejoices in the joy of his children "But be glad and rejoice forever in what I create; For behold, I create Jerusalem as a rejoicing, And her people a joy. 19 I will rejoice in Jerusalem, And joy in My people; The voice of weeping shall no longer be heard in her, Nor the voice of crying." (Isaiah 65: 18-19).

It is daily worship, morning and evening, as an expression of thanksgiving for the continuous mercies of God. It is a perpetual burnt offering, a symbol of Christ's perpetual intercession on our behalf. And God wants to dwell in our midst, sanctify us and be glory for us. But who will enjoy this? Those who cling to his house offering sacrifices of praise. **where I will meet you to speak with you: (where I will meet you) you** comes here in plural form. **to speak with you: you** comes here in singular form). He meets with His people and speaks to one person, Moses may be the representative of the people, and the people may be meant as one unit, as God wants His people to be one.

at twilight: In Hebrew, the word means between the two dinners, for the Jews had two suppers. According to what the commentators say, the first supper took place around the ninth hour, i.e. three o'clock in the afternoon, and after that, the evening burnt offering was served, i.e. between the ninth and the eleventh hours.

Chapter 30

(Verses 1-10): **“You shall make an altar to burn incense on; you shall make it of acacia wood. 2 A cubit shall be its length and a cubit its width—it shall be square—and two cubits shall be its height. Its horns shall be of one piece with it. 3 And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a molding of gold all around. 4 Two gold rings you shall make for it, under the molding on both its sides. You shall place them on its two sides, and they will be holders for the poles with which to bear it. 5 You shall make the poles of acacia wood, and overlay them with gold. 6 And you shall put it before the veil that is before the ark of the Testimony, before the mercy seat that is over the Testimony, where I will meet with you. 7 “Aaron shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it. 8 And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the Lord throughout your generations. 9 You shall not offer strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it. 10 And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the Lord.”**

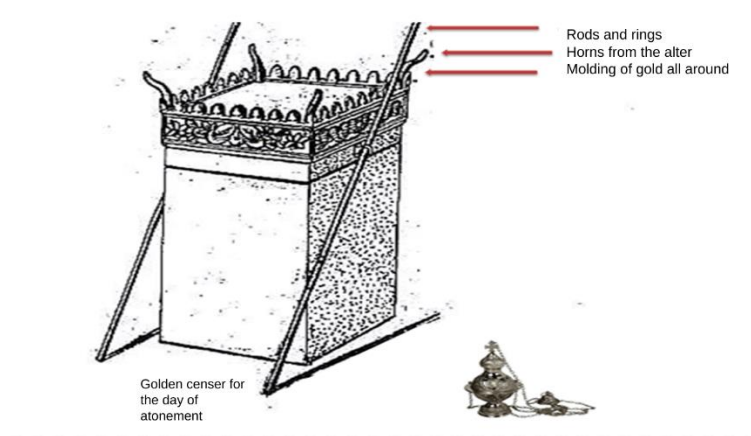
The Altar of Incense:

The altar is 1 x 1 x 2 cubits, made of wood covered with gold. So it refers to Christ, the incarnated God.

It is an altar without a blood sacrifice. But some sacrifices are not of blood, such as thanksgiving and praise (Psalm 50: 3 + Psalm 107: 22 + Psalm 141: 2 + Hosea 14: 2 + Hebrews 13: 15), serving the poor (Hebrews 13: 16), offering oneself as a living sacrifice (Romans 12: 1) and contrition (Psalm 51: 17). This is what makes us acquire the life of the Lord Jesus. All believers offer these sacrifices, as all have the general priesthood.

The altar of incense came after talking about the altar of burnt offering, where sin was condemned and turned to ashes. Then, through Christ the High Priest, we could enter into the divine sanctuaries (the Holy and what is in it, and later on to the Holy of Holies itself).

To the end of chapter 27, we see God's revelation of Christ to man symbolically in all the pieces of the tabernacle. Here we find a closeness to God. Therefore, we find the subject of the priesthood in their midst (Exodus 28, 29), and at the end of Chapter 29, we see the permanent burnt offering. There is no approach to God except through Christ, the permanent burnt offering. And to present ourselves as an offering as well.



Between the altar of burnt offering and the altar of incense:

“Even Your altars, O Lord of hosts, My King and my God.” (Psalm 84: 3). Therefore, they are closely related to each other. The words “Your altars” in the psalm refer to both altars.

The Altar of Burnt Offering: Refers to Christ on the cross fighting Satan, sin and death with power (the horns of the altar of burnt offering), and He is victorious. In Jacob’s prophecy to his son Judah, he said, “Judah is a lion’s whelp; From the prey, my son, you have gone up. He bows down, he lies down as a lion; And as a lion, who shall rouse him?” (Genesis 49: 9), in other translations it came “as a lion; And as a lioness (lion female)” which make sense, because both Jesus and His church are fighting Satan. This is a prophecy about Christ, the son of Judah, in the body, who was lying on the cross and **bowed down** in the form of prey, surrendering between the hands of his crucifiers. Still, He was like a lion bowing down in preparation to attack His prey with force. **Lies down** came in other translations in the meaning of the position of a lion that is ready to attack its prey. The prey here was Satan, sin and death.

As for the **altar of incense:** it refers to the strong intercession of Christ (the horns of the altar of incense) before the Father on behalf of us sinners.

1. Through the brass altar, the debt was paid so that we may enter into the righteousness of Christ to the Holy and in communion with Him. At the table, we find the partnership of His body and blood, and in the lampstand, we are enlightened by the Holy Spirit. Rather, we see the divine glories above the cherubim in the Holy of Holies. Still, we must pass by the altar of incense, which refers to the intercession of Christ, who always stands before God interceding for us, meaning that the Father sees us hidden in Him, and He covers us “now to appear in the presence of God for us” (Hebrews 9: 24).

2. In the brass altar, we see Christ facing the fires of God’s justice, and wrath in complete obedience, and also God’s fiery love for us ignites in Christ to burn our sins that He bore. And the Father sees us obedient in Him, as He obeyed unto death, even the death of the cross. Therefore, He extinguished the fire of God’s wrath against the man who rebelled against Him. And He brought back His children to Him in His bosom. As for the golden altar of incense, we became in Christ the sweet aroma of Christ before God. This fills the heart of God with contentment. In the altar of burnt offering, we return to the bosom of the Father, but in what form do we return? In the altar of incense, we see that whoever abides in Christ pleases the Father by becoming the sweet aroma of Christ.

3. When the believer is finished with his ego and sin, and buries them at the altar of burnt offering, he becomes preoccupied with Christ, and his love burns with fire. The Holy Spirit is the spirit of burning (Isaiah 4: 4) that burns the thorns of sin within us, and it is the fiery spirit that ignites the love for God in our hearts. And whoever crucifies his passions and desires at the altar of burnt offering abides in Christ, and became the sweet aroma of Christ ascending as a fragrant incense. Whoever crucifies his lusts will have the fruit of the Spirit (Galatians 5: 22-24).

4. After offering the burnt offering, the priest would enter the Holy to offer incense. This is what the Lord Jesus did, as after He offered himself as a sacrifice on the cross, He rose and entered heaven to intercede for us.

5. The horns of the bronze altar indicate that Christ is a strong refuge for the sinner. And that the blood of Christ can forgive any sin and shows our strength and authority against the enemy of good. The horns of the altar of incense indicate the power of Christ's atoning intercession. But this powerful atoning intercession of Christ is due to the power of the blood of Christ that was on the cross (the altar of burnt offering) (Point No. 7).

6. The blood was taken from the altar of burnt offering, where the sacrifice was offered, and placed on the horns of the altar of incense on two occasions: - 1 * The sin offering of the high priest (Leviticus 4: 7, 18) or all the people. 2 * The Day of Atonement (Leviticus 16: 18) = The Day of the Cross. This means that the high priest enters, asking for forgiveness. This is a symbol of Christ. But Christ was without sin, but the bearer of the sins of the whole church. After He offered himself as a sacrifice on the day of the cross, He entered the Holy place to intercede for His church (all the congregation). And His intercession is strong and acceptable. As for presenting a sin offering on behalf of the chief or any other individual, the blood of the sacrifice was taken and placed on the horns of the altar of burnt offering, as a sign of the power of the blood's work in forgiveness.

7. After the offering of the sacrifice. Aaron immediately entered the holy place every morning and every evening to offer incense, for he enters with the merits of the burnt offering. That is, the offering is the basis of Christ's intercession. Aaron also, after presenting the burnt offering, would fix the lamp for the lighthouse, and this means that the burnt offering was the basis for the work of the Holy Spirit in the believers.

8. The fire was taken from the altar of burnt offering in special censers to the altar of incense.

Three warnings:

1. **Offering strange incense (verse 9):** The required is the use of incense with the specified specifications later. If the incense refers to Christ, then the meaning is that no intercession or offering is accepted outside Christ.

2. **Offering a burnt offering, an offering, or a drink offering on the altar of incense (verse 9):** Christ in His atoning intercession after entering the Holy place and sitting at the right hand of the Father, no longer offers a second sacrifice. Rather after the redemption of Christ on the cross, any other blood sacrifice provokes God's wrath. Isaiah said a warning to the Jews so as not to give blood sacrifices after Christ "He who kills a bull is as if he slays a man; He who sacrifices a lamb, as if he breaks a dog's neck;

He who offers a grain offering, as if he offers swine's blood; He who burns incense, as if he blesses an idol. Just as they have chosen their ways, And their soul delights in their abominations" (Isaiah 66:3).

3. Warning against offering profane fire (Leviticus 10: 1; 16: 12): other fire than that which the Lord ordered. And the fire that comes down from the Lord when the sacrifice is offered indicates that God has accepted it. As for the strange fire, to whom does it refer?! God's people should not submit their worship to anyone, nor should they appease anyone but God. And fire is the Holy Spirit, and our God is a consuming fire. Worship is required to be in spirit, not in emotions.

Incense as a sweet aroma:

Our teacher Paul the Apostle, says in (2 Corinthians 2: 14-16), "Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. 15 For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. 16 To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things?"

The Apostle Paul quoted this image from the reality of life in the Roman state. The commander of the Roman army, after winning a battle, enters the city victoriously. A procession of prisoners follows him, and they burn incense in front of him, then present the captives to the lions. The incense is the aroma of life for the victors (the commander and his soldiers) and death for the defeated captives. And the apostle used this metaphor for everyone who hears the gospel and remains a non-believer, as he remains in a state of death and captivity. Still, everyone who smells the aroma of Christ and accepts him will have the aroma of life.

We read in the introduction that the incense and its components refer to the person of Christ, and when it is lit, and its sweet aroma comes out, this smell refers to the life of Christ and His sweet words and deeds. But also, incense refers to the prayers of the believers that rise in the merits of the Lord Jesus, and this is done by raising incense from the earthly church with the incense that is the prayers of the saints and the prayers of the heavenly ones. These prayers are presented before the divine throne (Revelation 5: 8-14).

If there is an altar of incense inside us, we would be the sweet aroma of Christ, and the altar of incense inside us would be that we pray without ceasing (1 Thessalonians 5: 17, 18). Note what David the Prophet said, "I will not give sleep to my eyes Or slumber to my eyelids, 5 Until I find a place for the Lord, A dwelling place for the Mighty One of Jacob." (Psalm 132: 4-5). And this is so that people see our good works and glorify our Father who is in heaven. Note the words of Christ, "I have glorified You on the earth" (John 17: 4). We offer sacrifices of thanksgiving and praise to be an altar of incense. This also happens by meditating in the law of the Lord day and night (Psalm 1: 2), so that the heart would be an ark of the covenant in which the two tablets of the law would rest. This will be by being filled with the Holy Spirit, so we will be enlightened and enlighten others, which will be by the partnership in the body and blood of the Lord.

Note that the altar has two rods for travelling. We should practice all this (praise and deeds) throughout our sojourn journey of this world. And also, the two rods refer to the continuous intercession of Christ on our behalf.

Let's note that the altar is square (1×1) cubits, and this means that Christ, who intercedes for us, is also a Judge who does not want his people to be lenient with sin. The altar is two cubits high, a sign of Christ, the incarnate because of human sins. The table is two cubits long, and the altar of incense is two cubits high. The reason is that the table refers to the communion of the earthly Church in the body and blood of Christ. As for the altar of incense refers to the extension of the one body of Christ from earth to heaven, from earth, where the striving Church and to heaven, where the Church is victorious. The Church of the earth extends horizontally, and the Church of the heavenly men extends vertically. This is the work of the cross that united the two churches on its horizontal and vertical bars.

The disappearance of the number (4) from the altar of incense:

It is implied that the number of the horns of the altar (4) is similar to the brazen altar. It is implicitly known that the number of rings is four rings, two on each side, but we do not find an indication of the number of horns on the altar of incense. The words that refer to the number of rings come in a mysterious way that does not clarify whether they are two rings or (4) rings, two rings on each side. And the drawing present represents the first case that the altar of incense has two rings, a ring on each side. Number 4 represents the world, and in truth, Christ in His redemption died for the whole world, but now in His glory and the work of His atoning intercession is present at the Father's right hand. There He is in heaven visible for us, and there in heaven and glory, there is no room to talk about the number (4), the number of the weak world and the number of the weak creation.

We see that the altar of incense is outside the Holy of Holies, where Christ meets the people. To understand the meaning of the events, see (Leviticus 16), the high priest Aaron was forbidden to enter the Holy of Holies except once with the sin offering and a cloud of incense in his golden censer. Here the censer entered the Holy Places instead of the altar of incense (Leviticus 16: 12). Here the golden censer represents Christ in His glory, manifested in the heavenly holies. Aaron takes the golden censer to the Holy of Holies after presenting the bull of sin. This means that Aaron, the High Priest represents Christ in the body after offering the bull of sin (Christ the sacrifice) entering the sanctuary (the golden censer) to intercede for us. It has already been mentioned that everything that represents Christ is wood covered with gold, which is an example of humanity and divinity. But here we see the golden censer without wood inside, but we must not forget the person of Aaron as a representative of the humanity of Christ. Aaron with the censer represents both humanity and divinity. Now we understand that the censer represents Christ in His glory. Therefore, the apostle Paul replaced the golden altar (the altar of incense) with the golden censer (Hebrews 9: 4). When Paul the Apostle wrote this, the veil was torn, and the path of the sanctuaries became open and visible (Hebrews 7: 25).

What happened on the day of the cross?

"And Jesus cried out again with a loud voice, and yielded up His spirit. 51 Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split" (Matthew 27: 50-51.) How did St. Paul the Apostle understand what happened? " Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh," (Hebrews 10: 19-20). We see that the apostle Paul understood

that the veil of the Holy of Holies refers to the body of Christ, and when Christ died on the cross, reconciliation was made between the Father and man "For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life." (Romans 5: 10). When reconciliation was made, the way to heaven was opened to us. And note that when the veil was torn, the altar of incense became directly in front of the Holy of Holies, and this is precisely what was expressed by the words of St. Paul the Apostle, "Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption." (Hebrews 9: 12). The appearance of the altar of incense before the holies indicates the appearance of Christ before the Father, interceding for us. Note: In the second temple that Zerubbabel built in 515 BC. The ark was not in it, as the prophet Jeremiah had hidden it during the Babylonian captivity (2 Maccabees 2: 4-7), and we do not know what they put in its place.

A final word: Christ is the altar by which our prayers and sacrifices are accepted (Hebrews 13: 15), and we do not hear about the number 1/2.

(Altar of Incense 1 x 1 x 2), as people have no role in Christ's atoning intercession.

(Verse 11-16): **Then the Lord spoke to Moses, saying: 12 "When you take the census of the children of Israel for their number, then every man shall give a ransom for himself to the Lord, when you number them, that there may be no plague among them when you number them. 13 This is what everyone among those who are numbered shall give: half a shekel according to the shekel of the sanctuary (a shekel is twenty gerahs). The half-shekel shall be an offering to the Lord. 14 Everyone included among those who are numbered, from twenty years old and above, shall give an offering to the Lord. 15 The rich shall not give more and the poor shall not give less than half a shekel, when you give an offering to the Lord, to make atonement for yourselves. 16 And you shall take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of meeting, that it may be a memorial for the children of Israel before the Lord, to make atonement for yourselves."**

The ransom silver:

* What was required for each person was ½ silver shekel, which is approximately equal to 7.5 grams of silver. The number of people over 20 years old who were required to provide this amount was 603,550 people, of whom 301,775 shekels were required, noting that a weight = 3000 shekels so that the sum would be 100 weights + 1775 shekels. A hundred talents were used in making the bases of the boards and the pillars of the veil, and they are 100 bases; each base is a talent of silver. The remaining 1,775 shekels were used to make the tabernacle court's pillars' stitches and bars.

* There is another tax that we hear about in (Numbers 3: 40-51), the subject of which is that every firstborn is sacred to the Lord. The Levites were taken instead of the firstborns, but it was found that the number of the Levites was 22000, and the firstborns were found to number 22273, and the difference was 273. Each of them was asked for 5 shekels, and the proceeds were made of silver trumpets.

* The age of twenty is the age in which the Levites began their service, and it is also the age of conscription, that is, the age in which a person becomes ready for working and for the service of God. And whoever pays this value is someone who gets prepared or serves the temple (the Levites), and each

of us is a soldier in the army of God, servants of his name, committed to living in holiness (1 Corinthians 6: 20).

* From this silver, they made the bases of the boards, two bases for each board. So we understand that the two bases represent: 1) **Grace** by the work of the blood of Christ and the help of the Holy Spirit. 2) **Our Striving**: a) Positive, i.e. prayer and glorification... b) Negative, i.e. abstaining from sin. And striving is the declaration of the will of man and his concern for his salvation so that he is worthy of the work of grace with him. How would grace work with those who do not want it or with a careless behaviour? As the Fathers said, "Grace is a free gift, but it is only given to those who deserve it." And note who is asked to give the silver? Everyone who has reached the age of twenty, the age of war and striving, that is, who is capable of striving.

* $\frac{1}{2}$ shekel = ten gerahs, and a gerah was equal to the weight of 11 wheat, which equals approximately 6 piasters. If incense is the sacrifice of love offered by the priests inside the Holy in the name of the whole congregation, but the congregation committed themselves to contribute out of love to the expenses of the tabernacle from all men over 20 years of age, without distinguishing between rich and poor. It carries a collective spirit in the service of the house of God. It also indicates that it is silver as an atonement for their acknowledgment that they are sinners in need of redemption and in recognition of the mercies of God who saved them. There is no difference between the rich and the poor or those with talents or those without talents; everyone stands before God in need of his atonement. Each one is responsible for himself and stands as a sinner before God. Whoever does not pay will get a plague of any fatal disease and die. Without atonement, man perishes. And whoever does not pay is the one who feels that he does not need redemption, and this also perishes, and this refers to everyone who refuses to believe in the blood of Christ and his redemption. Notice the Lord's saying, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live." (John 11: 25).

* It is noted that the offering is symbolic; six piasters are affordable to everyone, that is, free of charge. And we know that salvation is free, but everyone is obligated to strive to the point of blood (Hebrews 12: 4), but every striving we do is nothing more than a simple thing, not more than $\frac{1}{2}$ shekel compared to the work of Christ. This is what we call striving and grace. This is evident in the story of the five loaves and the two fish (this is the striving), and this small amount satiated the multitude, and there was leftover of it (this is the grace). Let us ask: Did the one who split the sea and sent water from the rock and Manna from the heaven need a sum equal to 6 piasters from each one to serve the temple (*this evaluation of the price of silver is taken from an old book*, but the important thing is that it is a small amount), and who does not pay will be affected by pestilence?! That is why we understand that our strife and our will to abandon the path of sin are necessary for us to share eternal life. But certainly, the small amount required indicates that our strife is very little compared to the blood shed for us, and whoever understands this will not be proud of any strife for him (Ephesians 2: 9).

* $\frac{1}{2}$ shekel = 10 gerahs. We saw the number 10 in the commandments and the height of the boards. This redemption was because we broke the commandments. And our striving now is to keep the commandments. It means that Christ's redemption because of my sin was complete and fulfilled the requirements of divine justice. But whoever strives will benefit from redemption (this is the meaning of half a shekel), for everyone escaped from Pharaoh and was saved from him and crossed the Red Sea, but half a shekel must be paid.

* This tax was turned into an annual tax on Jews for Temple expenses (but God required every Jew to pay it once). Referring to the story of the two dirhams (Matthew 17: 25-27), when Peter was asked, Does your Teacher not pay the temple tax? There were two interpretations of the issue of the two dirhams: a) Some said that the issue of the two dirhams was a reference to this tax, that is, the half-shekel set on every Jew to pay to the Temple. b) Others said that the tax referred to here is the tribute collected by the Romans, which is wrong. We find that Christ asked Peter to catch a fish with the money inside. What is the meaning of the story?

The more accurate interpretation of the story (Matthew 17: 25-27) is that the two dirham tax is the ransom silver that every Jew is required to pay. And the Christ born under the law, that is, He was fully committed to all the law, but He alone who was perfect in all aspects of the law. He had to pay this tax stipulated in the law. And as we have seen, whoever pays this silver declares his need for redemption and atonement. Does Christ need redemption and atonement? Absolutely not, He is the redeemer. Silver is paid as a tax to the house of God, so does Christ pay a tax for himself while He is the head of the house? This is all illogical. Therefore, it was necessary to refrain, as He is the master of the house and the redeemer. But who understood this? The answer is no one. Therefore, if He refuses to pay, He has made a mistake in the people's eyes, and if He pays, this would be a mistake. Thus, the solution is to find silver in the belly of a fish, meaning that God solves the problem without there being a*wrong conduct and also *without offending anyone.

* As for the tribute paid to the Romans, Christ was the first to abide by it. He was the one who set this law, "Render to Caesar the things that are Caesar's, and to God the things that are God's" Christ does not resist Caesar.

* And in (1 Peter 1: 18, 19), the intended silver is the silver of the atonement.

* **that there may be no plague among them:** This is what happened with David (2 Samuel 24: 10-17).

Why is the figure ½ Shekel:

1. The first time we read about the figure of ½ shekel was Isaac's dowry for Rebekah, and it was a gold ring (Genesis 24: 22). So if we understand that Isaac refers to Christ, the bridegroom of the Church, and Rebekah refers to the Church, the bride of Christ. So we know that Isaac's dowry for Rebekah refers to the price that Christ paid to betroth his church, and this price is His blood.

2. God asked His people to pay ½ shekel of silver, and He calls it the silver of atonement. Whoever does not pay the silver of atonement will be afflicted with a plague, perish and die. The meaning is that for a person to live, he must submit to God a work that is this ½ shekel.

3. Christ paid His blood, symbolized by ½ a shekel of gold. Therefore, the work of Christ was the salvation and the shedding of His blood. The work required of God's people was to pay ½ a silver shekel. We saw that the price of the required silver was very little. Was God really in need of this amount, or was it a sign of the work required of everyone who wants eternal life to live?

4. The Jews asked the Lord of glory, saying, "What shall we do, that we may work the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent. (John 6: 28-29). Therefore, the work required of everyone who wants life is to have a living faith in Christ - see

the interpretation of the verse (James 2: 26). St. Paul the Apostle said about this faith, "faith working through love." (Galatians 5: 6). This kind of faith in the living and working faith in love in the salvation" (Galatians 6: 15).

5. Why was this number $\frac{1}{2}$? Note that Christ's redemptive work is expressed as $\frac{1}{2}$. Also, the work that everyone who wants to live should do is expressed as $\frac{1}{2}$. The reason is that life has only one way, which is union with Christ, and Christ is life, and abiding in Him, so that we become one body, "Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live." (John 11: 25) And Christ asks us to "Abide in Me, and I in you." (John 15: 4). Here we see that the two halves, Christ's work ($\frac{1}{2}$ shekel gold) and mine ($\frac{1}{2}$ shekel silver) give the meaning of union and unity with Christ ($1=\frac{1}{2}+\frac{1}{2}$). As for the work of Christ, which is the cross, it is a tremendous, endless and priceless work. And my work is no more than six piasters. But my work is important for abiding in Christ. The fathers said, "God, who created you without you, cannot save you without you." And the Lord of glory said to the Jews, "How often I wanted... but you were not willing!" (Matthew 23: 37). My work is summed up in the following: 1) The living faith in Christ, and if we understand that the $\frac{1}{2}$ shekel of silver refers to the atonement of the blood of Christ, then paying this tax is an indication that the one who pays is declaring his need for the redemption of Christ and that he believes in Christ and His redemption. He who does not pay is declaring that he does not need the blood of Christ. That is why he who does not pay dies. 2) The striving in keeping the commandments for the continuity of being abide in Christ. Refer to the introduction of the Epistle to the Romans on the subject of striving and grace. We see, for example, that Christ turns water into wine, which is a work of creation, but it was necessary to transfer water from the pond to the pots. Christ raised Lazarus, but humans needed to have the role of "Take away the stone." (John 11: 39) and so on. The work of redemption is mighty and enormous, but there must always be work from man.

6. Christ's dowry was expressed as ($\frac{1}{2}$ shekel of gold), and gold symbolizes the heavens. Man was unable to be saved without the work of the heavenly Christ. What is required of us is ($\frac{1}{2}$ shekel of silver), and the silver symbolizes the word of God that is required of us to submit to it "The words of the Lord are pure words, Like silver tried in a furnace of earth, Purified seven times." (Psalm 12: 6). Hearing the word of God and doing it falls under the $\frac{1}{2}$ silver shekel, so without striving in observing the commandment, we will perish, as we will not abide in Christ. This is what God the Father told us on the Day of the Transfiguration " This is My beloved Son, in whom I am well pleased. Hear Him!" (Matthew 17: 5) + I will raise up for them a Prophet (this is about Christ, the Son of God incarnate) like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him. (Deuteronomy 18: 18-19).

7. Why did the person who pays this $\frac{1}{2}$ shekel tax have to be above 20 years old? The age of 20 is the age of conscription and the age of the beginning of the service of the Levites in the temple. Therefore, the age of 20 is the age of spiritual strife. The one who pays and lives is the one who is committed to spiritual strife, as we mentioned before, striving in the implementation of the commandments.

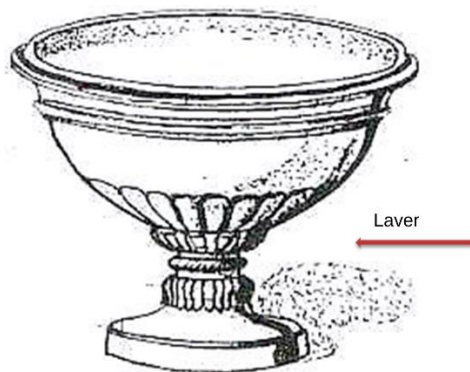
8. Within the concept of $\frac{1}{2}$ shekel is the living faith, which is the faith that produces good works (James 2 the whole chapter + 1 Thessalonians 1:3). And to summarize, The $\frac{1}{2}$ shekel indicates that abiding is in Christ, so we live. Its conditions are living faith and striving to keep the commandments of God.

To fully understand the topic of the number $\frac{1}{2}$, please review

the explanation (Genesis 24: 22), and the introduction to the Tabernacle of Meeting

the number ½ is repeated frequently in the Tabernacle of Meeting.

(Verses 17-21): **Then the Lord spoke to Moses, saying: 18 “You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it, 19 for Aaron and his sons shall wash their hands and their feet in water from it. 20 When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the Lord, they shall wash with water, lest they die. 21 So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations.”**



The Laver:

It is a round copper vessel in which the priests used to wash their hands and feet before entering the tent and before offering sacrifices on the altar of burnt offering. It is made of copper and therefore indicates the judgment of sin and impurity. It does not have acacia wood. Consequently, it does not refer to Christ but to the Holy Spirit, who convicts of sin (John 16: 8).

The laver has no dimensions:

God can forgive sins of any kind, “and the blood of Jesus Christ, His Son, cleanses us from all sin.” (1 John 1: 7). And because it represents the Holy Spirit and the Holy Spirit was not incarnate, we do not find dimensions.

It refers to the Holy Spirit working in baptism, which is death with Christ and resurrection. Without using the laver, the priest could not enter the tent, and so without baptism, there is no entry into heaven (John 3: 5). It comes directly after the altar, that is, the cross. Baptism’s work is based on the cross, as it is death with Christ and resurrection. Those who entered the tent were the anointed priests.

After baptism, we see the sacrament of the chrismation by which the baptized is anointed to receive the Holy Spirit and become a spiritual priest (the general priesthood), so he has the right to enjoy the partnership of the body of Christ (the table). And the enlightenment (the lampstand), and he has the

right to Christ's atoning intercession, and he has the right to behold the glories of God, i.e., the Shekinah which appears on the ark.

Washing Aaron with water was to qualify Aaron to be pure for service, and this is a symbol of the Holy Christ in Himself. As for the holiness of the Church, it is in her union with Christ.

The priests, when consecrating them for the service for the first time, they do a complete washing, that is, washing the whole body in the laver [that is, a complete washing (Exodus 29: 4)], and this refers to baptism (Titus 3: 4, 5).

The laver was also used in the daily purification of the priests when they served (entering the tent or offering a sacrifice), and this was by washing hands and feet, which symbolized repentance, the feet symbolizing conduct, and the hands for works. Repentance is the intention to change both.

Two Hebrew words have a Greek equivalent for both usages:

Lovo = bathing or complete washing, **Bento** = washing hands and feet.

And in the Lord's words to Peter (John 13: 10), Jesus used both words

He who is **bathed** needs only to **wash** his feet, but is completely clean = He who is bathed (Lovo) needs only to wash (Bento) his feet, but is completely clean.

Therefore, we do not repeat the baptism, and repentance is called a second baptism.

This is from the Jewish reality and the Jewish priesthood, so how do the Romans understand it?

The Romans set up public baths where the public wash and the person comes out completely clean. Still, after walking in the streets, his feet get dirty, they used to wear open sandals, and it was the prevailing custom at the time of the Romans to eat while they were lying down with their feet back, and the host of the house would come and wash the feet of his guests. This is what Christ did by washing the feet of His disciples, they are the guests of His table, and this is what He does in washing and purifying our hearts. In the Roman sense of Christ's words, whoever washes (in the public bath) and walks in the streets does not need to return his bath but only needs to wash his feet. And Christ did not mention anything about washing hands. Does this mean that Christ refers more to the Roman custom? Perhaps, but spiritually washing the feet is necessary as a result of walking in the world and touching its sins, so we need repentance to enjoy the glories of the Holy place. Repentance is a decision to change my direction from pleasing the world to another goal, which is the glory of God, and then comes the work of grace by which God is my partner in every good work so that the hand will be purified.

The priest who enters the tent comes from the hot weather in Sinai, where the burning sun is, and then moistens his body with water to be refreshed. Thus, this is how he who offers repentance feels refreshed after a long period of slavery to sin and enslavement to it in pain like the pain of the burning sun. There is contemplation that the sea in the Book of Revelation was made of glass, meaning without water, for we are there without sin and in constant joy.

The laver is mentioned after the altar of incense because there is no value in repentance except through the permanent atoning intercession of Christ. Christ has now completed his atoning work and sat at the right hand of the Father, and we in this world are still striving and sinning and in need of repentance and forgiveness (washing).

The Laver's Base:

We have read before, in describing the lampstand, the mentioning of the lampstand and its base, and here it is mentioned the laver and its base. Certainly, there is a base on which the lampstand stands and a base on which the laver rests. So what is the meaning of its base and the repetition of this?

As previously seen, everything that is not of acacia wood does not refer to Christ. These pieces are:

1. The cover (mercy seat) of the Ark of the Covenant.
2. The lampstand.
3. The laver.

The cover of the ark of the covenant covers the ark itself, and the ark is a symbol of Christ, while the lid symbolizes God in his glory. As for the lampstand, it refers to the Holy Spirit, who gives enlightenment to the church. And the laver refers to the Holy Spirit who rebukes and condemns sin, gives forgiveness to the repentant and works in the sacrament of baptism, and gives the baptized death and burial with Christ (so that the body of sin dies) and resurrection with Christ. The fact that each piece that does not refer to Christ has a base means that for God to deal with the sinful person, this requires that there be a rule or basis for God's dealing with man, and this basis is the incarnation and salvation of Christ. So the base refers to the cause of God's dealing with the sinner, who is the incarnate Christ.

The laver is made of bronze mirrors of the serving women (Exodus 38: 8)

Mirrors in the past were made of shiny bronze. Here we find some female soldiers who sacrificed their bronze mirrors and made the laver out of them, but why is it indicated that the laver is one of these mirrors? Mirrors speak of self-admiration, being occupied with self and vanity (Isaiah 3: 23), and caring for what pleases the ego and not what pleases God. Man forgets God in his self-interest and desires. THIS IS PRIDE when I think I don't even care that I please God. And this is what happened with the self-admiring Pharisee (Luke 18: 11) "God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector."

The first step to reform is to see his inner flaws. The patient will not go to the doctor without feeling sick first. And this is a secret that the Lord Jesus, with all his tenderness, had to confront the Canaanite woman with her impurity, so she saw the reality of herself from the inside (the mirror) and realized her need for him as a doctor. Christ used with her a mirror that showed the flaws inside her. Thus we understand the relationship of the mirror with the laver:

The mirror: Interested in showing and repairing the external appearance and attention to exterior decoration.

The laver: is the manifestation of internal flaws, which a person sees and hates himself, so he offers repentance (the laver). "And there you shall remember your ways and all your doings with which you were defiled; and you shall loathe yourselves in your own sight because of all the evils that you have committed." (Ezekiel 20: 43).

Mirror - Dimly = This is what St. Paul the Apostle said, "For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known." (1 Corinthians 13:12). When the heart is purified (washing in the laver = repentance), the image of glory appears before the eyes, which the apostle likened to being like a mirror or dimly. The mirror in his days was polished bronze, and the image seems to be blurred. But what we shall see, it will suffice to say with the Apostle, "having a desire to depart and be with Christ, which is far better." (Philippians 1: 23).

What is the role of the Holy Spirit, "And when He has come, He will convict the world of sin, and of righteousness, and of judgment" (John 16: 8). He condemns my sin (the bronze symbolizes judgment), which happened with the Samaritan woman in her meeting with Christ. In this encounter with the Holy Spirit, the encounter with conviction, the mirror of human pride, is replaced by a divine mirror that reflects my condition and shows me God. When Christ does this, the Pharisee cries out with the publican, "God, be merciful to me a sinner!" Thus Paul was proud of himself, admiring himself that he was a Pharisee, the son of a Pharisee, and blameless from the law (Philippians 3: 4-7), but when he met with the Holy Spirit, he considered everything to be rubbish (Philippians 3: 8), but in another place he cried, saying, "sinners, of whom I am chief" and in another place he says, "O wretched man that I am! Who will deliver me from this body of death?" and this happens with us by meditating on The word of God which is like a mirror that reveals all the evil that is in us (James 1: 23-25). When we see who we are, we realize that we need to be washed with all the evil in us. When we come to God, examining the hearts and minds, we find that we need Him to purify us, so we decide to repent, i.e. a decision to change my goal from being preoccupied with the world and in particular to being preoccupied with God. And the mirrors of female soldiers were made in Egypt, the land of slavery, while God designed the laver. There is another meaning of the mirror that is clear from the words of the Apostle Paul in (1 Corinthians 13: 12) "For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known." The meaning is that when we meditate now on the word of God, we see the features of the heavenly places, so we become preoccupied with them and with Christ who has prepared for us this glory instead of being preoccupied with ourselves. The Holy Spirit gives inner enlightenment, and the more a person repents and responds to the work of the Spirit, the enlightenment increases and the eyes open "Blessed are the pure in heart". What will the open eye see?

1. See God, His glory, and His light; 2. Sees her reality in the light of God and becomes disgusted with her sins.

Notes:

1. All that is outside the tent is bronze, and there is no gold, and what is inside the tent is gold, and there is no bronze. If the bronze refers to judgment, then there is no judgment for those who are in Christ.

2. . In the laver, the priests wash their hands and feet, but in (John 13) Christ referred to washing the feet only, and in fact, this is a Roman custom. But its spiritual interpretation is that repentance, that is, when I change my decision and my goal, this is washing my feet, but the hands refer to work and when I change my plan and turn to Christ. Christ becomes a partner in every good deed.

3. How do we wash each other's feet (see Galatians 6: 1) + confession (James 5: 16).

4. The prophet Micah says, “He will again have compassion on us, And will subdue our iniquities. You will cast all our sins Into the depths of the sea.” (Micah 7: 19). In the tabernacle of meeting, the laver was replaced by the sea in Solomon's temple. And the sea was much bigger than the laver. Thus we understand what Micah said that God casts our sins into baptism and repentance, represented by the sea.

(Verses 22-33): **Moreover the Lord spoke to Moses, saying: 23 “Also take for yourself quality spices— five hundred shekels of liquid myrrh, half as much sweet-smelling cinnamon (two hundred and fifty shekels), two hundred and fifty shekels of sweet-smelling cane, 24 five hundred shekels of cassia, according to the shekel of the sanctuary, and a hin of olive oil. 25 And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be a holy anointing oil. 26 With it you shall anoint the tabernacle of meeting and the ark of the Testimony; 27 the table and all its utensils, the lampstand and its utensils, and the altar of incense; 28 the altar of burnt offering with all its utensils, and the laver and its base. 29 You shall consecrate them, that they may be most holy; whatever touches them must be holy. 30 And you shall anoint Aaron and his sons, and consecrate them, that they may minister to Me as priests. 31 “And you shall speak to the children of Israel, saying: ‘This shall be a holy anointing oil to Me throughout your generations. 32 It shall not be poured on man’s flesh; nor shall you make any other like it, according to its composition. It is holy, and it shall be holy to you. 33 Whoever compounds any like it, or whoever puts any of it on an outsider, shall be cut off from his people.’ ”**

The Holy Anointing Oil:

Review the introduction (Materials of the Tabernacle)

It refers to the anointing of the Holy Spirit for some people in the Old Testament (prophets/kings/priests) to carry out leadership actions that bear aspects of the work of the Lord Christ Himself. (Psalm 45 + Hebrews 1: 9) Rather, these matters (prophecy/kingship/priesthood) were combined in the person of Christ, “Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.” Who are his companions? They are his people of Christians who are anointed with chrismation oil so that the Holy Spirit will come upon them. With this anointing, we become kings, possessing dominion over our desires, becoming priests, offering our bodies as a living sacrifice, offering sacrifices of praise, and becoming prophets informed of fundamental and great mysteries.

Psalm (133) tells us about the oil poured on Aaron’s head, the High Priest, and this oil spilled on his beard. Who is Aaron? He is a symbol of Christ, the head of the Church, who when the Holy Spirit descended upon him was for the account of the Church. The hair of Aaron’s beard represents the Church here. The people of Christ are attached to Him as the hair is to the head. At that time, when the Holy Spirit was poured upon them while they were in love, they spread the pure smell of Christ (the perfume represents Christ). This means, “For we are to God the fragrance of Christ” (2 Corinthians 2: 15).

The amount of oil is a Hin which is full scale. And the Lord Jesus was wholly filled with the Holy Spirit (Luke 4: 1) [Hin is a measure or quantity of liquids, and an ephah is a measure for grain, and a shekel for

weight and a cubit for length] and the fact that Hin measures the oil, meaning that the Spirit was given in the human sense as far as our understandings comprehend. As for the Holy Spirit, when it came upon the disciples, it was like tongues of fire divided on each one as much as he could bear, and according to the service, he would perform. As for Christ, He descended entirely upon Him, not in the form of tongues of fire. This means " more than Your companions".

Perfume ingredients:- 500 (myrrh) + 250 (cinnamon) + 250 (cane) + 500 (cassia).

= 5 x [100 + 50 + 50 + 100] is the same measure of the Tabernacle, and if we understand that the Tabernacle refers to the believers, we understand that by the grace of God (5) the Spirit is poured out on the church, the body of Christ when it came upon Christ Himself. However, these numbers have other meanings. If one of them exceeds the specified, this means that one of the perfections of Christ is greater than the other, but Christ is equal in his perfections.

(Verses 34-38): **And the Lord said to Moses: "Take sweet spices, stacte and onycha and galbanum, and pure frankincense with these sweet spices; there shall be equal amounts of each. 35 You shall make of these an incense, a compound according to the art of the perfumer, salted, pure, and holy. 36 And you shall beat some of it very fine, and put some of it before the Testimony in the tabernacle of meeting where I will meet with you. It shall be most holy to you. 37 But as for the incense which you shall make, you shall not make any for yourselves, according to its composition. It shall be to you holy for the Lord. 38 Whoever makes any like it, to smell it, he shall be cut off from his people."**

Chapter 31

(Verses 1-18): **Then the Lord spoke to Moses, saying: 2 “See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. 3 And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship, 4 to design artistic works, to work in gold, in silver, in bronze, 5 in cutting jewels for setting, in carving wood, and to work in all manner of workmanship. 6 “And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all the gifted artisans, that they may make all that I have commanded you: 7 the tabernacle of meeting, the ark of the Testimony and the mercy seat that is on it, and all the furniture of the tabernacle— 8 the table and its utensils, the pure gold lampstand with all its utensils, the altar of incense, 9 the altar of burnt offering with all its utensils, and the laver and its base— 10 the garments of ministry, the holy garments for Aaron the priest and the garments of his sons, to minister as priests, 11 and the anointing oil and sweet incense for the holy place. According to all that I have commanded you they shall do.” 12 And the Lord spoke to Moses, saying, 13 “Speak also to the children of Israel, saying: ‘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. 14 You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. 15 Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the Lord. Whoever does any work on the Sabbath day, he shall surely be put to death. 16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. 17 It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.’ ” 18 And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.**

God commanded Moses to make the tent and its materials. And He showed him a living model to set up the tent according to this example. He identified for him Bezalel, whom he filled with the Spirit of God with wisdom. And Aholiab to support him in work. God gives every wise-hearted wisdom to work in His service. “Every good gift and every perfect gift is from above” (James 1: 17). God gives wisdom to every human being. So if he walks in fear of God, God sanctifies him with his Holy Spirit and gives him the wisdom, supports and helps him. God wants everyone to work in love and in one spirit, Bezalel and Aholiab, and all who are wise in heart. Through unity and loving action, God pours out His Spirit on all.

Probably Bezaleel specialized in crafts, metals, carpentry, and stone engraving, and Aholiab specialized in embroidery and weaving. Note that the people learned these arts in Egypt, for God prepares His children, then sanctifies their talents and knowledge to serve Him. Note that God is a partner in work. And God gave them **wisdom** = reason and good planning. **Understanding** = complete awareness. **Knowledge** = comprehension and awareness.

Saint Peter says, “As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.” (1 Peter 4: 10). This is what we find applicable here, for God gave each one a gift to complement all, and this is what the Holy Spirit does with each of us so that the church is

integrated and the work of God is completed. Paul the Apostle likened the Church to a human being, and each of us is a member of this body (eye, nose, ear, leg and hand...) for all to be complementary, as each of us completes the other.

Then he moves to the sanctification of the Sabbath, as we should not get busy with work and forget the Lord's day, and here is the Lord's day, that is, the day of rest, as it refers to the eternal rest. The meaning is that man must work, and God participates with him in work. But he should not be distracted from his eternal life. For what will it profit a man if he gains the whole world, and loses his own soul? Therefore, he stresses here on keeping the Sabbath in the same place in which he talks about work and the gifts of God for those who work. Whoever defiles it shall be put to death, to explain that whoever is preoccupied with the world and forgets that he is a stranger in this world and that he belongs to heaven shall perish. Whoever keeps the Sabbath, he is occupied with his eternal life; this will be a joy for him and God. Therefore, God attributes the Sabbath to him and says, "You shall keep My Sabbaths" God is the secret of our true comfort, and at the same time, He finds comfort in us, as He finds a place for Him in our hearts. The words My Sabbaths mean my comfort. Then God handed over to Moses two tablets written with His finger, that is, by the Holy Spirit, who revealed the whole Bible.

finger of God: Arm of God is the Son, the word of God (Isaiah 51: 9 + 52: 10) and The Lord has made bare His holy arm, that is, He was incarnated. When a person rolls up his arm, the arm is visible. At the same time, the finger of God is the Holy Spirit. Compare, "But if I cast out demons by the Spirit of God" (Matthew 12: 28). With "But if I cast out demons with the finger of God" (Luke 11: 20). It is the same story, and its words are identical in the Gospels of Matthew and Luke, except for the two words ("Spirit of God" and "finger of God"), so we understand that God's Spirit is referred to as the finger, so why?

The arm is the force, but the fingers do the work. The Holy Spirit is the **finger of God** working in us now to renew our nature as the fingers of a potter (Jeremiah 18) to bring out from us good vessels (2 Timothy 2: 20, 21). But the Holy Spirit would not have lived in us and renewed our nature had He not been for the power of the redeeming blood of Christ, the arm of God. That is why the Lord Jesus said, "Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you." (John 16: 7).

holy to the Lord: That is, it is not for the comfort of the body, sleep, slackness, and pleasures. Rather, it is sacred to the Lord, that is, dedicated to the Lord in praises and prayers, and with it, we remember our eternity.

and on the seventh day He rested and was refreshed: In six days, God created the world, and we now live on the seventh day, and this began with the fall of Adam and ends with the second coming of Christ for judgment. The fall of man caused deep sorrow for God, for man is His beloved, of whom he said, "And my delight was with the sons of men." (Proverbs 8: 31), he died and perished. In the middle of the seventh day, it was the incarnation of Christ, the Sun of Righteousness, and he restored life to those who believed in him and steadfastly adhered to him. This is what the Lord Jesus said to John the Baptist: "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." (Matthew 3: 15). That is, Christ in His love was not fitting for Him to let His beloved die and perish because of sin. He presented a solution to sin and death to save His beloved man, as it wasn't appropriate to let His beloved die and perish without finding a solution for him. And when the solution was completed, **He rested**.

The strange thing is that the book says that **was refreshed** = Are you to this degree, O Lord, were you as if You were unable to breathe when your beloved man was suffering and dying?! Was your love for man and your pain when he was in pain, and your sadness when he died?! Note the following verses:

"I have held My peace a long time, I have been still and restrained Myself. Now I will cry like a woman in labor, I will pant and gasp at once." (Isaiah 42: 14). This day, the day of the cross, was desired by Him, as we see in "Fury is not in Me. Who would set briars and thorns Against Me in battle? I would go through them, I would burn them together. (Isaiah 27: 1-5). Also, note the saying, " In all their affliction He was afflicted, And the Angel of His Presence saved them; In His love and in His pity He redeemed them; And He bore them and carried them All the days of old." (Isaiah 63: 9). And vice versa, God rejoices when a man should rejoice, " For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind. 18 But be glad and rejoice forever in what I create; For behold, I create Jerusalem as a rejoicing, And her people a joy. 19 I will rejoice in Jerusalem, And joy in My people; The voice of weeping shall no longer be heard in her, Nor the voice of crying." (Isaiah 65:17-19).

two tablets of the Testimony, tablets of stone, written with the finger of God: And the Lord gave Moses the commandments that help them and help us to continue steadfast in Christ, so that we can benefit from the redemption, "You gave me the Law as an aid." Also, God took care of and stressed the sanctification of the Sabbath, so that man will continue to be connected to eternity. Note that God stresses the commandment of the Sabbath after He asked them to make the Tabernacle - meaning that even the work of the Tabernacle that I asked of you should not be a reason for you to neglect the sanctification of the Sabbath.

Chapter 32

(Verses 1-6): **Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, "Come, make us gods that shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him."** 2 And Aaron said to them, "Break off the golden earrings which are in the ears of your wives, your sons, and your daughters, and bring them to me." 3 So all the people broke off the golden earrings which were in their ears, and brought them to Aaron. 4 And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, "This is your god, O Israel, that brought you out of the land of Egypt!" 5 So when Aaron saw it, he built an altar before it. And Aaron made a proclamation and said, "Tomorrow is a feast to the Lord." 6 Then they rose early on the next day, offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play.

There is an important question: why did the people want to make a god for them?

1. They used to do this in Egypt! To worship calves and animals. This is a problem that we all suffer from, and it is the old sins to which we are accustomed, and this becomes something urgent on us many times. And here, they have come out of the land of slavery, but their bad experiences are still a big problem in their lives.
2. What motivates them is mainly their lusts. This worship, which they were accustomed to in Egypt, was associated with fornication and immoral dances, and they were undressed in these dances. **and the people sat down to eat and drink, and rose up to play** (See Deuteronomy 32: 15-18). They want to worship a god according to the lusts of their stomachs and bodies.
3. They are accustomed to having God visible before them. This is how they were in Egypt, and after they went out to the wilderness, Moses was something visible to them, and when he disappeared from their eyes, they demanded that they have a god whom they could see by sight. This is the problem of each of us: we want to see God and see the hand of God with the eyes, and we reject faith. "Now faith is the substance of things hoped for, the evidence of things not seen." Let us take an example for that: Suppose I am in a problem and I prayed to God to intervene and solve it, and I waited for a long time for a solution, and it did not happen (as the people waited for a long time for Moses and he did not come down from the mountain). Then I begin to complain that God does not hear and respond, and the grumbling starts, and I ask God to intervene with a solution that I see clearly. That is why we often hear in the Bible the phrase "Wait on the Lord" meaning trust in faith that God will intervene at the right time (the fullness of time) and in the appropriate way that God sees and not in the way that you see.
4. They did not leave God YHWH but wanted YHWH to become embodied before them. This was evident in Aaron's saying, " **This is your god, O Israel, that brought you out of the land of Egypt!**" Then he said, " **Tomorrow is a feast to the Lord.**" They did not mean to ignore God but to worship a God through their own perceptions of Him and through their lusts. God intended that Moses would delay going back to them, so that the sin within them would be revealed. This is of God's mercies that He reveals to us our spiritual illnesses through such trials. These diseases will inevitably lead to death if we do not detect them.

5. Aaron asked to make the calf out of their earrings. Perhaps they would lose heart if they knew that there was a high price to fulfill their request, but they did not care. Thus, everyone who pursues his desires may find the tithe a significant burden that he cannot carry, but he is willing to spend the expensive and the cheap to achieve a false desire.

6. **earrings:** These were not used for decoration only, but for superstitious religious purposes such as bringing goodness and warding off envy, and for this reason, the golden calf that Aaron made for the people was one of their earrings. Strangely, these people make a tailored god that they do to bring good. These have become like their gods without mind, an image of their gods. As for us, we are created in the image of God, and the Holy Spirit renews us now to reach the image of His glory (2 Corinthians 3: 18 + Galatians 4: 19).

7. Many blessings in our lives testify to the presence of God and His care for us, but because we have become accustomed to it, it has become the norm. We are asking for the unusual. The people who sought a visible God enjoyed manna every morning, and in front of them was the pillar of cloud and the pillar of fire, and in front of them was a rock that poured out water, so they were without excuse. May the Lord give us an open eye that sees His gifts, so we thank Him.

(Verses 7-35): **And the Lord said to Moses, "Go, get down! For your people whom you brought out of the land of Egypt have corrupted themselves. 8 They have turned aside quickly out of the way which I commanded them. They have made themselves a molded calf, and worshiped it and sacrificed to it, and said, 'This is your god, O Israel, that brought you out of the land of Egypt!' " 9 And the Lord said to Moses, "I have seen this people, and indeed it is a stiff-necked people! 10 Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation." 11 Then Moses pleaded with the Lord his God, and said: "Lord, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand? 12 Why should the Egyptians speak, and say, 'He brought them out to harm them, to kill them in the mountains, and to consume them from the face of the earth'? Turn from Your fierce wrath, and relent from this harm to Your people. 13 Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, 'I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit it forever.' " 14 So the Lord relented from the harm which He said He would do to His people. 15 And Moses turned and went down from the mountain, and the two tablets of the Testimony were in his hand. The tablets were written on both sides; on the one side and on the other they were written. 16 Now the tablets were the work of God, and the writing was the writing of God engraved on the tablets. 17 And when Joshua heard the noise of the people as they shouted, he said to Moses, "There is a noise of war in the camp." 18 But he said: "It is not the noise of the shout of victory, Nor the noise of the cry of defeat, But the sound of singing I hear." 19 So it was, as soon as he came near the camp, that he saw the calf and the dancing. So Moses' anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain. 20 Then he took the calf which they had made, burned it in the fire, and ground it to powder; and he scattered it on the water and made the children of Israel drink it. 21 And Moses said to Aaron, "What did this people do to you that you have brought so great a sin upon them?" 22 So Aaron said, "Do not let the anger of my lord become hot. You know the people, that they are set on evil. 23 For they said to me, 'Make us gods**

that shall go before us; as for this Moses, the man who brought us out of the land of Egypt, we do not know what has become of him.’ 24 And I said to them, ‘Whoever has any gold, let them break it off.’ So they gave it to me, and I cast it into the fire, and this calf came out.” 25 Now when Moses saw that the people were unrestrained (for Aaron had not restrained them, to their shame among their enemies), 26 then Moses stood in the entrance of the camp, and said, “Whoever is on the Lord’s side—come to me!” And all the sons of Levi gathered themselves together to him. 27 And he said to them, “Thus says the Lord God of Israel: ‘Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.’ ” 28 So the sons of Levi did according to the word of Moses. And about three thousand men of the people fell that day. 29 Then Moses said, “Consecrate yourselves today to the Lord, that He may bestow on you a blessing this day, for every man has opposed his son and his brother.” 30 Now it came to pass on the next day that Moses said to the people, “You have committed a great sin. So now I will go up to the Lord; perhaps I can make atonement for your sin.” 31 Then Moses returned to the Lord and said, “Oh, these people have committed a great sin, and have made for themselves a god of gold! 32 Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written.” 33 And the Lord said to Moses, “Whoever has sinned against Me, I will blot him out of My book. 34 Now therefore, go, lead the people to the place of which I have spoken to you. Behold, My Angel shall go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin.” 35 So the Lord plagued the people because of what they did with the calf which Aaron made.

There is a comparison between these events and the story of the fall of Adam and Eve. God created Adam and Eve to live in heaven and move from glory to glory, but their fall brought them death. However, God sent His Son to restore them to glory. In the story of the fall of the people, we see God preparing glories for His people and showing Moses the likeness of the heavens to make a tent for God in which He would reside among His people, and this would be glory and blessing for them. But the people ran after their desires and fell in sin, so God sent Moses (as a symbol of Christ) to restore the glory that God wanted for them and build for them the tent and have God dwell among them according to His first plan. But this fall and every fall has a price to pay. Adam, although the redemption of Christ, the way to glory was opened for him again, but he died and suffered a lot in his life in a cursed land. And the people, although Moses interceded for them and completed the building of the tent for them, what happened was very painful, for many of them were killed, and by the hands of their brothers verse (27) **and let every man kill his brother** = that is, everyone who still practices this lustful worship, they must kill him even if he was a brother or a friend. And the wrath of God appeared on the people from His saying to Moses, **“For your people whom you brought out of the land of Egypt have corrupted themselves”**. He did not say “My people or My firstborn son,” as He used to say before. However, this verse is understood in another way. Moses here symbolizes Christ, who came down to save His people after being corrupted. Let us take examples of comparing Christ and His work and what was said here to Moses.

The story of Moses with the people	What is its equivalent in Christ's redemptive work
1. Verse (7): Go, get down! For your people whom you brought out of the land of Egypt have corrupted themselves.	1. The Father's will for us to be saved. The descent of Christ accomplished this to us on earth.

<p>2. and I may consume them. And I will make of you a great nation (verse 10). Note: Death with Christ = death was what we deserve because of our sin, and Christ came and died for us, and we in baptism died with him to rise to a new life.</p> <p>3. Then Moses pleaded with the Lord his God (verse 11).</p> <p>4. Why should the Egyptians speak, and say, 'He brought them out to harm them, to kill them in the mountains, and to consume them from the face of the earth'? (verse 12).</p> <p>5. So the Lord relented from the harm which He said He would do (verse 14).</p> <p>6. and the two tablets of the Testimony were in his hand. (verse 15).</p> <p>7. So now I will go up to the Lord; perhaps I can make atonement for your sin (verse 30).</p> <p>8. Whoever has sinned against Me, I will blot him out of My book (verse 33).</p> <p>9. go, lead the people (verse 34).</p>	<p>2. I may consume them. This refers to death with Christ. This begins with death in baptism, then resurrection with Him, and ends with the death and perishing of this body, then eternal resurrection with Christ. By baptism, the people of Christ, His body, are formed. These are the great people that were formed, i.e. the body of Christ.</p> <p>3. This is the atoning mediation of Christ, which began with His saying on the cross, "Father, forgive them."</p> <p>4. Why does Satan gloat about the sons of men, saying that God created them to kill and make them perish?</p> <p>5. The Lord told Adam, you shall surely die. With redemption, there was acceptance of man and life instead of death.</p> <p>6. Christ came from heaven and ascended to send His Spirit to write His law in our hearts and minds (Hebrews 8: 10).</p> <p>7. Christ ascended to heaven and sat at the right hand of the Father and appeared in the Holy of Holies to make atonement for us (Hebrews 9: 24).</p> <p>8. Through redemption, our names are written in the book of eternal life, and he who overcomes will abide in him (Revelation 3: 5).</p> <p>9. God leads us on the journey of our estrangement in this life.</p>
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(Verse 10): God does not hesitate in His decision. He is simply pushing Moses to pray. He knows Moses' heart and his love for his people, but He wants to teach him how to intercede for his people. That is why our teacher James asks us: "pray for one another" (James 5: 16).

(Verse 14): **So the Lord relented:** God does not relent like humans, but to understand this verse, we put next to it the verse "Return to Me," says the Lord of hosts, "and I will return to you" (Zechariah 1: 3). God is in His love, is waiting for our repentance, and we are the ones who choose our path.

(Verse 19): The breaking of the two tablets is a sign or symbol for the beginning of the covenant of grace and the descent of Moses, as previously said, a symbol of the descent and incarnation of Christ, the beginning of the new covenant and the obsolete of the old covenant (Hebrews 8: 13). In the New Testament, the commandment is written on our hearts, which God turns into hearts of flesh instead of stony hearts. This is done with love. This is the work of the Holy Spirit to pour love into our hearts (Romans 5: 5), and whoever loves keeps the commandment.

(Verse 20): **and made the children of Israel drink it:** They drank as a result of their sin, and thus every sinner bears the fruits of his sin. What Moses did showed the people the insignificance of this god they had made.

(Verse 22): We see here Aaron's weak position and his unconvincing arguments. Perhaps he was afraid that the people would kill him if he did not make the calf for them. But what does it matter in the destruction of the body to save the soul!!

(Verse 25): **among their enemies:** They are the Amalekites—those who saw them in this naked dance and mocked them.

(Verse 27): We saw the love, intercession and patience of Moses previously, and here we see the firmness and zeal of Moses.

(Verse 29): **Consecrate yourselves today:** As we have seen, this verse means dedication and priesthood service. The meaning is that Moses wants to tell them to consecrate to God and provide Him service and remove this evil so that God will forgive us. **that He may bestow on you a blessing this day, for every man has opposed his son and his brother:** To consecrate ourselves to God, we must sacrifice anything even the most precious thing, even if we stand in opposition to our brothers or our children.

Chapter 33

There is a clear idea in this chapter that sin is the reason why we are deprived of the enjoyment of God's presence in our midst and our vision of Him. God is a consuming fire, and the presence of sin in us is like the fuel in which God's anger burns and consumes us. It is God's love that He no longer appears before us lest we die. That is why we find that **"I could come up into your midst in one moment and consume you"** (verse 5) and **"You cannot see My face; for no man shall see Me, and live."** (verse 20).

But there is a solution. God wants to be in the midst of His people, and the people will not tolerate His presence among them. This is what happened when God wanted to speak to the people, so they were terrified (Exodus 19: 9-19); rather, Moses himself trembled (Hebrews 12: 18-21). Also, refer to (Deuteronomy 18: 15-19) to know the solution. The problem is that God wants to speak to His people and be in their midst, but they will not tolerate it, so the incarnation was required, and this becomes clear here: "The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear ... and will put My words in His mouth," And it appears in (Exodus 33: 2) **"And I will send My Angel before you"** And in (Exodus 33:21) "And the Lord said, **"Here is a place by Me, and you shall stand on the rock."** and that Rock was Christ (1 Corinthians 10: 4).

And God places him in a cleft in the rock (verse 22), and God will cover him. And what is this cleft but the pierced side of Christ, from which blood and water came out? The blood covers and justifies us = atones for us. And we are born in baptism from water and the Spirit. Therefore, there are three witnesses on earth: the Spirit, the water, and the blood (1 John 5: 8). And whoever is in Christ, and Christ leads him on the way, God will expel the demons from before him, **"and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite"** These are a symbol of demons.

There are degrees, so we see Moses speaking to God face to face in his tent as a man speaks to his companion. He talks to the Lord and asks Him, and the Lord responds. Indeed, the closer we get to God, and the more we abandon the world by our own will, the closer God gets to us, so we enjoy His glory. But as long as we are still in the body, we will not enjoy the glories once and for all until we put off this earthy, mortal body. "O wretched man that I am! Who will deliver me from this body of death?" (Romans 7: 24) + "For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven" (2 Corinthians 5: 2) + "For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better." (Philippians 1: 23)

(Verses 1-6): **Then the Lord said to Moses, "Depart and go up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.' 2 And I will send My Angel before you, and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite. 3 Go up to a land flowing with milk and honey; for I will not go up in your midst, lest I consume you on the way, for you are a stiff-necked people." 4 And when the people heard this bad news, they mourned, and no one put on his ornaments. 5 For the Lord had said to Moses, "Say to the children of Israel, 'You**

are a stiff-necked people. I could come up into your midst in one moment and consume you. Now therefore, take off your ornaments, that I may know what to do to you.’ ” 6 So the children of Israel stripped themselves of their ornaments by Mount Horeb.

Moses' intercession was accepted, so God commanded him to move towards the Promised Land. But God is no longer in their midst = **for I will not go up in your midst** = but the tent of Moses became the tent of meeting (verse 7). God began to meet and speak with Moses in Moses' tent outside the camp because of His anger at the people's actions. They lost a lot because of sin, but Moses' intercession was accepted, and God did not reject them as a people, but in His wrath, He no longer says My people and did not accept to be found in their midst. However, because He promised them the Promised Land, He will send an angel to protect them because of His faithfulness.

But symbolically, the intercession of Christ was accepted. The whole Church is now in a movement towards heaven, led by her head, Christ, the angel of the New Testament. Christ is the protector of his church.

The angel's protection of the people of Israel in the wilderness from the resistance of the Canaanites and the Amorites was a symbol of Christ's protection of His church from the wars of the demons against her. Rather, Christ gave His Church the authority to trample upon the enemy. And in verse (4) we find the people mourning, and this is the duty of the people of Christ to live in continuous repentance, weeping for their sins. **Now therefore, take off your ornaments, that I may know what to do to you:** God gives them hope if they repent and teaches them what they should do to accept their repentance. Putting on adornments was a sign of joy for the easterners (collar and anklets...), and taking off this is a sign of sadness. What is required is a life of continuous repentance, remorse and holy sorrow. Not in despair but rather in hope as we travel to the promised land.

(Verses 7-11): **Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass that everyone who sought the Lord went out to the tabernacle of meeting which was outside the camp. 8 So it was, whenever Moses went out to the tabernacle, that all the people rose, and each man stood at his tent door and watched Moses until he had gone into the tabernacle. 9 And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the Lord talked with Moses. 10 All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and worshiped, each man in his tent door. 11 So the Lord spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.**

Here we find Moses taking his tent and withdrawing outside the camp, and God meets with him there. God does not tolerate sin, so He is now staying with Moses outside the camp. What glory for the repentant, as his tent becomes a house for God, and what a loss for the sinner when God is separated from him. Moses, through God's love, entered into a friendship with Him, but rather Moses' tent was called the tent of meeting (7). The tabernacle of the meeting had not yet been set up.

And it came to pass that everyone who sought the Lord went out to the tabernacle of meeting which was outside the camp: Thus, everyone who wants to hear the voice of God has to separate himself from

the places of sin and go to his room to pray, and his room will be a tent of meeting between him and God. As we have seen, God wants us to see Him and have contact with Him, but we must go to Him and earnestly ask to hear His voice.

And in (verse 8), the people were looking after Moses while he was entering his tent, and here they realized the sanctity of the meeting with God and the sanctity of God's servants. When the priest goes around the church with the incense, the people pray and submit their requests, and the people see the priest going inside the altar presenting these requests in front of the altar on their behalf. This is what is happening here: **and all the people rose and worshiped**. We find their submission in their prayers and reverence before God. We see Joshua's discipleship and his accompaniment to Moses always, as he is attached to him in his teachings and his worship. Rather, there is a possibility that if Moses was outside the tent teaching or judging for the people, Joshua was praying for him in the tent. As a disciple of Moses, he must have learned how to defeat the Amalekites. This was not only with the sword of Joshua but with the prayer of Moses.

(Verses 12-17): **Then Moses said to the Lord, "See, You say to me, 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.' 13 Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people." 14 And He said, "My Presence will go with you, and I will give you rest." 15 Then he said to Him, "If Your Presence does not go with us, do not bring us up from here. 16 For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth." 17 So the Lord said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name."**

In these verses, we see two requests by Moses:

First Request: show me now Your way, that I may know You

Here Moses wants to say to God that You sent me with this people, and these people are your people, and You chose me for this work, so will You leave me alone? You said **I know you by name**, in the Septuagint, "I knew you above all." It is the knowledge of acceptance and friendship, for the Lord knows those who are His (2 Timothy 2: 19). As for those who do evil, God says to them, "I never knew you" (Matthew 7: 23).

Yet You have said, 'I know you by name, and you have also found grace in My sight:

The name in Hebrew thought refers to personality, capabilities, and qualities. And when God says to Moses **I know you by name**: This means that God examines the hearts and minds, and knows what is in the heart of Moses, his purity and his love. So God adds **and you (Mose) have also found grace in My sight**: This is Moses, the great of the prophets, who was as a friend of God.

show me now Your way, that I may know You: Allow me to know the way of Your love dealings with your people, so that I may know You also. If I know your way in which you want me to walk, my eyes will

be opened, and I will know you "Blessed are the pure in heart, For they shall see God." (Matthew 5: 8). Not the knowledge of information but the knowledge of love and friendship.

Second Request: If Your Presence does not go with us, do not bring us up from here

Moses here says to God that we will not accept a substitute for you, and we will not rest without you. The face of God here refers to the second hypostasis who became man and dwelled among us, leading our lives and ascending us to the bosom of the Father. Christ, the Son of God, is "He is the image of the invisible God" (Colossians 1: 15), and he is "who being the brightness of His glory and the express image of His person" (Hebrews 1: 3). That is why Christ said to Philip, "He who has seen Me has seen the Father" (John 14: 9). And God's walking before us gives us real peace: He who dwells in the shelter of the Most High rests in the shadow of the God of heaven: "He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty." (Psalm 91: 1).

(Verses 18-23): **And he said, "Please, show me Your glory." 19 Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." 20 But He said, "You cannot see My face; for no man shall see Me, and live." 21 And the Lord said, "Here is a place by Me, and you shall stand on the rock. 22 So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by. 23 Then I will take away My hand, and you shall see My back; but My face shall not be seen."**

Third Request: Please, show me Your glory

Here we find Moses, who covets the infinite gifts of God. When the love of God ignited his heart, he wanted to see Him. And the response of the Lord was **I will make all My goodness pass before you** = God wants and longs to declare His glory to us, but He does not do so, as we will not bear it. Therefore, He is now declaring His glory by declaring His goodness, generosity, and gifts. However, we cannot see Him, or else we will die because we are still in the body of sin. It is as if with this reply, God wants to say to Moses, "You asked for something that you could not bear, so it is enough for you to look at my goodness, my good deeds, and my works of strength." God reveals Himself within the soul as much as we can tolerate, but no one can see the essence of His divinity. This was Philip's question to Christ, " Lord, show us the Father, and it is sufficient for us." He did not understand that he could not see the Father by sight. The only way for us to see God is through purity of heart. " Blessed are the pure in heart, For they shall see God." Not by sight, but by God's revelations to them about Himself, each as much as he can.

for no man shall see Me, and live: God would like that we see His glory and see Him, but from His love, He hid His glory from us lest we die. Because of sin, man became weak and could no longer bear to see God in His glory. And there is an example to clarify this... Suppose a person said to the sun: I want to meditate on you and look into your light. What would the response of the sun be?... You cannot because if you did, you would be blinded, as you would not bear because of the weakness of the nerves in your eyes. It is enough for you to see around you the light and the world that I illuminate with my rays and

feel the warmth that I radiate and the life that I send = **I will make all My goodness pass before you.** But you cannot look directly at me.

Note that Moses made two requests, and this was the third. The more we know about God, we yearn to learn more.

I will have compassion on whom I will have compassion: Note that God said to **be gracious** and **have compassion**. He did not say that perish whom I perish. This is the will of God to be gracious and have compassion. God wants to show His good nature that loves mankind. But the wickedness of man causes God to condemn the sinner, "I brought upon myself the sentence of death." The saying, "Be gracious and have compassion," indicates that God's mercies are free, and no one deserves them. Rather, it is in the grace that He gives to who wants. It is His free will to give, and He wants to give, but what blocks His gifts is the measure of our endurance. That is why He said afterwards, **You cannot see My face**. Then comes the talk about the rock which talks about the incarnation, the atonement and the covering to become accepted = **will cover you with My hand** = the hand of God is Christ who incarnated for our redemption and with His blood covers and protects us so that we do not die. **and you shall see My back** = When we look at a person's face, we see his beauty and glory, but when a person passes in front of us and crosses, we see nothing but his shadow. This was the most that Moses could bear, and this made his face shine (Exodus 34: 29). In general, what is meant by the word "**My back**" is a vision that is not clear to the extent of what Moses can tolerate. Or let's say that the glory of God appeared in the place and then disappeared; this was enough for Moses' face to shine even after the glory of God left the place. The presence of God in the area left traces of His glory in the place. This can be understood from what is happening now. If a person sits in a place for several minutes and then leaves the area, he leaves thermal traces in his place according to his shape. They come and photograph the place through infrared cameras, so the person's image appears after leaving the area.

Contemplations on Moses' Requests:

The first request: **show me now Your way, that I may know You** God's answer: **My Presence will go with you, and I will give you rest**

The second request: **If Your Presence does not go with us, do not bring us up from here** God's answer: **I will also do this thing that you have spoken**

The third request: **Please, show me Your glory** God's answer: **I will make all My goodness pass before you.**

The first request: **I may know You** It is a word that means union (refer to the interpretation of Matthew 11: 25-27), and if we understand that the way is Christ (John 14: 6), then the meaning of Moses' saying becomes an expression of his desire to be united with Christ, and this knowledge is for life, for God is life. This is the meaning of the words of the Lord Christ, "And this is eternal life, that they may know you, the only true God, and Jesus Christ, whom you have sent" (John 17: 3). What hinders this union? Any direction contrary to the will of God hinders abiding and union with God. That is why Moses asks God to **show me now Your way** = that is, teach me the path of perseverance in your path to lead me to life. And

God answered, **My Presence will go with you**, and this means that I will send Christ to lead you to life. This is my will towards humans. As for you now in Sinai, God was leading them with a cloud indicating the leadership of the Holy Spirit, and the Apostle Paul says, and the spiritual Rock that followed them, and that Rock was Christ. (1 Corinthians 10: 4).

The second request: **If Your Presence does not go with us, do not bring us up from here.** We understand that the presence of God is Christ, for in Him we saw God, “He who has seen Me has seen the Father” (John 14: 9). These requests are longing for the coming of Christ. Moses certainly longs for the promised land. He’s saying, “**do not bring us up**” does not mean the exact meaning of the words. Rather, it is a longing for the appearance of the presence of God, Christ, Who leads the way to Heavenly Canaan, for He is the way, and without Him, we cannot do anything (John 14: 6 + 15: 5). God’s response was **I will also do this thing.** This is the eternal plan of the Father, which is for man to live eternally in joy and glory.

The third request: **Please, show me Your glory.** This was the longing of the Apostle Paul, “having a desire to depart and be with Christ, which is far better” and there in heaven we will know Him and see Him as He is in His glory (Philippians 1: 21 + 1 John 3: 2 + 1 Corinthians 13: 12). And because this is not possible now, we must wait and rejoice in the promise of God and the work of His providence. **I will make all My goodness pass before you,** for Christ, after completing His redemption, sent the Holy Spirit to dwell in us, abide us in Christ and lead us in the way. The church sacraments are a gift from God. It is sufficient for us now to contemplate the works of God around us, in His creation and its beauty, in His care for all creation, in His works of care for us, how many times He saved us, how many times we deserved death because of our sins, how many times we deserved chastisement, and He has forgiven. Let us also reflect on His abilities and see Signs of His wrath in earthquakes and floods, and see how many times He did not allow this to hit us, although we deserved to be hit by it same as others = **I will make all My goodness pass before you,** and the Holy Spirit helps us and opens our eyes to see the works of God’s love, so we praise Him until we take off the tent of our body and set off to eternal life. Then we say with Job the righteous: “And after my skin is destroyed, this I know, That in my flesh I shall see God” (Job 19: 26).

Chapter 34

(Verses 1-4): **And the Lord said to Moses, “Cut two tablets of stone like the first ones, and I will write on these tablets the words that were on the first tablets which you broke. 2 So be ready in the morning, and come up in the morning to Mount Sinai, and present yourself to Me there on the top of the mountain. 3 And no man shall come up with you, and let no man be seen throughout all the mountain; let neither flocks nor herds feed before that mountain.” 4 So he cut two tablets of stone like the first ones. Then Moses rose early in the morning and went up Mount Sinai, as the Lord had commanded him; and he took in his hand the two tablets of stone.**

Sin always causes losses to some blessings and privileges. We found that God presented the tablets with carvings and the commandments engraved on them in the first time. But this time, God asked Moses to sculpt the two tablets, and God will write on them. The people broke the covenant with God, and God accepted reconciling with the people, but there were losses. In God’s reconciliation with His people, we understand that human unfaithfulness does not invalidate God’s faithfulness. God’s purpose and love for humans and the glory prepared for them will be fulfilled by God, and sin and its consequences of death and other things are only temporary.

* This story indicates that God wrote His commandments on the hearts of Adam and Eve while they were in the first state of innocence. And their hearts were the stone of His making, on which He wrote His commandments, and their hearts at that time were hearts of flesh (Ezekiel 11: 19). The hearts of flesh are the hearts filled with love for God, and the one who loves God keeps His commandments: “If anyone loves Me, he will keep My word” (John 14: 23). And Adam loved God while he was in paradise, for he was created in the image of God.

* The breaking of the first two tablets when Moses broke them was indicative of the corruption of the first man and the extinguishment of God’s love in his heart. The human heart is hardened but became as a stone. Man no longer knew the will of God. Therefore, God began writing His words and commandments with His finger (the Holy Spirit) on stone tablets and gave them to Moses. Then God gave the rest of the Bible to the prophets and apostles who were inspired by the Holy Spirit with what they write. The Holy Spirit inspired the whole book. This was to help people; as St. Gregory says, “You gave me the Law as an aid” so that we would not perish. But He gave it to us on two stone tablets to suit the nature of our stony hearts.

* Man has received promises from God that there is a new covenant to come in which God will write the law on the hearts, as it was in the beginning, in the days of our first parents, Adam and Eve (Jeremiah 31: 31-34). Rather, God made it clear that He would turn the hearts of stone in us into hearts of flesh (Ezekiel 11: 19).

* This was achieved by the coming of Christ, who took His body from man, and this represented the role of humans from whom Christ took His body, represented by the two tablets carved by Moses and written by God’s finger (Christ who was incarnated by the Holy Spirit and the Virgin Mary). This was the path of reconciliation. And since the best way is to write the commandment on the heart, this is what Christ did, for He sent His Spirit to pour out God’s love in us and write His commandments on our hearts

and minds (Jeremiah 31: 31-34 + Hebrews 8: 10-13 + Romans 5: 5). This is the meaning of what Christ said: "If you love Me, keep My commandments."

* Here, we ask how our stone heart turns into a flesh heart? The answer is repentance, as the filling of the Holy Spirit occurs because sin extinguishes it. Here God's work begins in shattering and shaping the stones of this heart and writing on it. This is because the Holy Spirit pours God's love into us, so we obey His commandments. This was the situation that God wanted in the first place, and Adam and Eve lived in it before the fall for a while.

For Moses to take the commandments from God's hand, and for God to speak to Moses, Moses had to go up alone without anyone (as they are sinners) and neither flocks nor herds to feed before that mountain (this is a reference to hindering animal lusts). Ascending the mountain (i.e. to be above the earthly things) and knowing that we belong to the heavens. These are the conditions for reconciliation.

On the other hand, it was necessary for Christ to complete the redemption first, ascend to heaven, and then send the Holy Spirit, who pours the love of God into our hearts so that they are filled with love for God, and so that our hearts turn into flesh hearts, and thus we keep the commandment with love. Therefore, the Lord God said, "It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you." (John 16: 7). And the Holy Spirit places love in our hearts, so we obey, and if we sin, He convicts us (John 16: 8), and He helps in our weaknesses (Romans 8: 26). But we have to keep the carnal lusts away = the flocks and the herds away from the mountain.

(Verses 5-9): **Now the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. 6 And the Lord passed before him and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, 7 keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation." 8 So Moses made haste and bowed his head toward the earth, and worshiped. 9 Then he said, "If now I have found grace in Your sight, O Lord, let my Lord, I pray, go among us, even though we are a stiff-necked people; and pardon our iniquity and our sin, and take us as Your inheritance."**

In verse (6) the Lord fulfilled His promise and passed before Moses. And since man cannot bear the glory of God, when God declares His glory, He declares to every man according to his endurance, God descended in the cloud (verse 5). We see God declaring His nature as a merciful and gracious God. God announces His presence by mentioning His holy name = **and proclaimed the name of the Lord** and then declared His attributes. The name for the Hebrews refers to the character, qualities and abilities. And the name of the Lord is YHWH (Exodus 3: 14-15, **John 8: 24, 28**) = I Am, and this is the Christ, the Son of God the Savior.

We see here from the characteristics of the name of the Lord that He is **merciful** and **by no means clearing the guilty**, so He is holy and just. He is the Redeemer who, in His cross, combines mercy with justice to save mankind. But He is also the judge, so whoever does not abide in Him is condemned. This was done while Moses was in the cleft, and God covered him with His hand, and God was in the clouds to seize the splendour of His glory from Moses so that he does not die. Certainly, God says here that he

is merciful and longsuffering, but He does not clear the guilty as a declaration of His mercy and justice. When He declares that He will have mercy on those who will have mercy, this indicates that He wants to have mercy, but he does not show mercy except to those who deserve it. His saying **visiting the iniquity of the fathers upon the children** = This means that the children bear the sins of their fathers socially, healthily, materially, morally, psychologically and morally. But this verse refers to the slowness of God's wrath and His longsuffering. He is patient with the first generation, and if sin continues in the second generation without repentance, He will be patient for the third and fourth generations. It does not mean that God will reward the third and fourth generation if they were innocent and did not commit the sins of their fathers in the first generation. For this reason, it is written: "of those who hate Me" (Exodus 20: 5). What is meant is that every person will be held accountable for His sin and be punished for it. Still, if the sins persisted for several generations, they spread in the community so that the punishment would be collective. Refer to (Ezekiel 18: 1-25 + Jeremiah 31: 29, 30). What is meant is that God disciplines children if they persist in the sins of their fathers without repentance. Let us take an example from the Jews. They said, "His blood be on us and on our children." Their sin and punishment will continue until they believe in Christ! If they believe, no sin will come upon them. The prostration of Moses before God as the representative of the people is a declaration of Christ's submission to the Father as the head of the body (1 Corinthians 15: 28).

Notes:

1. God declares His name and Himself to Moses while He passes by, as He cannot bear remaining before him.
2. God declares His holy name before He reveals His mercy so that we may learn to approach God in fear and trembling and not in contempt. And vice versa, the fear and greatness of God makes us not afraid to approach Him, for He is here declaring His mercy.
3. God here declares His mercy, for He forgives, not because we deserve, but because He is merciful.
4. There is a comparison that shows the mercies of God, for He keeps mercy for thousands, but He visits the iniquity of the fathers upon the children and the children's children to the third and the fourth generation only.
6. When Moses was in the presence of God, he prayed, asking God to go among them. And he asked for forgiveness and noticed that he said, "**pardon our iniquity and our sin**" In the presence of God, the greatest of the saints feels that he is a sinner.
7. In (Exodus 33: 3) God said they were stiff-necked, and here Moses repeats it!! And he means to say, "Lord, indeed, it is a stiff-necked people," but it is Your people, so come and rule over us and change the nature of this people.

(Verse 10): **And He said: "Behold, I make a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you are shall see the work of the Lord. For it is an awesome thing that I will do with you.**

God accepts reconciliation and makes a covenant with the people, but with conditions:

1. Negative Conditions (abstaining from sin) verses 11-17.
2. Positive conditions (commandments of keeping feasts..) verses 18-26.

I will do marvels: The defeat of all their enemies, the partition of the Jordan, the stopping of the sun, and their being a terror to the nations. But this verse, if we understand that the covenant refers to the new covenant, it refers to the amazing redemption works. And doing miracles is the role of God. As for the human role, it is the conditions mentioned above.

(Verses 11-17): **Observe what I command you this day. Behold, I am driving out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite. 12 Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst. 13 But you shall destroy their altars, break their sacred pillars, and cut down their wooden images 14 (for you shall worship no other god, for the Lord, whose name is Jealous, is a jealous God), 15 lest you make a covenant with the inhabitants of the land, and they play the harlot with their gods and make sacrifice to their gods, and one of them invites you and you eat of his sacrifice, 16 and you take of his daughters for your sons, and his daughters play the harlot with their gods and make your sons play the harlot with their gods. 17 "You shall make no molded gods for yourselves.**

What is required here is to reject sin and not establish a covenant with the pagan peoples. And note that the people on this journey had difficulty distinguishing between sin and sinners, so God forbade sinners from them and commanded them to exterminate them as a symbol of the extermination of sin in our lives. Sacred pillars were made of stone and named after the gods, in memory and honour of them. Pillars were probably built to Baal and Asherahs, which were wooden poles built on high places for idol worshippers to gather around them to worship these gods. The Asherahs was built for the goddess Ashteroth. Note what God said, "**But you shall destroy their altars, break their sacred pillars, and cut down their wooden images**" He did not say, "You shall destroy their temples." History has proven that the Canaanites did not have temples. And the prohibition here indicates in the penitent's life that he does not tolerate any sin, even a small one, so that it does not become a trap for him. "The little foxes that spoil the vines." (Song of Solomon 2: 15). Until they abandon sin, the reason mentioned here explains God's previous command to keep animals away from the mountain, for the animals symbolize carnal lusts. The mountain refers to heavenly matters and the firm and strong belief in God for those in contact with God. God is a jealous God who will not tolerate that the heart of His people would be divided between the worship of God and the worship of Baal. And the fact that God is jealous means that He is jealous of the salvation of His children, and he knows that the salvation of His children will not take place except in the case of their complete subject to Him and their liberation from all strange worldly dependence. And the prohibition of marriage to the daughters of the Canaanites is to prevent their marriage to their gods. This happened with King Solomon, who worshiped idols at the end of his days.

(Verses 18-27): **“The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of Abib; for in the month of Abib you came out from Egypt. 19 “All that open the womb are Mine, and every male firstborn among your livestock, whether ox or sheep. 20 But the firstborn of a donkey you shall redeem with a lamb. And if you will not redeem him, then you shall break his neck. All the firstborn of your sons you shall redeem. “And none shall appear before Me empty-handed. 21 “Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest. 22 “And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year’s end. 23 “Three times in the year all your men shall appear before the Lord, the Lord God of Israel. 24 For I will cast out the nations before you and enlarge your borders; neither will any man covet your land when you go up to appear before the Lord your God three times in the year. 25 “You shall not offer the blood of My sacrifice with leaven, nor shall the sacrifice of the Feast of the Passover be left until morning. 26 “The first of the firstfruits of your land you shall bring to the house of the Lord your God. You shall not boil a young goat in its mother’s milk.” 27 Then the Lord said to Moses, “Write these words, for according to the tenor of these words I have made a covenant with you and with Israel.”**

Here we find the positive conditions. It is not enough to flee from evil, but preserving the feasts, presenting the firstborn, and sanctifying the Lord's Day are essential conditions. These matters inflame the human heart with the fire of God's love and give him joy and comfort. God's concern for holidays is an indication that the worship of God is not sadness but is all joy, as the psalmist said: “Restore to me the joy of Your salvation” (Psalm 51). Among the blessings of salvation is joy, which is one of the fruits of the Holy Spirit. Paul says, “Rejoice in the Lord always. Again I will say, rejoice!” (Philippians 4: 4).

They celebrated, ate and drank for the golden calf, and God knows the human need for feasts. Because he wants days of joy, the Lord has set holy days for joy, but for sacred occasions in which we remember God's favours on us, so we give Him thanks. Giving thanks to God inflames the heart with His love. Holy holidays bring us closer to God, while the joys of the world keep us away from Him.

Seven days you shall eat unleavened bread: Unleavened bread is without yeast. As yeast refers to evil. And seven days, which is a sign of abstinence from evil for the whole life. Keeping the Sabbath is a sign of concern with eternal life amid the concerns of the world and work. **Three times in the year all your men shall appear before the Lord:** An indication of the importance of feeling that we are always before God so that we live in reverence and fear. And is there any danger from the enemies in appearing before the Lord when all the men are gone? The answer is “do not be afraid”, for God is the one who protects your cities and your walls **neither will any man covet your land.** Not only will no one invade your land, but no one will covet your land, for the hearts of human beings are in the hands of God. The feasts mentioned here are Passover and Unleavened Bread in remembrance of their exodus from Egypt, and the law of presenting the firstborns is attached to this as a memorial, because God destroyed the firstborn of the Egyptians and saved His people, and thus they all understood Him, as He was the one who redeemed them. Then we find the Feast of Weeks (Pentecost) on the day of Pentecost after Easter and with it the law of the firstfruits for the first fruits of the land. The third feast is the Feast of Ingathering or Harvest, which is the Feast of Tabernacles.

You shall not boil a young goat in its mother's milk: It is a call to prevent cruelty, and it is also to prevent them from pagan customs. Pagans used to cook a young goat with its mother's milk and take this milk and sprinkle it in the fields, believing that this increases its fertility.

The Jews had plenty of donkeys for riding and transporting, and since the donkey was an impure animal, they had to replace it with a sheep.

(Verses 28-35): **So he was there with the Lord forty days and forty nights; he neither ate bread nor drank water. And He wrote on the tablets the words of the covenant, the Ten Commandments. 29 Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony were in Moses' hand when he came down from the mountain), that Moses did not know that the skin of his face shone while he talked with Him. 30 So when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. 31 Then Moses called to them, and Aaron and all the rulers of the congregation returned to him; and Moses talked with them. 32 Afterward all the children of Israel came near, and he gave them as commandments all that the Lord had spoken with him on Mount Sinai. 33 And when Moses had finished speaking with them, he put a veil on his face. 34 But whenever Moses went in before the Lord to speak with Him, he would take the veil off until he came out; and he would come out and speak to the children of Israel whatever he had been commanded. 35 And whenever the children of Israel saw the face of Moses, that the skin of Moses' face shone, then Moses would put the veil on his face again, until he went in to speak with Him.**

The covenant was attached to fasting, as Moses fasted. Also, at the beginning of the New Testament, the Lord Christ fasted 40 days. And thus, Elijah fasted 40 days. And when Christ transfigured, Moses and Elijah appeared with him. The secret of Moses' endurance is that he was with the Lord, and he delighted in the Lord and His commandments. And the crowds that were filled in the miracle of satisfying the crowds did not feel hunger, for they enjoyed what they were hearing. Therefore, we fast to receive from God, and when we receive from God, we do not feel hungry or rather forget hunger for a while. We do not live by bread alone but by every word that comes out of the mouth of God. Moses was satisfied with the knowledge of God, for this is life, and this is the bread of angels.

And how did Moses return to the earth?

1. Bearing the word of God. What glory for Moses to carry the word of God to mankind.
2. His face was shining, as he saw more than before. He saw the glory of God. Moses' face shone while he was hiding in the mountain. So, how bright was the face of Adam and Eve, who were speaking directly to God?

This is a lesson in humility, as Moses hides a light that shines in his face, and some want to show a light that does not belong to him = **Moses did not know that the skin of his face shone.** It means that whoever is given a gift by God does not feel this gift but rather sees himself as being smaller and less than everyone else, and if someone praises him, he feels that he is not worthy and that God is the source of this blessing.

The Apostle Paul commented on the veil that the Jews still put this veil on their eyes so that they do not realize that the book in their hands testifies to Christ (2 Corinthians 3: 15). And many have veils on their eyes, they read the bible and do not understand it. Studying is not enough to understand, but Christ must untie the seals of the book (Revelation 5: 5 + Luke 24: 32). The disciples of Emmaus, had their

hearts inflamed as Christ explained to them. And Christ will not untie the seals and explain if we do not leave the bondage of the world, money, and lust of the flesh.

Chapter 35

(Verses 1-35): Then Moses gathered all the congregation of the children of Israel together, and said to them, "These are the words which the Lord has commanded you to do: 2 Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the Lord. Whoever does any work on it shall be put to death. 3 You shall kindle no fire throughout your dwellings on the Sabbath day." 4 And Moses spoke to all the congregation of the children of Israel, saying, "This is the thing which the Lord commanded, saying: 5 'Take from among you an offering to the Lord. Whoever is of a willing heart, let him bring it as an offering to the Lord: gold, silver, and bronze; 6 blue, purple, and scarlet thread, fine linen, and goats' hair; 7 ram skins dyed red, badger skins, and acacia wood; 8 oil for the light, and spices for the anointing oil and for the sweet incense; 9 onyx stones, and stones to be set in the ephod and in the breastplate. 10 'All who are gifted artisans among you shall come and make all that the Lord has commanded: 11 the tabernacle, its tent, its covering, its clasps, its boards, its bars, its pillars, and its sockets; 12 the ark and its poles, with the mercy seat, and the veil of the covering; 13 the table and its poles, all its utensils, and the showbread; 14 also the lampstand for the light, its utensils, its lamps, and the oil for the light; 15 the incense altar, its poles, the anointing oil, the sweet incense, and the screen for the door at the entrance of the tabernacle; 16 the altar of burnt offering with its bronze grating, its poles, all its utensils, and the laver and its base; 17 the hangings of the court, its pillars, their sockets, and the screen for the gate of the court; 18 the pegs of the tabernacle, the pegs of the court, and their cords; 19 the garments of ministry, for ministering in the holy place—the holy garments for Aaron the priest and the garments of his sons, to minister as priests.' " 20 And all the congregation of the children of Israel departed from the presence of Moses. 21 Then everyone came whose heart was stirred, and everyone whose spirit was willing, and they brought the Lord's offering for the work of the tabernacle of meeting, for all its service, and for the holy garments. 22 They came, both men and women, as many as had a willing heart, and brought earrings and nose rings, rings and necklaces, all jewelry of gold, that is, every man who made an offering of gold to the Lord. 23 And every man, with whom was found blue, purple, and scarlet thread, fine linen, and goats' hair, red skins of rams, and badger skins, brought them. 24 Everyone who offered an offering of silver or bronze brought the Lord's offering. And everyone with whom was found acacia wood for any work of the service, brought it. 25 All the women who were gifted artisans spun yarn with their hands, and brought what they had spun, of blue, purple, and scarlet, and fine linen. 26 And all the women whose hearts stirred with wisdom spun yarn of goats' hair. 27 The rulers brought onyx stones, and the stones to be set in the ephod and in the breastplate, 28 and spices and oil for the light, for the anointing oil, and for the sweet incense. 29 The children of Israel brought a freewill offering to the Lord, all the men and women whose hearts were willing to bring material for all kinds of work which the Lord, by the hand of Moses, had commanded to be done. 30 And Moses said to the children of Israel, "See, the Lord has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; 31 and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship, 32 to design artistic works, to work in gold and silver and bronze, 33 in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship. 34 "And He has put in his heart the ability to teach, in him and Aholiab the son of Ahisamach, of the tribe of Dan. 35 He has filled them with skill to do all manner of work of the

engraver and the designer and the tapestry maker, in blue, purple, and scarlet thread, and fine linen, and of the weaver—those who do every work and those who design artistic works.

The interpretation is found in the previous chapters, and here are some comments only on chapter 35.

We find here a repetition of the preceding, as nothing can hinder God's plan, and God wants to reside among His people, and He will do so. In addition, the inspiration wanted to show that everything was done according to the command of God. Here, we notice the people's obedience in carrying out God's commands, and this gives us a feeling that by obedience to God, our names are written in the book of life, as the people's obedience was recorded here. Note the repetition of the words, **which the Lord had commanded.**

Here we find the voluntary consecration and voluntary offerings = "**willing heart**".

(Verse 19): **the garments of ministry, for ministering in the holy place—the holy garments for Aaron the priest and the garments of his sons, to minister as priests**

the garments of ministry: Probably it is the garments that cover the tools.

We see here the unity of the people. Everyone shares what he has and his talents at work, chiefs and people, men and women. Each has his talent according to what God gave him, and each one has a different skill from the other, and this is called integration. This is the spirit that God loves and overflows His Spirit upon them through it.

Chapter 36

(Verses 1-38): “And Bezalel and Aholiab, and every gifted artisan in whom the Lord has put wisdom and understanding, to know how to do all manner of work for the service of the sanctuary, shall do according to all that the Lord has commanded.” 2 Then Moses called Bezalel and Aholiab, and every gifted artisan in whose heart the Lord had put wisdom, everyone whose heart was stirred, to come and do the work. 3 And they received from Moses all the offering which the children of Israel had brought for the work of the service of making the sanctuary. So they continued bringing to him freewill offerings every morning. 4 Then all the craftsmen who were doing all the work of the sanctuary came, each from the work he was doing, 5 and they spoke to Moses, saying, “The people bring much more than enough for the service of the work which the Lord commanded us to do.” 6 So Moses gave a commandment, and they caused it to be proclaimed throughout the camp, saying, “Let neither man nor woman do any more work for the offering of the sanctuary.” And the people were restrained from bringing, 7 for the material they had was sufficient for all the work to be done— indeed too much. 8 Then all the gifted artisans among them who worked on the tabernacle made ten curtains woven of fine linen, and of blue, purple, and scarlet thread; with artistic designs of cherubim they made them. 9 The length of each curtain was twenty-eight cubits, and the width of each curtain four cubits; the curtains were all the same size. 10 And he coupled five curtains to one another, and the other five curtains he coupled to one another. 11 He made loops of blue yarn on the edge of the curtain on the selvedge of one set; likewise he did on the outer edge of the other curtain of the second set. 12 Fifty loops he made on one curtain, and fifty loops he made on the edge of the curtain on the end of the second set; the loops held one curtain to another. 13 And he made fifty clasps of gold, and coupled the curtains to one another with the clasps, that it might be one tabernacle. 14 He made curtains of goats’ hair for the tent over the tabernacle; he made eleven curtains. 15 The length of each curtain was thirty cubits, and the width of each curtain four cubits; the eleven curtains were the same size. 16 He coupled five curtains by themselves and six curtains by themselves. 17 And he made fifty loops on the edge of the curtain that is outermost in one set, and fifty loops he made on the edge of the curtain of the second set. 18 He also made fifty bronze clasps to couple the tent together, that it might be one. 19 Then he made a covering for the tent of ram skins dyed red, and a covering of badger skins above that. 20 For the tabernacle he made boards of acacia wood, standing upright. 21 The length of each board was ten cubits, and the width of each board a cubit and a half. Each board had two tenons for binding one to another. Thus he made for all the boards of the tabernacle. 23 And he made boards for the tabernacle, twenty boards for the south side. 24 Forty sockets of silver he made to go under the twenty boards: two sockets under each of the boards for its two tenons. 25 And for the other side of the tabernacle, the north side, he made twenty boards 26 and their forty sockets of silver: two sockets under each of the boards. 27 For the west side of the tabernacle he made six boards. 28 He also made two boards for the two back corners of the tabernacle. 29 And they were coupled at the bottom and coupled together at the top by one ring. Thus he made both of them for the two corners. 30 So there were eight boards and their sockets— sixteen sockets of silver—two sockets under each of the boards. 31 And he made bars of acacia wood: five for the boards on one side of the tabernacle, 32 five bars for the boards on the other side of the tabernacle, and five bars for the boards of the tabernacle on the far side westward. 33 And he made

the middle bar to pass through the boards from one end to the other. 34 He overlaid the boards with gold, made their rings of gold to be holders for the bars, and overlaid the bars with gold. 35 And he made a veil of blue, purple, and scarlet thread, and fine woven linen; it was worked with an artistic design of cherubim. 36 He made for it four pillars of acacia wood, and overlaid them with gold, with their hooks of gold; and he cast four sockets of silver for them. 37 He also made a screen for the tabernacle door, of blue, purple, and scarlet thread, and fine woven linen, made by a weaver, 38 and its five pillars with their hooks. And he overlaid their capitals and their rings with gold, but their five sockets were bronze.

The interpretation is found in the previous chapters, but here are some comments on chapter 36.

We find here a repetition of the preceding, as nothing can hinder God's plan, and God wants to reside among His people, and He will do so. In addition, the inspiration wanted to show that everything was done according to the command of God. Here, we notice the people's obedience in carrying out God's commands, and this gives us a feeling that by obedience to God, our names are written in the book of life, as the people's obedience was recorded here. Note the repetition of the words, **which the Lord had commanded.**

Verse 3: **And they received from Moses all the offering which the children of Israel had brought for the work of the service of making the sanctuary. So they continued bringing to him freewill offerings every morning**

every morning: "And those who seek me diligently will find me." (Proverbs 8: 17)

Chapter 37

(Verses 1-29): Then Bezalel made the ark of acacia wood; two and a half cubits was its length, a cubit and a half its width, and a cubit and a half its height. 2 He overlaid it with pure gold inside and outside, and made a molding of gold all around it. 3 And he cast for it four rings of gold to be set in its four corners: two rings on one side, and two rings on the other side of it. 4 He made poles of acacia wood, and overlaid them with gold. 5 And he put the poles into the rings at the sides of the ark, to bear the ark. 6 He also made the mercy seat of pure gold; two and a half cubits was its length and a cubit and a half its width. 7 He made two cherubim of beaten gold; he made them of one piece at the two ends of the mercy seat: 8 one cherub at one end on this side, and the other cherub at the other end on that side. He made the cherubim at the two ends of one piece with the mercy seat. 9 The cherubim spread out their wings above, and covered the mercy seat with their wings. They faced one another; the faces of the cherubim were toward the mercy seat. 10 He made the table of acacia wood; two cubits was its length, a cubit its width, and a cubit and a half its height. 11 And he overlaid it with pure gold, and made a molding of gold all around it. 12 Also he made a frame of a handbreadth all around it, and made a molding of gold for the frame all around it. 13 And he cast for it four rings of gold, and put the rings on the four corners that were at its four legs. 14 The rings were close to the frame, as holders for the poles to bear the table. 15 And he made the poles of acacia wood to bear the table, and overlaid them with gold. 16 He made of pure gold the utensils which were on the table: its dishes, its cups, its bowls, and its pitchers for pouring. 17 He also made the lampstand of pure gold; of hammered work he made the lampstand. Its shaft, its branches, its bowls, its ornamental knobs, and its flowers were of the same piece. 18 And six branches came out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side. 19 There were three bowls made like almond blossoms on one branch, with an ornamental knob and a flower, and three bowls made like almond blossoms on the other branch, with an ornamental knob and a flower—and so for the six branches coming out of the lampstand. 20 And on the lampstand itself were four bowls made like almond blossoms, each with its ornamental knob and flower. 21 There was a knob under the first two branches of the same, a knob under the second two branches of the same, and a knob under the third two branches of the same, according to the six branches extending from it. 22 Their knobs and their branches were of one piece; all of it was one hammered piece of pure gold. 23 And he made its seven lamps, its wick-trimmers, and its trays of pure gold. 24 Of a talent of pure gold he made it, with all its utensils. 25 He made the incense altar of acacia wood. Its length was a cubit and its width a cubit—it was square—and two cubits was its height. Its horns were of one piece with it. 26 And he overlaid it with pure gold: its top, its sides all around, and its horns. He also made for it a molding of gold all around it. 27 He made two rings of gold for it under its molding, by its two corners on both sides, as holders for the poles with which to bear it. 28 And he made the poles of acacia wood, and overlaid them with gold.

29 He also made the holy anointing oil and the pure incense of sweet spices, according to the work of the perfumer.

The interpretation is found in the previous chapters, but here are some comments on chapter 37.

We find here a repetition of the preceding, as nothing can hinder God's plan, and God wants to reside among His people, and He will do so. In addition, the inspiration wanted to show that everything was done according to the command of God. Here, we notice the people's obedience in carrying out God's commands, and this gives us a feeling that by obedience to God, our names are written in the book of life, as the people's obedience was recorded here. Note the repetition of the words, **which the Lord had commanded.**

Chapter 38

(Verses 1-31): He made the altar of burnt offering of acacia wood; five cubits was its length and five cubits its width—it was square—and its height was three cubits. 2 He made its horns on its four corners; the horns were of one piece with it. And he overlaid it with bronze. 3 He made all the utensils for the altar: the pans, the shovels, the basins, the forks, and the firepans; all its utensils he made of bronze. 4 And he made a grate of bronze network for the altar, under its rim, midway from the bottom. 5 He cast four rings for the four corners of the bronze grating, as holders for the poles. 6 And he made the poles of acacia wood, and overlaid them with bronze. 7 Then he put the poles into the rings on the sides of the altar, with which to bear it. He made the altar hollow with boards. 8 He made the laver of bronze and its base of bronze, from the bronze mirrors of the serving women who assembled at the door of the tabernacle of meeting. 9 Then he made the court on the south side; the hangings of the court were of fine woven linen, one hundred cubits long. 10 There were twenty pillars for them, with twenty bronze sockets. The hooks of the pillars and their bands were silver. 11 On the north side the hangings were one hundred cubits long, with twenty pillars and their twenty bronze sockets. The hooks of the pillars and their bands were silver. 12 And on the west side there were hangings of fifty cubits, with ten pillars and their ten sockets. The hooks of the pillars and their bands were silver. 13 For the east side the hangings were fifty cubits. 14 The hangings of one side of the gate were fifteen cubits long, with their three pillars and their three sockets, 15 and the same for the other side of the court gate; on this side and that were hangings of fifteen cubits, with their three pillars and their three sockets. 16 All the hangings of the court all around were of fine woven linen. 17 The sockets for the pillars were bronze, the hooks of the pillars and their bands were silver, and the overlay of their capitals was silver; and all the pillars of the court had bands of silver. 18 The screen for the gate of the court was woven of blue, purple, and scarlet thread, and of fine woven linen. The length was twenty cubits, and the height along its width was five cubits, corresponding to the hangings of the court. 19 And there were four pillars with their four sockets of bronze; their hooks were silver, and the overlay of their capitals and their bands was silver. 20 All the pegs of the tabernacle, and of the court all around, were bronze. 21 This is the inventory of the tabernacle, the tabernacle of the Testimony, which was counted according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son of Aaron the priest. 22 Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord had commanded Moses. 23 And with him was Aholiab the son of Ahisamach, of the tribe of Dan, an engraver and designer, a weaver of blue, purple, and scarlet thread, and of fine linen. 24 All the gold that was used in all the work of the holy place, that is, the gold of the offering, was twenty-nine talents and seven hundred and thirty shekels, according to the shekel of the sanctuary. 25 And the silver from those who were numbered of the congregation was one hundred talents and one thousand seven hundred and seventy-five shekels, according to the shekel of the sanctuary: 26 a bekah for each man (that is, half a shekel, according to the shekel of the sanctuary), for everyone included in the numbering from twenty years old and above, for six hundred and three thousand, five hundred and fifty men. 27 And from the hundred talents of silver were cast the sockets of the sanctuary and the bases of the veil: one hundred sockets from the hundred talents, one talent for each socket. 28 Then from the one thousand seven hundred and seventy-five shekels he made hooks for the pillars, overlaid their capitals, and made bands for

them. 29 The offering of bronze was seventy talents and two thousand four hundred shekels. 30 And with it he made the sockets for the door of the tabernacle of meeting, the bronze altar, the bronze grating for it, and all the utensils for the altar, 31 the sockets for the court all around, the bases for the court gate, all the pegs for the tabernacle, and all the pegs for the court all around.

The interpretation is found in the previous chapters, but here are some comments on chapter 38.

We find here a repetition of the preceding, as nothing can hinder God's plan, and God wants to reside among His people, and He will do so. In addition, the inspiration wanted to show that everything was done according to the command of God. Here, we notice the people's obedience in carrying out God's commands, and this gives us a feeling that by obedience to God, our names are written in the book of life, as the people's obedience was recorded here. Note the repetition of the words, **which the Lord had commanded.**

(Verse 26): **a bekah for each man (that is, half a shekel, according to the shekel of the sanctuary), for everyone included in the numbering from twenty years old and above, for six hundred and three thousand, five hundred and fifty men.**

half a shekel: It seems that half a shekel became known as half and became as a currency. We also say one Shellen for a currency that is equal to 5 piasters, and the meaning of the speech is that each head must pay the amount of a currency called half, and this currency = **half a shekel.**

from the bronze mirrors of the serving women who assembled at the door of the tabernacle of meeting: Review Interpretation of Chapter 30.

Chapter 39

(Verses 1-43): **Of the blue, purple, and scarlet thread they made garments of ministry, for ministering in the holy place, and made the holy garments for Aaron, as the Lord had commanded Moses. 2 He made the ephod of gold, blue, purple, and scarlet thread, and of fine woven linen. 3 And they beat the gold into thin sheets and cut it into threads, to work it in with the blue, purple, and scarlet thread, and the fine linen, into artistic designs. 4 They made shoulder straps for it to couple it together; it was coupled together at its two edges. 5 And the intricately woven band of his ephod that was on it was of the same workmanship, woven of gold, blue, purple, and scarlet thread, and of fine woven linen, as the Lord had commanded Moses. 6 And they set onyx stones, enclosed in settings of gold; they were engraved, as signets are engraved, with the names of the sons of Israel. 7 He put them on the shoulders of the ephod as memorial stones for the sons of Israel, as the Lord had commanded Moses. 8 And he made the breastplate, artistically woven like the workmanship of the ephod, of gold, blue, purple, and scarlet thread, and of fine woven linen. 9 They made the breastplate square by doubling it; a span was its length and a span its width when doubled. 10 And they set in it four rows of stones: a row with a sardius, a topaz, and an emerald was the first row; 11 the second row, a turquoise, a sapphire, and a diamond; 12 the third row, a jacinth, an agate, and an amethyst; 13 the fourth row, a beryl, an onyx, and a jasper. They were enclosed in settings of gold in their mountings. 14 There were twelve stones according to the names of the sons of Israel: according to their names, engraved like a signet, each one with its own name according to the twelve tribes. 15 And they made chains for the breastplate at the ends, like braided cords of pure gold. 16 They also made two settings of gold and two gold rings, and put the two rings on the two ends of the breastplate. 17 And they put the two braided chains of gold in the two rings on the ends of the breastplate. 18 The two ends of the two braided chains they fastened in the two settings, and put them on the shoulder straps of the ephod in the front. 19 And they made two rings of gold and put them on the two ends of the breastplate, on the edge of it, which was on the inward side of the ephod. 20 They made two other gold rings and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod. 21 And they bound the breastplate by means of its rings to the rings of the ephod with a blue cord, so that it would be above the intricately woven band of the ephod, and that the breastplate would not come loose from the ephod, as the Lord had commanded Moses. 22 He made the robe of the ephod of woven work, all of blue. 23 And there was an opening in the middle of the robe, like the opening in a coat of mail, with a woven binding all around the opening, so that it would not tear. 24 They made on the hem of the robe pomegranates of blue, purple, and scarlet, and of fine woven linen. 25 And they made bells of pure gold, and put the bells between the pomegranates on the hem of the robe all around between the pomegranates: 26 a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to minister in, as the Lord had commanded Moses. 27 They made tunics, artistically woven of fine linen, for Aaron and his sons, 28 a turban of fine linen, exquisite hats of fine linen, short trousers of fine woven linen, 29 and a sash of fine woven linen with blue, purple, and scarlet thread, made by a weaver, as the Lord had commanded Moses. 30 Then they made the plate of the holy crown of pure gold, and wrote on it an inscription like the engraving of a signet: HOLINESS TO THE LORD. 31 And they tied to it a blue cord, to fasten it above on the turban, as the Lord had commanded Moses. 32 Thus all the work of the**

tabernacle of the tent of meeting was finished. And the children of Israel did according to all that the Lord had commanded Moses; so they did. 33 And they brought the tabernacle to Moses, the tent and all its furnishings: its clasps, its boards, its bars, its pillars, and its sockets; 34 the covering of ram skins dyed red, the covering of badger skins, and the veil of the covering; 35 the ark of the Testimony with its poles, and the mercy seat; 36 the table, all its utensils, and the showbread; 37 the pure gold lampstand with its lamps (the lamps set in order), all its utensils, and the oil for light; 38 the gold altar, the anointing oil, and the sweet incense; the screen for the tabernacle door; 39 the bronze altar, its grate of bronze, its poles, and all its utensils; the laver with its base; 40 the hangings of the court, its pillars and its sockets, the screen for the court gate, its cords, and its pegs; all the utensils for the service of the tabernacle, for the tent of meeting; 41 and the garments of ministry, to minister in the holy place: the holy garments for Aaron the priest, and his sons' garments, to minister as priests. 42 According to all that the Lord had commanded Moses, so the children of Israel did all the work. 43 Then Moses looked over all the work, and indeed they had done it; as the Lord had commanded, just so they had done it. And Moses blessed them.

The interpretation is found in the previous chapters, but here are some comments on chapter 39.

We find here a repetition of the preceding, as nothing can hinder God's plan, and God wants to reside among His people, and He will do so. In addition, the inspiration wanted to show that everything was done according to the command of God. Here, we notice the people's obedience in carrying out God's commands, and this gives us a feeling that by obedience to God, our names are written in the book of life, as the people's obedience was recorded here. Note the repetition of the words, **which the Lord had commanded.**

Chapter 40

(Verses 1-38): Then the Lord spoke to Moses, saying: 2 “On the first day of the first month you shall set up the tabernacle of the tent of meeting. 3 You shall put in it the ark of the Testimony, and partition off the ark with the veil. 4 You shall bring in the table and arrange the things that are to be set in order on it; and you shall bring in the lampstand and light its lamps. 5 You shall also set the altar of gold for the incense before the ark of the Testimony, and put up the screen for the door of the tabernacle. 6 Then you shall set the altar of the burnt offering before the door of the tabernacle of the tent of meeting. 7 And you shall set the laver between the tabernacle of meeting and the altar, and put water in it. 8 You shall set up the court all around, and hang up the screen at the court gate. 9 “And you shall take the anointing oil, and anoint the tabernacle and all that is in it; and you shall hallow it and all its utensils, and it shall be holy. 10 You shall anoint the altar of the burnt offering and all its utensils, and consecrate the altar. The altar shall be most holy. 11 And you shall anoint the laver and its base, and consecrate it. 12 “Then you shall bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water. 13 You shall put the holy garments on Aaron, and anoint him and consecrate him, that he may minister to Me as priest. 14 And you shall bring his sons and clothe them with tunics. 15 You shall anoint them, as you anointed their father, that they may minister to Me as priests; for their anointing shall surely be an everlasting priesthood throughout their generations.” 16 Thus Moses did; according to all that the Lord had commanded him, so he did. 17 And it came to pass in the first month of the second year, on the first day of the month, that the tabernacle was raised up. 18 So Moses raised up the tabernacle, fastened its sockets, set up its boards, put in its bars, and raised up its pillars. 19 And he spread out the tent over the tabernacle and put the covering of the tent on top of it, as the Lord had commanded Moses. 20 He took the Testimony and put it into the ark, inserted the poles through the rings of the ark, and put the mercy seat on top of the ark. 21 And he brought the ark into the tabernacle, hung up the veil of the covering, and partitioned off the ark of the Testimony, as the Lord had commanded Moses. 22 He put the table in the tabernacle of meeting, on the north side of the tabernacle, outside the veil; 23 and he set the bread in order upon it before the Lord, as the Lord had commanded Moses. 24 He put the lampstand in the tabernacle of meeting, across from the table, on the south side of the tabernacle; 25 and he lit the lamps before the Lord, as the Lord had commanded Moses. 26 He put the gold altar in the tabernacle of meeting in front of the veil; 27 and he burned sweet incense on it, as the Lord had commanded Moses. 28 He hung up the screen at the door of the tabernacle. 29 And he put the altar of burnt offering before the door of the tabernacle of the tent of meeting, and offered upon it the burnt offering and the grain offering, as the Lord had commanded Moses. 30 He set the laver between the tabernacle of meeting and the altar, and put water there for washing; 31 and Moses, Aaron, and his sons would wash their hands and their feet with water from it. 32 Whenever they went into the tabernacle of meeting, and when they came near the altar, they washed, as the Lord had commanded Moses. 33 And he raised up the court all around the tabernacle and the altar, and hung up the screen of the court gate. So Moses finished the work. 34 Then the cloud covered the tabernacle of meeting, and the glory of the Lord filled the tabernacle. 35 And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the Lord filled the tabernacle. 36 Whenever the cloud was taken up from above the tabernacle, the children of Israel would go onward

in all their journeys. 37 But if the cloud was not taken up, then they did not journey till the day that it was taken up. 38 For the cloud of the Lord was above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys.

The interpretation is found in the previous chapters, but here are some comments on chapter 40.

We find here a repetition of the preceding, as nothing can hinder God's plan, and God wants to reside among His people, and He will do so. In addition, the inspiration wanted to show that everything was done according to the command of God. Here, we notice the people's obedience in carrying out God's commands, and this gives us a feeling that by obedience to God, our names are written in the book of life, as the people's obedience was recorded here. Note the repetition of the words, **which the Lord had commanded.**

Verse 34: **Then the cloud covered the tabernacle of meeting, and the glory of the Lord filled the tabernacle:**

the glory of the Lord in Hebrew Shekinah, and when the glory of the Lord filled the tabernacle, Moses could not enter despite all the closeness he reached with God. It is as if he wanted to announce to his people that he presented the symbol entirely and left the way to the Only-begotten Son in the bosom of the Father. He alone enters the Holy of Holies, carrying us in it to enjoy the splendour of the Lord and the fellowship of His glories forever.

the glory of the Lord: No one has ever seen God in His glory. The glory of God no one has seen.

What appears of glory is its splendour. As we say, what appears from the light is its rays and its brightness. When the glory of God appeared in the tabernacle, the clouds obscured this glory. But a small portion appeared that he who sees him would not die, for the Lord said to Moses: Man does not see me and live: "for no man shall see Me, and live." (Exodus 33: 20). Therefore, what appeared from the glory of God through the clouds, was said about it the splendour of the Lord's glory. And St. Paul the Apostle said about Christ that he is the radiance of God's glory: "the brightness of His glory" (Hebrews 1: 3). For "No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.: (John 1: 18). No one has seen God, and the Son who appeared to us, and who we saw and heard, revealed to us the glory of the Father. That is why Christ said, "He who has seen Me has seen the Father" (John 14: 9). So Christ became the brightness of the glory of the Father, that is, who appeared to us from the glory of the Father, and we saw in Him the image of the Father.

Why is the order of the parts of the Tabernacle differed between chapters (25-30) and chapters (35-40)?

God created man because He loves him and placed him in the Garden of Eden (Hebrew word meaning joy), meaning He wanted him to live in joy and in a beautiful garden. He wanted eternal life for him if he chose to eat from the tree of life. And God was a partner to Adam in everything, so the glory of God was reflected on Adam.

This is what God wanted for Adam, His beloved, who said of him, "And my delight was with the sons of men" (Proverbs 8: 31), that Adam lives in a beautiful garden in eternal joy and glory. This is announced in the order of mentioning the tabernacle parts in verses (25-30).

The order of mentioning the pieces announces God's first plan or purpose (chapters 25-30)

God first announces His glory (the ark of the covenant consists of the ark and the mercy seat). The mercy seat represents the throne of God seated on the cherubim. God intended that Adam live in this glory. And the ark represents the people of God, the descendants of Adam, who abide in His son if Adam had eaten from the tree of life. This is what (the table) represents the union and abiding in the Son. He gives them enlightenment by the Holy Spirit (the lampstand). Adam and Eve will not be alone, but they will have offspring and be in unity, and one in the Son, the Word of God. God rejoices in dwelling among His children. This tabernacle is explained in chapter 26.

God wished that His people be in sinless unity, abiding in His Son. And the glory of God is reflected on the people so that they are in glory, joy, and unity and have eternal life.

This is what will eventually happen in the heavenly Jerusalem, of which it was said, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God." (Revelation 21: 3). And the heavenly Jerusalem is of gold, a symbol of heavenly glory (Rev 21: 18). And instead of the symbolic lampstand, we find "the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters" (Revelation 7: 17). A sign of being filled with the Holy Spirit. And what the Holy Spirit will give us of the knowledge of God and the final abiding in the Son without separation. A life of true joy.

The story of the golden calf and the wrath of God on His people happened.

And Moses separated with his tent away from the people,

A symbol of man's separation from God because of sin.

In the middle of the two sets of Chapters (25-30) and Chapters (35-40)

But the divine intent cannot fail.

After the fall, the Son, the Word incarnated to fulfill the divine purpose (chapters 35-40).

Divine intent cannot fail. That is why Christ was incarnated so that His body becomes the Church. And He abides His church in Him, and He will be in the midst of her here on earth until she enters with Him to the heavenly glories. Christ is glorified in His body first (John 17: 4, 5) and gives this glory to His church (John 17: 22). This glory is not visible now, but it is "the glory which shall be revealed in us" (Romans 8: 18). Christ will come to take us with Him to this glory (John 14: 3 + John 17: 24) after Christ restored the image of unity again to us in His body (John 17: 20 - 23).

That is why God begins here with the **Tabernacle** (the symbol of the Church, the body of Christ), as there is no approach to God now except through faith in the incarnate Christ. And Christ was incarnated to make the church the temple of His body. But before he talks about the tabernacle, we find the inspiration talking at great length about the people's collective efforts in the building materials and that God gives talents to work in building the tabernacle (Bezalel and Aholiab). Thus, the church is built by the work of all its members [integration in the church (1 Corinthians 12)], and God gives gifts (talents) to

complete the building (1 Peter 4: 10). And Christ dwells in His invisible glory amid his church. Therefore, the **ark of the covenant** comes after the **tabernacle**. Then comes the **table**, and by it, we abide in Christ. Then the **lampstand** comes as a declaration of the work of the Holy Spirit in us, which enlightens our way and confirms us in Christ. Then **the altar of burnt offering** a sign of the cross. Then the **laver**, i.e. baptism and repentance, to continue abiding in Christ.

Why were the altar of burnt offering and the laver mentioned before the fall? This is evidence that the plan of redemption is from the beginning, God knows what will happen, and that man will fall. God, in His love for man had the plan of salvation. Not only that, but the tabernacle was a single unit of golden panels and covered with white curtains inscribed with cherubim, which represented Adam and his descendants who were to be in communion of praise and joy with the angels before God. God, with His prior knowledge, knew the fall of man. So, the plan of redemption was in the mind of God since the beginning. We find that what covers these colourful curtains are flats of red dyed skins that indicate redemption. And God knew the weakness of Adam and his descendants, so it was the divine protection, symbolized by badger skins.

The way of approaching the divine glory as it appears to those from outside:

Everyone who longs for this glory, the Tabernacle of Meeting explains to him how to reach this glory. Those outside see a **white wall** (purity) and admire it, so they seek education and **silver heads for pillars** (preaching the word of God). They desire to enter, and they find a **single coloured door** (Christ). The door is 20 cubits wide, so it is wide giving an invitation to all. Then they find the **Brass Altar** (Faith in the Crucified Christ). But it is necessary to pass by the **laver** (baptism for the first time, and only once. Then repentance as a continuous life) then they find **another door** to enter the sanctuaries:

* **The Holy place** (the fellowship of believers in the Church). In the Holy, we find **the table** (communion), **the lampstand** (enlightenment), and **the altar of incense** (the risen Christ intercedes for us forever).

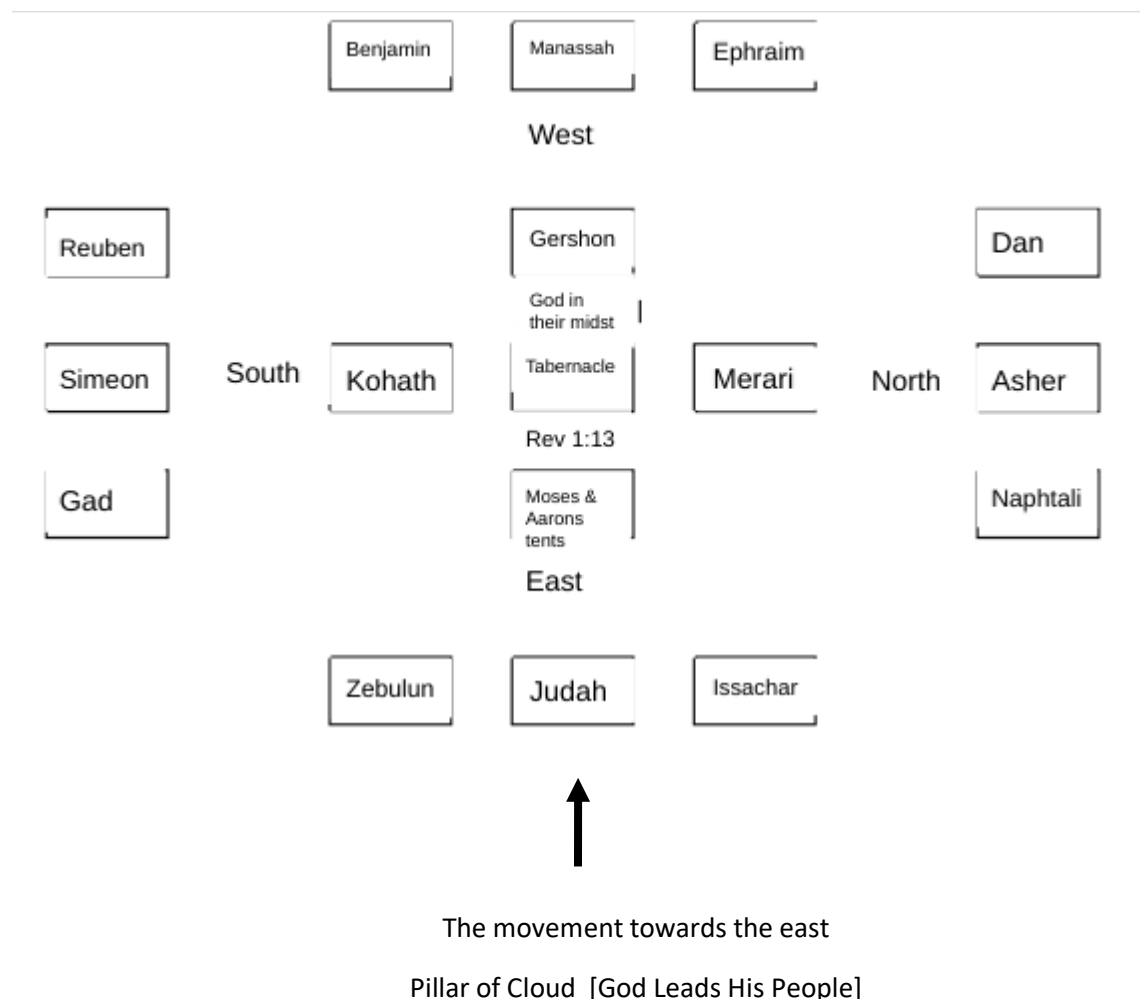
* Then we find this veil that was torn on the day of the cross (this was a symbol of Christ who died on the cross, to open the holies, and now we are united with this body until the time comes for us to enter the heavenly places). Finally, we find:

* The **Holy of Holies** and inside the **ark of the covenant** is a symbol of the heavenly glories that we enjoy a token of it now.

We find the details of each piece in the introduction of the tabernacle of meeting.

The Tabernacle

- Who would have believed that this simple tent, covered with badger skins and goats' hair, raised on sticks and pegs, carried on the backs and the shoulders, contains the secret of the Church and the salvation of the world inside and out.
- In fact, we will not be able to understand everything related to the Tabernacle, which was made to be an example of the heavenly things, and this is what the apostle Paul said (Hebrews 9: 5), and Moses himself needed to see a model to understand, despite the clarity of the details.
- The Tabernacle was completed on the first day of the second year of their exodus. The makers worked in its work for nine months, and it was consecrated after that. It was set up during the journey in the wilderness in the middle of the camp, surrounded by the tents of the priests and Levites in the form of a small cross, then the tents of the rest of the tribes around them in the form of a large cross (Numbers 2: 2-34 + 3: 38). God reconciled with His people and dwelled among them through His cross.



Judah, Issachar, and Zebulun

The children of Gershon carrying the Tabernacle Door, the Door of the Holy, and the coverings

The sons of Merari carried the Holy's tablets, the beams, and the pillars of the wall

Reuben, Simeon, and Gad

The sons of Kohath carrying the ark of the covenant [God is in the middle] (Revelation 2: 1)

The lampstand, the altar of burnt offering, the incense, and the laver

The rest of the six tribes

A note on the drawing: The drawing is not concerned with the geographical north but with the direction of the march of the people of Israel towards the Promised Land. Judah was the leader, but the Tabernacle was facing the west, declaring that man by sin left the paradise in the east (Genesis 2: 8), and by sin, he gave God the back and not the face (Jeremiah 2:27). And after the salvation, we pray toward the east again, expressing our longing for the second coming of Christ, who will come from the east, for He is the Sun of Righteousness (Malachi 4: 2). We see Judah advancing towards the east, the tribe from which Christ came, who leads His Church in her journey to heaven. He is ahead of us (Hebrews 6: 20), as Christ entered with His body to heaven to prepare a place for us.

The Tabernacle was looking to the west, declaring that man, in sin, turned his face against the east, in the place of heaven.

- On the day when the Tabernacle was completed, God revealed Himself in a cloud that covered and filled it. And then the cloud was going ahead of them on their journeys afterwards. And if the pillar stood above the Tabernacle, the people would stop, and if the pillar of cloud moved, the Tabernacle would move, and the people would follow the cloud. And at night, the cloud turns into a pillar of fire walking in front of them. And from the astonishing situations that happened is when Pharaoh pursued the people, the pillar of cloud entered between Pharaoh's army and the people, and for Pharaoh and his soldiers there was mist and darkness, while for the people of God there was a fire on the other side, lighting up the night for them (Exodus 14: 19, 20 + 40: 35-38 + Numbers 9: 15-23).

- In their movement, the whole people were moving towards the Promised Land, i.e. to the East. As we pray now towards the east, waiting for the coming of Christ, the Sun of Righteousness. We live in this spirit, moving towards heaven, expecting His coming and saying, "Amen. Even so, come, Lord Jesus!" Their movement was with the ark in their midst, God in their midst, and God in front of them leading the way. This is the movement of the Church now, with the body and blood in her midst and the Holy Spirit filling and leading her. This is the feeling of the Church as we pray the Mass that there is communion between the earthly and the heavenly; it is one Church, one body united by the body and blood of Christ.

- After forty years in the wilderness, the Tabernacle settled in Gilgal, then it was moved to Shiloh (Joshua 4: 19 + Joshua 18: 1). It remained there for 300-400 years, then it was moved to Nob (1 Samuel 21: 1-9),

and in the days of David, it was moved to Gibeon (1 Chronicles 21: 29). And it was there at the beginning of Solomon's reign until he built the Temple according to its pattern.

- Note that the Tabernacle crossed the Jordan River, meaning the river of death after they waited three days (indicating the burial of Christ for 3 days), then the Tabernacle came out of the river as Christ rose on the third day after death split open (the river).

Between The Tabernacle and The Temple:

The Tabernacle refers to the sojourn and the wandering in the wilderness, and the Temple refers to the final stability. That is why our teacher Paul the Apostle says in (2 Corinthians 5: 1): "For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." While the tent refers to the body with which we live on earth now, which will end with death (destroyed), the house or Temple refers to the body that we raise from the dead in the form of the body of the Lord that He rose with. Therefore, while we find many precise details of everything in the Tabernacle, we find vague and blurred details about the Temple. The Tabernacle refers to the church now on earth, and the Temple refers to the church in heaven, which we do not know much about. Therefore, the Tabernacle floor was made of desert sand, and the floors of the Temple were gold, and in this, it is similar to the heavenly Jerusalem (Revelation 21: 18). As for that the floor of the Temple is gold, which indicates the heavenly glory, and that the floor of the Tabernacle is dust, so that everyone who enters it will remind that he is still on earth. This is understood from (Numbers 5: 17). Therefore, when the ark was placed in the Tabernacle, they extended the poles of the ark, a symbol of stability, knowing that the poles were not extended by anyone during the Tabernacle's journey with the people, as an expression of God's journey with his people in their movements and wars and see also (Revelation 11: 15-19).

Revise (1 Kings 8: 6-8) In the subject of extending the poles a signal for rest.

Let us now imagine the situation of someone who enters the Tabernacle and looks around to see the gold and curtains from above and looks down and sees dirt. This is a depiction of everyone who contemplates the heavens while he is inside the church, and his heart longs for that day when he sees the gold under his feet in the sky.

The Tabernacle is a tent in which God meets with the people:

1. From being a tent

As mentioned, the Tabernacle refers to our present body with which we live in this world in the days of our sojourn on earth. The Tabernacle also refers, as we said, to the body of Christ that dwelled in our midst. Therefore, in the Gospel of our teacher John, he says, "And the Word became flesh and dwelt among us," Therefore, the word dwelt comes in the sense that he took a tent for Himself and dwelled in it among us. And after Christ rose from the dead, He assumed an illuminated and glorified body; we will also rise in His image.

And the book spoke of the body of Christ as a temple (John 2: 19-22). Here is a temple that comes in the sense of the tent; that is subject to reversal and demolition, as evidenced by his saying, "Destroy this temple." As for the body that rose from the dead, it is not destroyable again. And because the Church as a whole and the believer as an individual are the body of Christ, it was said, "you are the temple of God" (1 Corinthians 3: 16, 17).

2. It is a tent for the meeting:

Refer to (Proverbs 8: 23-31). We find it summarized by our teacher John in his saying: " In the beginning was the Word... All things were made through Him" (John 1: 1-4). And while the Son was the subject of the Father's pleasure, "He was His pleasure every day." The Father loves the Son, and the Son loves the Father. The Father, in His love, was also preparing for the creation of man and was preparing the heavens and the earth so that man would come and find everything prepared (Gen. 1, 2), and this is summed up by the verse (Proverbs 8: 31) " And my delight was with the sons of men."

After God created Adam, we see Him talking to Adam and looking for his comfort and bringing him wild animals to see what he calls them. Even after the fall, we find the Lord walking in Paradise when the wind of the day blows. God used to find pleasure in coming every day, meeting with Adam, speaking with him, and participating in work. And how harsh it was for God this last time when He came to talk to Adam and found him running and hiding from Him.

1. Rather, we see that God, in His love, comes to speak to Cain after he opposed him and offered from the fruits of the earth, and a feeling of anger toward his brother began to grow in his heart. We find God coming to Cain with a warning and then coming to him after he killed his brother to push him to confess and repent.

2. After that, we see God comes to Abraham, eats with him, and does not hide anything from him, for he is His friend.

3. Then He asks Moses to set up a tent to meet with his people and dwell in their midst.

4. Then He asks to build a temple in Jerusalem, and when this Temple is destroyed during the period of captivity, he asks for a second temple to be built.

5. All this was a symbol of His dwelling in the body among us, with the Temple of His body.

6. Then the Holy Spirit came and dwelt in the church in every person. And the Holy Spirit comes and dwells quietly. Therefore, God stresses that no hammer or chisel or any iron tool was heard in the Temple (1 Kings 6: 7). However, there is another contemplation, for the Temple's stones are the believers (1 Peter 2: 5) and prepare man for temptations here on earth (the shovels). The stones were carved in the mountain far from the Temple. As for the Temple, there are no shovels or carvings in it, as a symbol that heaven is without pain or temptations.

7. Then we hear about the heavenly Jerusalem, and that it is the dwelling place of God with people (Revelation 21: 3). So, God wants this from the beginning, to dwell and reside among us, and we are the ones who drive Him out of our midst, and He returns and knocks and enters, and then we drive Him out again. He does not tire or despair, for He loves humans. And I wish we knew that sin is what drives Him out. There is no fellowship between light and darkness.

8. God certainly does not want to dwell in stone buildings, but rather in our hearts, and He is the one who says, " My son, give me your heart", and He says, " I dwell in the high and holy place, With him who has a contrite and humble spirit," (Isaiah 57: 15). These hearts truly rejoice God, and not gold, silver, and coloured curtains.

Summary of the meaning of the Tabernacle:

The Tabernacle = a tent referring to the body of Christ, who was incarnated to meet us and unite us in Him.

But in the midst of whom does God dwell? Who were the ones that the Tabernacle set in their midst?

1. The redeemed by the blood of the Lamb.
2. Believers in the effectiveness of this blood. Whoever did not sprinkle his tent with blood, his firstborn died.
3. The saints: "Consecrate to Me all the firstborn" (Exodus 13: 2 + 1 Corinthians 6: 20), so we have to be sanctified, for God has purchased us (the meaning of the word sanctify is that we separate and devote ourselves to God).
4. To leave the land of Egypt, the land of slavery, and the world will be a wild land and a strange land for us. God will have a pillar of clouds and a pillar of fire. He will lead us and help us, even if the armies of demons (Pharaoh) pursue us, as He will protect us, save us, and drown them.
5. Those who crossed the sea, i.e. baptism. And baptism is death and resurrection with Christ. That is, we have to live as dead from sin, so we experience the power of Christ's resurrection in us.
6. In a state of continuous movement towards the Promised Land, looking towards the east, anticipating the appearance of Christ with joy at all times. " If then you were raised with Christ, seek those things which are above" (Colossians 3: 1).
7. We live a life of praise with Miriam, always praising the Lord for His work with us.
8. We live on manna, constantly partaking in the Lord's table.
9. Do not think about tomorrow and the surprises that the future will bring us. Referring to the words of Moses, " Your garments did not wear out on you, nor did your foot swell these forty years." (Deuteronomy 8: 4). The One who manages the heavenly matters will not be difficult for him to manage the earthly matters.
10. Keeping the commandments "the two tablets."
11. Even if a sin such as the "golden calf" occurred, God accepts repentance.
12. To work in the world with what God has given us of talents and energies, and our eyes are on heaven. We give the Lord His right of worship, and this worship is not needed by God, as He does not need my servitude, but rather I am in need of his lordship. We have to strive in this worship as long as we are on this earth.

The body of Christ from the Holy Spirit and the Virgin Mary (Liturgy of St. Basil)

How was this expressed in the Tabernacle?

Notice in (Exodus 35: 5) Whoever is of a willing heart, let him bring it as an offering to the Lord: gold, silver, and bronze

(Exodus 35: 35) Take from among you an offering to the Lord

(Exodus 25: 8) And let them make Me a sanctuary, that I may dwell among them.

(Exodus 25: 9) According to all that I show you, that is, the pattern of the tabernacle.

(Exodus 31: 3, 5) And I have filled him with the Spirit of God... to work in all manner of workmanship.

From these verses, we find that people are the ones who provided the materials for making the tabernacle. And humanity presented in the person of the Virgin the repository from which the Lord Jesus was incarnated. And the willing heart here is the heart of the Virgin and her pure womb, who submitted to the will of the Lord: " Behold the maidservant of the Lord! Let it be to me according to your word." So, this is the offering of humanity.

Then comes the turn of Bezalel, who is filled with the Spirit of God, this skilled maker who embodied the tabernacle, a reference to the skilled maker (the Holy Spirit) who embodied Christ in the womb of the Virgin.

The tent was according to the pattern God showed Moses of the tabernacle on Sinai Mountain. And this is what we saw in Christ, " He who has seen Me has seen the Father", "and we beheld His glory, the glory as of the only begotten of the Father" (John 1: 14). " No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him" (John 1: 18). " I have glorified You on the earth" (John 17: 4), "who being the brightness of His glory and the express image of His person" (Hebrews 1: 3).

The difference between the two sets of chapters (25-30, 35-40)

1. We find in the first group (Exodus 25-30) that the book mentions the ark, the table and the lampstand before mentioning the boards and bars. And vice versa in the second group (Exodus 35-40). Between the two sets is the people's sin (chapter 32). The meaning is that God wanted to reveal Himself and be among His people, be the secret of their enlightenment, and be in communion with them. That is why (chapters 25-30) began by mentioning the ark, the table, and the lampstand first. But sin prevented this (chapter 32). In (chapters 35-40) we see Christ (and his symbol is the boards) came to cover us to be accepted in him. The Father sees Him and does not see us, or He sees us in Him. So the meaning is that in Christ we will have what we had before. Therefore, we find that the second set begins by mentioning the boards and bars, a symbol of the incarnation and that we are in Christ. Then comes the mention of the ark, the table, and the lampstand, and these three refer to God's will to be in our midst (the ark) and to enter with us into the communion (the table) and give us illumination by the Holy Spirit (the lampstand). To complete the picture, we find God accepting the intercession of Moses (Exodus 32: 7-14).

2. In the second group, the altar of incense precedes in the order mentioned the altar of burnt offering. The reason is also that the altar of incense refers to Christ's continuous atoning intercession on our behalf. Although Christ offered Himself once on the cross (the altar of burnt offering), we are in constant need of His atoning intercession because of our continuous sins. And thus His continuous appearance on our behalf before the Father to remain accepted before the Father.

The order of the mention of the pieces:

It begins with the ark of the covenant as a symbol of the throne of God, on which He sits as the master of the whole earth, ruling and controlling it. Then comes the table and the lampstand. At the table, He declares His will to the partnership with humans, and with the lampstand, He declares His will to enlighten our eyes so that we can see and know Him. Then comes the mention of the altar of burnt offering, where God meets the sinner based on the blood of Christ. So, God is on His Throne behind the veil, showing that He cannot meet with a sinner in His justice, truth, and holiness. But there is a way, which is the altar of burnt offering, where He meets the sinner, and in the altar of burnt offering, it is said, " Mercy and truth have met together; Righteousness and peace have kissed." (Psalm 85: 10). But the fact that God announces the altar of burnt offering in the first group indicates that the idea of salvation was in the plan of the Father since the beginning, and He declared it explicitly when he said to the serpent: " He shall bruise your head, And you shall bruise His heel."

As we said earlier, the table and the lampstand come directly after the ark, in which God declares His desire and love for mankind. After that comes the altar of incense, and we see in it the continuous atoning intercession of the sinners. He is our true High Priest, who intercedes for us with the blood of His sacrifice. Therefore, the mention of the priests, their garments, and their consecration amid the two altars (the altar of burnt offering and the altar of incense) present to us Christ our High Priest, who intercedes for us. Whereas the altar of burnt offering focuses on Christ's atoning sacrifice on the cross, the altar of incense focuses on Christ's perpetual intercession on our behalf before the Father (Hebrews 9: 12,24). And intercession is based on sacrifice. Finally, comes the laver, which represents here the work of the Holy Spirit is constantly purifying us from our sins, and the forgiveness of our sins and our purification by the blood of Christ (Revelation 7: 14) through the Church sacraments. Here we see Christ as the High Priest bringing us to the Father.

We try to contemplate this marvellous tent to understand. Still, the more we try, we find that we are unable to see the truth clearly as one who cannot look at the light of the sun, but it is God's will that we try while He is in His love to reveal to us every day the secrets of His amazing love for us.

Names of the Tabernacle:

Tent of Meeting: Because God meets with His people in it (Exodus 23: 7) to confirm His care for the people, His preservation of His covenant with them, and His pleasure in meeting them and dwelling among them.

The house of the Lord: (Exodus 34: 26 + Joshua 6: 24). It is not just a meeting place, but it is the place that the people present to God as an offering, so God who does not live in houses accepts it and makes it a place for Him. Hence, when His children enter into it, they are as if they enter the heavens, the house of God.

The Tabernacle: (Exodus 26: 1) God was to dwell among them, and this was God's purpose for the people to feel that He was in their midst and that His presence was sacred. And in offering sacrifices constantly, they feel that they can only approach with the blood of the sacrifices and the mediation of the high priest. The tabernacle includes both the Holy and the Holy of Holies (includes boards and bars), and the goat hair flats, ram skins covers, and badger covers called the tent.

The Tabernacle of Testimony: (Exodus 38:21) or the Tabernacle of witness (Acts 7: 44). In it is the ark of the covenant, which contains the two tablets of testimony inside it, a declaration of the truth that is in God. And the breaking of the two tablets of testimony was evidence that man could not preserve the truth. And Moses' breaking of the tablets of the testimony may be a sign of distress from the people who broke the commandment. Or so that these tablets do not bear witness against the people. But God returns and makes new tablets of testimony. And just as man broke his body in sin and being separated from God and died, God made a new body for him. Therefore, the Tabernacle is a practical testimony to the covenant that God established with His people. He will dwell in their midst. These tablets He engraved with his finger on the two tablets of the testimony. And if we understand that the finger of God refers to the Holy Spirit and that the carving of the tablets is the work of Moses, we return again to the concept that there is a human offering and a work of the Holy Spirit. Before the salvation of Christ, our hearts were made of stone, so they required stone tablets on which the commandments were engraved. And after the salvation and the descending of the Holy Spirit, the Holy Spirit transformed our stone hearts to flesh by pouring God's love into them, and thus the commandments were engraved on our flesh hearts by the Holy Spirit. (Ezekiel 11: 19 + Jeremiah 31: 33 + John 14: 23 + Romans 5: 5).

House of the Mercy Seat: It is the cover of the ark of the covenant. It represents the throne of God. And the blood of the sacrifice is sprinkled on it, so God gives forgiveness.

The materials used in the Tabernacle

The Tabernacle Offerings

(Exodus 25: 2) From everyone who gives it willingly with his heart you shall take My offering.

(Exodus 35: 5) Take from among you an offering to the Lord. Whoever is of a willing heart, let him bring it as an offering to the Lord.

These are the materials that we contribute to the building that will become God's property and in which God will meet us.

We note that this small tent costs millions, as the amount of gold is huge, in addition to silver and the rest of the materials. But this is because it symbolizes Christ, who cannot be valued with money. And it is an honour to participate in building the house of the Lord, and it is a shame not to participate. If we live in righteousness, that is, we give the heart to the Lord, then He will find a home for Him. Now let's set our eyes on the last day...Will God find a place for Him in my heart? Will when Christ comes, will He find this heart for Him, or will the ruler of this world be occupying the heart, thus depriving Jesus, the true King? If Satan finds a place for himself that belongs to me, he will claim it. As for the Lord, if He finds a heart for Him, He will defend it and give it a share and a heavenly inheritance. That is why Christ, who was without sin, said, " the ruler of this world is coming, and he has nothing in Me."

From where did the people get all these materials:

1. They are the rich inheritors of Abraham, Isaac and Jacob (Genesis 13: 2; 24: 35).
2. From the Egyptians (Exodus 11: 2,3 + 12: 35,36), this is in implementation of the prophecy (Genesis 15: 14).
3. From the Amalekites (Exodus 17: 13).

And let us note that the Egyptians and the Amalekites were given to them by God, but they misused His gifts, so it was taken from them, " For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him." (Matthew 13: 12). As for the people who gave what they had, they took what was priceless. They took the dwelling of God in their midst. And compare with (John 14: 23) "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him." So, whoever gives the heart to God and loves him, this heart will turn into a home for God.

Notes

1. The Tabernacle had no locks; the door was always open to everyone. This is up till now. As for what we find in (Revelation 15: 8), it is frightening: "The temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed." Therefore, if you will hear His voice, we should not harden our hearts" (Hebrews 4: 7).

2. There is a progression in the use of metals:

In the outer court were silver and copper,

And in the Holy place, gold and silver,

And in the Holy of Holies only gold.

The more we go into the depths, we discover the divine glories.

1. Gold

The first mention of gold in the Bible was in Paradise (Genesis 2: 11), and there was gold in its land, which is good gold, and the last time gold was mentioned in (Revelation 21: 18,21) the heavenly Jerusalem is all gold, and its roads are gold. The meaning is that what was in heaven and we lost it, we will get it again in heaven. Gold indicates the glory of God and the heavens. And since Adam enjoyed the glory of God in heaven, the gold of that land was said to be good. Gold is a sign of the heavenly matters, as it does not rust.

And the word gold came in the Old Testament 350 times, and gold was used not for money but for adornment and jewelry (Genesis 24: 22), and it was used as a symbol of wealth (Genesis 13: 2), as it lives

long and does not lose its shine. Unfortunately, it was used in idolatry (Isaiah 40: 19). This means that we have converted God's gifts to be used in sin. Or we turned the glory of God in us to other than God.

And when we find verses such as "Your gold and silver are corroded" (James 5: 3 + 1 Peter 1: 7, 18, 19 + 1 Peter 3: 3,4) here, we find that gold is a corrupt thing besides the blood of Christ. In the Bible, the divine things are considered more valuable than gold (Psalm 19: 10 + Proverbs 8: 10). But in these verses what kind of gold is he talking about? It is the gold people desired, so they made it a golden calf that they worshiped. It is their desires or the money that they worship. Thus Jeroboam, king of Israel, made a golden calf for the people to worship. Nebuchadnezzar made a gold statue. This is the opposite of the heavenly gold, which refers to the glory of God. The gift of God is good, but the use of man corrupts it by subjecting it to evil and turning it into an object of his lusts.

Therefore, the gold refers to the glory of God, so the Holy place and the Holy of Holies were golden, and the whole Temple was gold, a symbol of the heavenly Jerusalem (even the floor of the temple was gold) (1 Kings 6: 30), and in (Revelation 21: 15) we find measuring the city with a gold reed, meaning that whoever enters this city must have celestial scales.

When the revelation mentions that heaven had good gold, and gold refers to the heavenly things, this means that Adam had the possibility to live a heavenly life and even tasted the heavenly life. But after the fall of man, he used his capabilities to serve the world and even idols. He lost a taste of the heavenly life and its joys. This is the meaning of being expelled from heaven. As for heaven, we find everything is gold (Revelation 21), meaning that what was in Paradise is an earnest of what is in heaven. The joys and glories of heavenly life will return to us, "you rejoice with joy inexpressible and full of glory" (1 Peter 1: 8). We find heaven with precious stones in the same concept, but this comes as a quick reference. As for the heavenly Jerusalem, you will find that precious stones are everywhere. And the precious stones refer to the children of God (Point No. 12).

The gold was made in the form of thin sheets, and some of these sheets were cut in the form of thin wires. The sheets cover the parts of the Tabernacle, and the wires cover the clothes of the high priest. In conclusion, gold refers to the glory of God, that is, to his divine nature.

2. Silver:

The first time silver is mentioned in the Bible in (Genesis 13: 2) as a declaration of Abraham's wealth.

*The silver was used as money, so Joseph's brothers sold him for twenty pieces of silver.

Then we hear about the silver of ransom (Exodus 30: 11-16). The ransom was paid in silver, and whoever did not pay it would perish by the law. The blood of the Passover lamb saved God's people. But we find that God requires the people to pay half a shekel of silver so that they do not perish, and He calls it the silver of ransom to make atonement for their souls. The blood of the Passover lamb saved them from death. But there is a price to be paid by each one not to perish.

* And if the Easter lamb symbolizes Christ, and the blood of Christ was the one who saved us and covered our sins. We understand that there is a price paid as ransom by Christ to free me "knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, 19 but with the precious blood of Christ, as of a lamb without blemish and without

spot." (1 Peter 1: 18-19). "For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's." (1 Corinthians 6: 20). Christ paid the price with his own blood. But as everyone was required to pay the ransom money so that he would not perish. Thus, this indicates there is a job that each of us must do.

* The required work of every man now in order to live eternally and be worthy of salvation by the blood of Christ is the living faith working through love, "Then they said to Him, "What shall we do, that we may work the works of God?" 29 Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent." (John 6: 28-29) + " so faith without works is dead also." (James 2: 26 + Galatians 5: 6).

Revise the subject of Ransom Silver (Exodus 30).

*Silver also refers to the word of God for its purity and white colour (Psalm 12: 6) " The words of the Lord are pure words, Like silver tried in a furnace of earth, Purified seven times." It may refer to the written word of God or the word of preaching.

*So the silver refers *to the written word of God, *and to the redemption by which we obtained life.

What was said about gold is also written here. If a person uses silver badly and is slaved to money, we hear difficult words about silver. So difficult words refer to wrong human use.

3. Bronze

* The first mention of bronze was in (Genesis 4: 22). But gold was mentioned first in (Genesis 2: 11), as God's glory comes first. Gold was mentioned before the fall. As for bronze, it was mentioned after the fall and with Cain's family, who angered God. Bronze is found in many parts of the world and may be found often mixed with impurities, so it needs purification, and purification needs fire. It is a metal of red colour, and it is soft, so it is easy to hammer and form in the form of pots or plates that cover other things such as the altar of burnt offering. It is superior to gold and silver in durability.

* Bronze is from copper, and the word copper is derived from the word Cyprus from where the Romans imported it (copper and Cyprus). In Hebrew, there is a connection between the word nehosheth and nehash. And when the people worshiped the bronze serpent that Moses had made in the wilderness, Hezekiah named it Nehushtan, and crushed it (2 Kings 18: 4). This name is often derived from the combination of the words serpent and copper.

* Copper in the Bible has many uses, some good and some bad:

1) It refers to the good land: the one in which there are useful minerals, " out of whose hills you can dig copper." (Deuteronomy 8: 9). The land does produce not only crops but also valuable metals.

2) Refers to crushing the enemy: " Arise and thresh, O daughter of Zion; For I will make your horn iron, And I will make your hooves bronze: (Micah 4: 13).

3) Refers to slavery, captivity and submission: We find that bronze is used in the chains that tied the captives (Samson and Zedekiah, Judges 16: 21 + 2 Kings 25: 7).

4) It refers to the strength of defense and protection, as it is a strong metal: and the strong gates are made of copper (1 Kings 4: 13 + Isaiah 45: 2 + Psalm 107: 16). The armour of Goliath was bronze, but the latter proved weak in the face of David's faith. Thus, bronze indicates the strength of defence (Jeremiah 1: 18 + 15: 20).

5) It refers to judgment and curse as a punishment from God: In (Deuteronomy 28: 23 + Leviticus 26: 19) we read that heaven is iron (that is, there is no rain or fruits from the earth) as a punishment for the sins of the people. This is what Elijah did when he prevented rain from Israel during the days of Ahab and Jezebel for three and a half years. This is a curse if they sin. Therefore, the bronze here refers to judgment.

To apply this to the nature of God: *1 We see here the Holy God, the Judge, and His judgments of sin and evil. We also see His strength, submission to His rulings, with the inability to escape from them in the case of sin. *2 On the other hand, we enjoy His protection when resorting to Him. He will be a wall to us as he said to Jeremiah the prophet, " For behold, I have made you this day A fortified city and an iron pillar, And bronze walls against the whole land— Against the kings of Judah, Against its princes, Against its priests, And against the people of the land. 19 They will fight against you, But they shall not prevail against you. For I am with you," says the Lord, "to deliver you." (Jeremiah 1:18-19).

And in applying this to the sinful person: Bronze refers to stubbornness and hardness of heart, "Because I knew that you were obstinate, And your neck was an iron sinew, And your brow bronze" (Isaiah 48: 4). Here bronze refers to insolence and rebellion compared with (Ezekiel 3: 8,9) " Behold, I have made your face strong against their faces, and your forehead strong against their foreheads. Like adamant stone, harder than flint, I have made your forehead; do not be afraid of them, nor be dismayed at their looks, though they are a rebellious house." As for the bride of Christ, it was said of her, " Your lips are like a strand of scarlet, And your mouth is lovely. Your temples behind your veil Are like a piece of pomegranate." (Song of Solomon 4: 3). She shies and blushes. As for the sinners with solid brows, their brow is like bronze (Isaiah 48: 4), that is, like the peel of a pomegranate on the outside, and its colour is bronze.

*** The bronze serpent symbolizes the cross:** Here, we understand why the serpent was bronze. The bronze is a distinctive sign of Satan, whom the Lord condemned on the cross and bound him with a chain (Revelation 20: 1-2), as the bronze symbolizes judgment and Christ judged Satan (John 16: 11). Since bronze was used in court rulings (bronze chains) and prisons. Therefore, it means that God's rules and judgments are strict and do not change. And on the cross was God's judgment on sin, and afterwards, Satan was chained in chains (Revelation 20: 1-3) for 1,000 years. The holiness and perfection of God require the absolute condemnation of sin. This led Him to be raised like a bronze serpent. He became sin for us (this is the meaning of the serpent) (John 3: 14 + 2 Corinthians 5: 21), but the serpent was bronze, a sign of the judgment of sin and the devil. Note that a real serpent had poison inside it, while the bronze one had no poison. Christ was without sin, but the bearer of sin, the sin of the whole world. He carried our sin (a serpent) to condemn it (a bronze), so the appearance of the hanging brass serpent is a symbol of sin condemned by the cross. This is a sign of Christ who became sin (has the form of sin) and condemned it with the cross. He carried the unchanging judgement of God against sin to bring life and healing to those who turn to Him.

And on the cross, heaven became bronze for Christ, "My God, My God, why have You forsaken Me?" However, the judgement was completed in it. But with this, the heavens were opened for me to rain, and the Holy Spirit poured out on the church. Therefore, on the cross, we see the judgment of sin and the love

of God. God will not be the Holy God unless He condemns sin. Therefore, bronze declares the divinity of Christ in terms of his judgment of sin, His justice, and His holiness.

It refers to solidity (Job 6: 12 + Revelation 1: 15; 2: 18), Christ's feet are brass, with which He tramples His enemies. And with them, we crush all the thorns of this life and every sin.

* **The Bronze Altar of Burnt Offering and the Bronze Laver:** The use of bronze in the altar refers to the condemnation of sin by the cross, and its use in the laver refers to the condemnation of impurity. We find that everyone in Christ is not subject to any condemnation (Romans 8: 1). This is very clear here, for everything outside the Tabernacle is bronze, but what is inside the Tabernacle is gold, that is, glory and joy. And while Christ's feet are of brass, we find His hands are gold, as His gifts to His children are heavenly (Song of Solomon 5: 14).

In the bronze altar of burnt offering, let us note that fire is always burning on it, as a symbol of divine judgment, for this fire came down from heaven, and our God is a consuming fire. And when we look at the bronze Altar, and the fire is burning on it, this reminds us that the foundation of God's throne is righteousness and judgment. Here on this altar, we find mercy and justice. Then in the laver, immediately after the altar, we see the direct result of what happened on the altar: purification and washing, i.e. forgiveness.

4. Acacia Wood

It is solid dry wood that does not decay. Thus, it symbolizes the body of Christ in terms of:

1. He does not corrupt: " Nor will You allow Your Holy One to see corruption." (Psalm 16: 10).
2. Wood is from the fruits of the earth, and Christ took a body from the earth.
3. It is wood, that is to say, a plant: and Christ shall grow up before Him as a tender plant (i.e., a branch of a dry tree) (Isaiah 53: 2), and a rod (that is, a branch) shall come forth from the stem of Jesse (Isaiah 11: 1), and a branch grows from its roots.

And acacia was used here while Solomon used cedar, so why acacia in particular? Because acacia grows in the desert (1 Kings 6: 15, 34). The desert is without water, that is, without life, and with this, God brought life out of death. This symbolizes Christ, born of a virgin who cannot give birth.

Rather, Christ turned the wilderness into a paradise. Note the words of the revelation in Isaiah: " I will plant in the wilderness the cedar and the acacia tree, The myrtle and the oil tree; I will set in the desert the cypress tree and the pine And the box tree together, That they may see and know, And consider and understand together, That the hand of the Lord has done this, And the Holy One of Israel has created it. (Isaiah 41: 19-20). What Isaiah said means that God is able to turn the desert into a paradise. This is what was done by the work of Christ, when He sent the Holy Spirit, the water coming down from heaven, to give life to the barren desert. And the desolate desert was the world before Christ, in which it grew like an acacia branch.

The trees also remind us of the seed that is buried and then appears as a tree. "unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain" (John 12).

And we understand that the desert or wilderness is Israel. Or the throne of David, which was destroyed and cut off by the death of King Zedekiah. Then Christ came out as a branch of David's seed, from this wilderness and this cut-down tree, the royal tree of David's family.

And Israel was like whitewashed tombs (Matthew 23: 27), a body without a soul, like tombs full of bones. Therefore, when Christ came, He was like a living branch that came out of dry land.

The gum comes out of this tree which is used as medicine, strengtheners and stimulants. And acacia wood, as we mentioned, lives for long periods without spoiling.

Wood covered with gold

This is an indication that the nature of Christ is one of two natures, human nature (wood) and divinity (gold), and they are without mingling, without confusion and without alteration. The gold was hidden inside the tabernacle that only the priests could see, so the glory of our divine Lord and Savior was hidden within the veil of His body that only those who entered the depths could understand. Note that Christ, while on earth, had His divinity hidden in His humanity, but His glory appeared after the Resurrection and Ascension.

Wood covered with Bronze

The same concept as before, but the aspect of judgment, justice and condemnation appears here, not glory.

* Therefore, we find that everything that refers to Christ in the Tent of Meeting is wood overlaid with either gold or bronze.

5. Linen Fine Thread

Its pure white colour is a sign of complete purity and cleanliness (Revelation 3: 5 + 7: 13,14) and it was the garments of the priests and the garment of the high priest on the Day of Atonement (the Day of Atonement is a symbol of the Day of the Cross). And the word linen means that its threads are twisted, that is, braided from several threads. It refers to the complete purity of Christ and that He is without sin and refers to His work as a priest who offered Himself a sacrifice, so the priests' clothes are of white linen. And his saying "linen" refers to Christ's suffering in His life from the persecution of the priests, scribes and Pharisees.

For us, it refers to the suppression and control of the body. Every striving to suppress and control the body in Christ Jesus is an offering to the house of the Lord. That is why the apostle Paul said, "But I discipline my body and bring it into subjection " (1 Corinthians 9: 27). In the prayer of anointing the sick, we use twisted wicks of cotton dipped in oil to signify the suffering patient, which by the work of the Holy Spirit (the oil), the wick does not burn but rather illuminates.

Therefore, it refers to Christ's pure life and suffering in the body during His life on earth. We find that attempts to kill and insult Him are frequent, and the white colour indicates that we are justified in Him.

6. Scarlet

This colour is obtained from a type of worms that attaches to the tree's leaves, and it breeds on it. They used to take this worm, boil it in water, and squeeze it. This refers to the shed blood of Christ. The colour of scarlet is the colour of blood. And the kings of Israel wore a scarlet robe, so in the Gospel of Matthew, which addresses the Jews, we find that the soldiers put on Christ a scarlet robe when they wanted to mock Him.

And in the Psalm (Psalm 22: 6), "But I am a worm, and no man," a clear image of Christ the King who died and shed His blood for us. The worm here is what is meant by the worm from which they take the scarlet colour, and this worm is called (the cochineal worm), and we will notice that the colours used here bring the death of a worm or any creature, a reference to Christ, who died for us. And revise (Joshua 2: 18 + 2 Samuel 1: 24 + Numbers 19: 6). That is why we have to say with St. Paul " For Your sake we are killed all day long".

7. Purple:

It is the clothing of the kings of the gentiles. Therefore, Mark, who wrote his Gospel for the gentiles, mentioned that the soldiers put Christ in a purple robe, and perhaps the soldiers were changing the colour of the robe, or it was a robe with different colours because Luke said it was a gorgeous robe. Matthew saw the scarlet colour in it, the colour of the kings of the Jews when he wrote to the Jews, and Mark saw in it the purple colour, the colour of the kings of the gentiles, as he was writing to the Romans.

Probably, Matthew's saying a scarlet robe (Matthew 27: 28). And Mark's words of a purple robe (Mark 15: 17). And Luke's saying (Luke 23: 11) gorgeous clothing. And John's saying is a purple robe (John 19: 2), which means that they put him in a royal robe to ridicule him. The accusation against Him was that He says that He is a king. And every evangelist used the description that suits those he writes for, and every evangelist meant that they wanted to ridicule Him, so they put on Him a royal robe.

This purple colour indicates the Kingship of Christ. It is a red colour that tends to be violet. It is taken from a specific type of shell after crushing it (also death). And Christ is king over us with His love that appeared in His death. (Refer to Judges 8: 26 + Luke 16) (the clothes of the rich man).

Note that as long as Christ reigns over me, then all that is mine is His.

8. Blue:

It is a cyan blue colour. It refers to Christ as being heavenly, coming from heaven (Revise John 3: 13). The original Persian word Asmangoni is divided into two parts (asman + goni), asman meaning sky and goni means colour. So the word means what has a colour like a sky. This colour is also taken from shells. It declares the heavenly beauty of Christ. And just as we do not perceive the depths of heaven but enjoy its beauty, so we can enjoy the heavenly matters and their beauty without realizing their depths (see Exodus 24: 10).

9. Goats Hair:

It is the outer covering of the animal. So it is the point of contact with the outside world or the point of separation from it. It protects the animal from heat, cold and rain, as it indicates separation. That is why the Nazirite used to let his hair grow as if he had separated from all impurity and would be holy (Numbers 6: 5). And if it happened and became impure, then he had to shave his hair as a symbol because he lost this separation. And one of the signs of leprosy is that the hair changes colour or falls out (Leviticus 13: 30-42). The meaning is that if the separation from the world of sin did not happen with force, then this is considered uncleanness.

Therefore, this was what distinguished the Old Testament prophets and the Nazirites: 1* Their withdrawal from the evil community. 2* Wearing a garment of hair as an expression of their separation from the surrounding evil. 3* Not to shave the head (1 Samuel 1: 11).

Examples: (1) This is how John the Baptist was "was clothed in camel's hair" (Matthew 3: 4) + (2) Samson let his hair grow, as a secret of his strength. + (3) The prophet's withdrawal (Jeremiah 15: 17 + Zechariah 13: 4).

The Job of the Prophets:

1. It was not primarily for them to predict the future but to talk to the people about God after the priests and the people had failed to recognize God. For example, the prophet Samuel was sent by God after the failure of Eli, the priest. (Refer to Hebrews 1: 1) God sent Christ after all His previous attempts to send prophets had failed.

2. The prophet's work also revealed the people's sins and called them to repentance (Isaiah 58: 1).

3. The prophet also prophesied about the destruction of the nations and the return of Israel.

4. Likewise, John the Baptist was greater than all (Matthew 11: 9), although all his work was a call to repentance (Mark 1: 15).

5. However, the most important work of the prophets is that they announced the corruption of human beings and reprimanded them, but they declared that the solution would come through Christ.

* And Christ did the same work after John the Baptist was imprisoned, where He rebuked the hypocrites and the Pharisees, and his constant testimony in rebuking hypocrisy was the garment of the prophets that He wore.

* The garment of hair was also used in sackcloth, which was used in times of sadness, so the hair dress also refers to Christ's sadness over the sins, tears and lamentation of the people over Jerusalem: " Now as He drew near, He saw the city and wept over it " (Luke 19: 41-44).

* Therefore, the hair garment refers to Christ in: - 1. His separation from sin. 2. As a true Nazirite (Hebrews 7: 26). 3. Refers to Him as a prophet. The attributes of the prophets have gathered in him, which are rebuking of sin, and the spirit of sadness and lamentation.

*The hair of the goats also refers to sin and deception. (The story of Rebekah and Jacob, and later Jacob's children deceived their father in the story of Joseph that they sacrificed a goat, just as Rebekah had slaughtered a goat (Genesis 27: 16 + 37: 31) and note that they did not slaughter a lamb. And Michal did the same thing with Saul to protect David. Therefore, the goats symbolize sin, deceit and trickery. Compare with (Matthew 25: 32). And the black colour of goats refers to sin in general, so the sin offering

was made of goats, which was used on the Day of Atonement (Leviticus 16). This is the reason why the Lord says that the sheep on the right will be a sign of their white colour, the colour of righteousness " These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb." (Revelation 7: 14). As for the goats will be on the left, meaning rejection because of their black colour, the colour of sin. Those will not be purified with the blood of Christ: " And He will set the sheep on His right hand, but the goats on the left." (Matthew 25: 33).

*Note that the word sin and the word sin offering in Hebrew are the same word: "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." (2 Corinthians 5: 21). In conclusion, the goat hair in the Tabernacle refers to Christ as the bearer of our sins while He is without sin. It refers to Christ who took away the sins of mankind and showed the sin to be very sinful and black.

The difference between a goat hair covering and a skin covering is that goat hair is the hair of a live animal that has not been slaughtered yet. Therefore, it refers to Christ in His work and life and as a sacrifice that has not yet been presented. The outer coverings refer to the work of redemption.

Between the Scarlet and the Goat Hair:

We saw the scarlet referring to the king. And compare with (Revelation 17: 3,4). The woman here refers to the sinful world, Babylon, the mother of the abominations, and here she wears scarlet, purple, gold, and others. All this refers to the world's kingdom and glory, which the ruler of this world provides to those who worship him. While the Church, the bride of Christ, is now in sackcloth. The time will come when Babylon's glory will depart from her, and the glory that will be revealed in us will appear. This image appeared in King Saul after God rejected him and anointed David as a king instead. Saul appeared before the people as the true king for a while, and we saw David fleeing from his face until the time came when David appeared in glory as a true king.

Note that Christ entered under the Passion as a worm to be squeezed and take away our sins.

That is why it is said in (Isaiah 1: 18): " Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool." That is, if we were deceived and no longer separated from the world and sought after the glories and pleasures of the world, then we returned to God to justify us (the colour of snow and white wool that is sheep's wool).

We have to bear some pain with Him now, and if we suffer with him, we will be glorified with him also (Romans 8: 17,18).

10. Rams skin dyed red:

The rams were slaughtered and then flayed. Then dye its skin. And God gave Abraham a ram held by its horns in a thicket to offer as a sacrifice. And the thicket is a big tree. This refers to the people of Israel, whom God had prepared to be a vine that would give good grapes (Isaiah 5 + Psalm 80: 8-11), but it turned into a tree full of thorns. So Christ came to them in the form of a ram, in obedience unto the cross, but in strength simultaneously, as the horns symbolize the Saviour's power and kingly authority (Psalm 92: 10 + Matthew 27: 37). Rather, it is the power of love towards man that made Christ desire the cross and binds Him to it strongly, to save man, " I would go through them..." (Isaiah 27: 2-5). The ram was often used as

a sacrifice (Leviticus 8: 18; 9: 2,18; 16: 3, 5, 9; Numbers 6: 14; 7: 88), and it is usually a trespass offering (Leviticus 5: 16 + 6: 6 + 19: 21). It is also used in the consecration of priests. The ram here is an image of Christ who presented Himself in complete obedience for His people. The flaying of a ram's skin was the image of complete obedience and submission to the will of the Father.

And note in the rite of consecration of the priests (Exodus 29: 15-26) that blood was put on their ears, fingers and toes so that their senses and energies would be devoted to God. Thus, Christ was our high priest in every detail and part of His life to God, " I must be about My Father's business " + " My food is to do the will of Him who sent Me." And in (Psalm 114: 6,7), the psalmist depicts nature's miraculous obedience before God, depicting the mountains as rams, for the rams are a symbol of obedience. Before God, everyone is subject, even the mighty mountains. " O mountains, that you skipped like rams? O little hills, like lambs? 7 Tremble, O earth, at the presence of the Lord, At the presence of the God of Jacob,"

And sin ended human innocence and made him feel naked. Man's disobedience to God destroyed the beauty and purity of the first creation, and corruption and death affected it, so man became ashamed of his nature. Therefore he hid even from God who loves him and tried to cover himself with fig leaves, which are human attempts to save himself of destruction without the blood of Christ. These attempts or fig leaves will not protect them from the divine eye, which can know everything (Isaiah 64: 6). But thanks be to God, who made the appropriate tunics for us and covered us. He made skin tunics for Adam and Eve. Christ as a scapegoat, not only presented himself as a sacrifice but was stripped (as the sacrifice being stripped of its skin) to cover us. Thus the prodigal son put on the best robe (Jeremiah 23: 6 + 1 Corinthians 1: 30).

The skin of some of the sacrifices gave the priests a sign of the same meaning, which is Christ our sacrifice would cover us. In not tearing the tunic of Christ after the crucifixion (John 19: 23,24), it is understood that the garment refers to the church that Christ covers and wants for it to be but one church that does not split.

And the fact that the skins are red is a sign of the colour of blood, for what covers and conceals is the blood of Christ. God wants everything to be dyed with blood and red. As without bloodshed, there is no remission. (Refer to the law of the red heifer (Numbers 19 + Isaiah 63).

Let us see Christ's obedience and steadfastness without hesitation to perform this task (Revise. Luke 9: 31, 51).

So we see in the red skins of rams the following: The power of love that is in Christ towards His people, which pushed Him to the cross with steadfastness and obedience. He shed His blood after He was stripped to redeem us and cover us.

11. Badger skin

Badgers are amphibious animals such as seals. The word badger in Hebrew Original is "Tahsh", meaning the animal from which this skin was taken. This skin is very durable. And high-end shoes are made of it (Ezekiel 16, the sandals of Christ's bride), and the word Badger was only used here and in Ezekiel 16.

These animals live on land and sea, and their skin protects them from the strange environment in which they live. Thus the heavenly Savior who came from heaven and lived on earth is from a place of light and

joy and came to live in an atmosphere strange to Him. Indeed the enemy of good attacked Him to make Him fall into the sins of the world, but He did not accept any temptation, not even all the kingdoms of the world.

Therefore, Badger's skin represents complete protection amid an unnatural, even confronting atmosphere.

Again how is the skin obtained? The answer again is death. Therefore, here is a soul that will die to give me protection from the world and its sin.

We saw in the red rams' skins redemption and covering, and in the badger skins protection and covering, but God does not give this protection to any human being if he does not strive. " You have not yet resisted to bloodshed, striving against sin" (Hebrews 12: 4).

Note the use of these skins in making shoes (Ezekiel 16). And if we notice that the prodigal son was given shoes, so what do these shoes mean? The shoe is used when a person goes out to work to protect his foot from wounds when it comes into contact with the ground and its thorns. The meaning is to preserve a person during his life and his service.

Look at Christ, who walked to Sychar for the salvation of a soul. Therefore, we take off our shoes in the presence of God so that there is no defilement or fear in His presence. This is in addition to taking off any contact with the world to preoccupy the mind with God only.

And these skins are dark in colour because life with Christ seems unattractive. " He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him." (Isaiah 53: 2). The royal daughter is all glorious within the palace.

12. Onyx and inlay stones

In (Genesis 2: 12), we find in Paradise, good gold, Bdellium and onyx stone in the land of Paradise.

Onyx is a very precious gemstone. It is transparent crystalline in which you see several colours arranged in parallel lines.

Bdellium is an Arabic, Indian or African gum with a pleasant smell, and the word also indicates that it means gem in the original Hebrew meaning. And stones are precious stones of all kinds.

All this symbolizes the value of the believers before God, so they are like precious stones to God. In (Genesis 2), we have seen that gold is mentioned in Paradise, and the meaning is that God created man and gave him glory, so this man is very precious to God. The variety of colours of the stones indicates that each one has its own colour or beauty with God. Each member has a place with God, and all are in harmony and integrity. And many of the mentioned gemstones we do not know, but the important thing is that each one has its beauty and characteristics, so are God's children in the eyes of God. There are many attempts and reflections to study each type and try to apply it to each tribe. The owners of these attempts assert that there is a link between the type of stone and the distinctive feature of each tribe.

"Moreover the Lord spoke to Moses, saying: 23 "Also take for yourself quality spices—five hundred shekels of liquid myrrh, half as much sweet-smelling cinnamon (two hundred and fifty shekels), two hundred and fifty shekels of sweet-smelling cane, 24 five hundred shekels of cassia, according to the shekel of the sanctuary, and a hin of olive oil. 25 And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be a holy anointing oil." (Exodus 30: 22-25).

1. Myrrh

It is a glue material that drips from its tree trunk, and there are two ways to get it:

A- It flows naturally; it drips on its own (this is why it is called dripping). It is collected and is very pure, and when frozen, it is pure red and breaks into white dots when broken. This is the luxurious kind, pure and clean, that drips on its own.

B - The second method is to wound the tree, i.e. cut it with a knife.

The Egyptians used it in embalming and shrouding. As for the Jews, they used it for shrouding (John 19: 39). It is a very pleasant-smelling substance, but very bitter. It was used as a perfume, "A bundle of myrrh is my beloved to me, That lies all night between my breasts." (Song 1: 13). The women and girls used to put the myrrh in a wrapping (bag) which they put in their breasts to give a good smell. Myrrh is also used as a medicine to relieve pain and soothe it, and they used it with the crucified (Mark 15: 23).

* When it drips by itself, it refers to Christ with His sweetness, love, meekness, humility, words and miracles filled with love and tenderness...etc. Also, for His acceptance of pains and repeated attempts to kill Him, His acceptance of insults and rejection many times to complete our salvation.

* When it drips from wounding the tree, the tree dies, but a large amount of myrrh is spilled from it. This refers to the stabbing of Christ by humans.

* In both cases, a pleasant smell comes out. His marvellous love, which appeared in the cross, refers to the significant amount of myrrh that spilled when the tree was wounded—the scent of His amazing love for mankind smelt through His cross.

* The bitter, sour taste indicates the dreadful and real suffering of Christ (Hebrews 12:3). He endured the bitterness of the cross so that we, and the whole world, might taste the sweetness of His love and salvation. Rather, the fact of His presence in a world as a whole that is anti-God is in itself bitterness to Him.

Contemplation on Song of Solomon 5: 2-5: Christ is still showing us His hands dripping with myrrh, and when the bride saw His wounded hands and understood the bitterness of His feelings due to her being sluggish despite His pain and wounds for her. She had compassion on Him when she saw the traces of his wounds. So she pushed and forced herself (this pushing was depicted in the revelation by her hands dripping with myrrh). She then rose to open her heart to Him, and Her groom smelled the sweet scent of this (myrrh) striving, as this was a declaration of her love for Him. Christ always reminds us of His sufferings so that our hearts may soften to Him. Rather, He refused to drink myrrh and wine from the hand of those

who crucified Him until He drank the cup of pain to the end. Myrrh and wine work to relieve pain, and He rejected this. He accepted the bitterness of pain to lift it from me. This is the meaning that the waters of Marah (bitter) became sweet with wood (the cross) (Exodus 15: 23). Our once bitter life became sweet because of the comforts that the Holy Spirit gives us. That is why Christ said, " I have come that they may have life, and that they may have it more abundantly." (John 10: 10).

* And in His acceptance of pain and crucifixion (bitterness), a sweet aroma came out before the Father (obedience). And His love appeared before us: "Greater love has no one than this, than to lay down one's life for his friends." (John 15: 13).

The Church of Smyrna, which means myrrh, is a church that does what her Savior did. She accepted pain for Him, so she had a pleasant smell, and her angel didn't hear a reproach from God as " Nevertheless I have this against you." The sinful woman who poured the perfume on the saviour's feet is from those who with joy break their vessels, meaning their bodies, and accept the pain so that their sweet scent spreads. Those are like the martyrs, monks, and hermits, who endure sufferings from the enemies of Christ, and accept them for the sake of the Church through the ages. Those who have made Christ taste bitterness in His life continue to give bitterness to His Church until now and to the last day. (Refer to Ruth 1: 20 + Jeremiah 2: 19) to see that leaving the Lord is bitterness (here in its taste).

Myrrh was the gift of the Wisemen, which was an indication of His death. This was fulfilled in (John 19: 39) (in the burial of the Lord).

2. Sweat Cinnamon

These have a pleasant aroma and taste, give an excellent flavour to foods, and are used as remedies for stimulation and refreshment. The cinnamon tree is always green and has no time to wither. And Christ was always radiant as a tree planted by streams of water (Psalm 1). We get cinnamon by removing the husks of its bushes, and thus the bush dies. Here again, we see the image of death and even slaying (slaying the sacrifice corresponds to slaying the bushes) until the smell comes out. Christ is also a stimulant and refresher with His life and love as a role model. Also, by His grace working in us, He alerts the sluggish heart, and He is a medicine for us.

Cinnamon in Hebrew may be derived from the two words Kinna & min, which is where the word cinnamon came from. Kinna means jealous, and min means appearance. If we apply this meaning to Christ, we find it in (John 2: 17), drove out the buyers and sellers from His Father's house, as an application of the verse, "The jealousy of your house has eaten me." See also (Song of Solomon 8: 6).

3. Sweat Calamus

It is a plant that grows in muddy and swampy grounds. It is famous for its uprightness, and the word cane means upright. By crushing the plant, we get the aromatic substance. It is called the cane of Acorus, as from it we get the Acorus, and the Acorus means spices. Once again, we see the image of Christ, who grew amid this world muddy with sin, but he grew upright. By His crushing and pain, the sweet smell came out. And the word "rod" appears in the word "measuring rod" (Ezekiel 40: 3) + (Isaiah 42: 3), and this applies to the perfection of the Lord Jesus and His absolute righteousness, and that He measures the souls of

people and weighs them by His scales, but a bruised reed does not break, but rather treats, encourages, gives of His grace and prolongs his patience (John 8: 11). " Neither do I condemn you"

4. Cassia

It is derived from the word "flay," as the crust of this plant was peeled off to get this substance that has a more intense smell than cinnamon. It is also used as a medicine and to give flavour. This word was only mentioned here and in (Ezekiel 27: 19) in his talk about the trade of Tyre, a symbol of the trade of the enemy of good. As if the meaning is that the world trades in the attributes of Christ. Thus Satan is trying to steal from His perfections and trade with them. We notice how the world uses the word love, for they now say about adultery to make love.

5. Oil

The oil is olive oil. The Hebrews used the oil in:

1. **Food:** The widow of Zarephath of Sidon (1 Kings 17: 12). And they made bread with oil.
2. **Illumination:** The parable of the virgins + (Proverbs 31: 18)
3. **The anointing of the bodies:** David washed and anointed himself after his son died (2 Samuel 12: 20), and they used oil after perfuming it with oriental perfumes in their celebrations as a sign of joy (Psalm 23: 5) and not using it, was a sign of sadness (Matthew 6: 17).
4. **Treating Wounds:** (Isaiah 1: 6 + Luke 10: 34) (The Good Samaritan).

There were also sacred (i.e., worship-related) uses corresponding to these:

- A- Oil was poured on Grain Offering (Leviticus 2).
- B - The lampstand uses oil (inside the Tabernacle).
- C- The anointing of kings, the high priests, and some prophets, and the consecration of places.
- D- To anoint the sick with oil (Mark 6: 13).

Anointing

* The kings were anointed. The book mentioned the anointing of Saul and David by Samuel the prophet, and Jehu, the son of Nimshi, as a king over Israel by Elijah. Aaron was anointed as the high priest by Moses, and Elisha was anointed as a prophet by Elijah (1 Kings 19: 16).

*The anointing of Aaron was different from the anointing of ordinary priests. Aaron, as a high priest, symbolizes Christ. As for the priests, his children refer to believers now with the general concept of the priesthood. God commissioned Moses to pour the oil on Aaron's head so that the Holy Spirit would be

poured on him, and he would become a high priest. And He assigned Samuel the prophet to pour the oil on Saul and then on David so that they would become kings. Thus, God commissioned a prophet or a high priest to pour oil on a person to consecrate him to God, that is, to assign and separate him for a particular work. But no person can pour oil on the head of Christ, the Son of God, for it was God who sent the Holy Spirit to dwell in the body of Christ after His baptism. The Holy Spirit was poured over His body as a dove (that is, in a perfect form because the Holy Spirit dwelt completely in Christ). As for the disciples, it was in the form of tongues of fire divided among each one of them. And this was prophesied by David the Prophet: " You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions" (Psalm 45: 7). The priests also had to be anointed with oil, for they are dedicated and separated to the service, and they have no other work but it. Refer (Exodus 40: 13, 14 + Leviticus 8: 12 (for the high priest) + Leviticus 8: 30 (for the priests, the sons of Aaron).

* Places were also consecrated with oil, meaning they were sanctified, dedicated, separated, and consecrated to God (Genesis 28: 18 + 31: 13) (God confirms the work of consecrating places) [This was the first use of oil]. The Tabernacle's vessels and tools were anointed with oil, meaning consecrated for God (Exodus 40: 9). That is why when Belshazzar used the vessels of the house of the Lord (Daniel 5: 2-4) on his last day, it was considered an attack on God, which necessitated the terrifying prophecy of Daniel, "You have been weighed in the balances, and found wanting " and he died on the same night. The anointing with oil was for consecration, i.e. consecrating a place to God, such as a church, or for a person to act as a high priest, or for a king who manages the affairs of God's people and defends them. Or a prophet, as in the case of Elijah with Elisha.

* And if the meaning of consecration is to dedicate something to God, then this is what was accomplished entirely in Christ, and this took place on the day the Holy Spirit descended upon him like a dove (Matthew 3: 16). And the book of Acts called the descending of the Holy Spirit on Christ as anointing "how God anointed Jesus of Nazareth with the Holy Spirit" (Acts 10: 38). That is why Christ was called "the Messiah," meaning "the anointed one." And Christ was anointed to consecrate His body as a high priest to offer the sacrifice of His body on the cross for the salvation of humanity. Also, to be a king who reigns over us with His love.

In (1 Samuel 16: 13) in the story of Samuel's anointing of David, the verse is a complete prophecy about what happened with Christ, "Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came upon David from that day forward." Therefore, anointing with oil is a symbol. Rather it is a mystery of the Holy Spirit's descent on the anointed. (For example, the Church now uses the sacrament of Chrismation),

Whoever is anointed with this anointment receives a gift from the Holy Spirit, which he must use to offer worship to God and witness to God in front of people and for the glory of God's name.

To see the work of the Spirit, see (Luke 4: 14,15) " Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region. And He taught in their synagogues, being glorified by all." Note the power, glory, and light that came to Him after the descending of the Holy Spirit and how this turned into preaching (Psalm 2: 2 + 18: 50 + 84: 9). Luke the Evangelist continued his explanation of the work of the Spirit by narrating the story of Christ entering the synagogue and His reading of the book of Isaiah, where He announces the work of anointing the Spirit (Luke 4: 16-22). And notice his saying in (Luke 4:14) "and news of Him went out through all the surrounding region." It was a light that was shining everywhere. (Psalm 132: 17 + 2 Samuel 21: 17 + 1 Kings 11:36 + Philippians 2:15).This

is what happened with the disciples, for the Spirit came upon them (Acts 2: 3), so they began to speak in tongues and with a force that made many believe. With this power, they performed miracles like their teacher.

Therefore, the oil is a symbol of the Holy Spirit, and the Holy Spirit comes to those whom God has chosen to dedicate or separate for a specific job (king/high priest/prophet) by anointing with holy oil. This gives strength and energy for witnessing, illuminating and preaching "so that people may see your deeds..."

The oil was mixed with certain amounts of the perfumes mentioned above, and when a person or place was anointed with oil, the scent of these perfumes spread. If we understand that the oil refers to the Holy Spirit, and the perfumes refer to Christ, we understand the following:

1. That the Holy Spirit is the perfumer, "an ointment compounded according to the art of the perfumer" (Exodus 30: 25), who mixes all this. Rather He is the one who formed the body of Christ in the Virgin's womb = the art of the perfumer. We understand that the Holy Spirit made the body from the offering of the Virgin, that is, her body or her womb. As the psalmody says, Christ was united with a part of the dough of humanity (Thursday's Psali).

2. With anointment, the scent spreads. When a person is anointed, the smell of perfume spreads. This is the work of the Holy Spirit to spread the sweet aroma of Christ "For we are to God the fragrance of Christ" (2 Corinthians 2: 15) + " He will glorify Me, for He will take of what is Mine and declare it to you." (John 16: 14). Rather, He transforms us into the same image of Christ (2 Corinthians 3: 18), so the scent of Christ comes out of us. This is the meaning of putting these substances with oil. The Holy Spirit shows us the person of Christ in His perfection, love and redemption, in His glory and majesty, in His humility and meekness.

*This oil is not used for any person, but only for the high priests, kings and prophets who symbolize the person of Christ, the true High Priest and the King of Kings who is none like him. That is why it is called: "the anointing oil of his God is upon him" (Leviticus 21: 12), as it refers to the high priest and the royal statues of Christ (Melchizedek Rite).

The Holy Incense

Holy Incense, Incense materials

"And the Lord said to Moses: "Take sweet spices, stacte and onycha and galbanum, and pure frankincense with these sweet spices; there shall be equal amounts of each. You shall make of these an incense, a compound according to the art of the perfumer, salted, pure, and holy." (Exodus 30: 34-35).

The incense was not intended to create a pleasant smell in the Tabernacle, but it carried a theological concept that touches our life in God, and we will see that it refers to Christ. Therefore, God specified the type of incense, its quantities, the date of lighting it, and who could do this work. It was forbidden to use it in the same proportions outside the Tabernacle or to burn it with a strange hand. Let us note:

1. The fragrant incense expresses the limitless perfections of Christ. All parts of the incense are equal, all of its attributes are equal (mercy and justice.. His mercy is just and His justice is merciful), but all of them appear at the right time.

2. The prohibition of using it outside the Tabernacle indicates that there is no, and there will not be, someone who is perfect like Christ. Only God will know these perfect attributes, for they are not presented to anyone else. No one knows the truth and glory of Christ except the Father. Incense was offered to God (no one knows the Son but the Father, and no one knows the Father except the Son).

3. The incense was completely burned on the altar, and in this, it is similar to the burnt offering, both of which are a pleasing aroma to the Lord. It burns as the fires of divine wrath ignited in the sins that Christ was carrying on the cross. Obedience and love of Christ and that appeared was the fragrant scent.

4. Because incense is a sacrifice, only a priest can offer it. The priest is a symbol of Christ, the true high priest, who willingly offered the sacrifice of Himself. Also, Christ is the incense that burns, and He is the priest who offers incense.

5. It is said about the Church, the bride of Christ, in the Book of Song of Solomon: "Who is this coming out of the wilderness Like pillars of smoke, Perfumed with myrrh and frankincense, With all the merchant's fragrant powders?" And in (Malachi 1: 11), we find a prophecy that the Church of Christ (the Gentiles) will offer incense. And in (Revelation 8; 3,4 + Revelation 5: 8), we find the 24 heavenly priests offering this incense, which is the prayers of the saints = they raise our prayers and present them to God after purifying them in the censer fire. Here we see the prayers of the striving church (us) combined with the prayers of the heavenly ones and presented before God. While the suffering Church here on earth is in agony, she is in offering her praises. She becomes as was said about the bride in Song of Solomon, "**Like pillars of smoke**" (a sign of those who strive themselves and crucify their sinful lusts, as those who burn them. Refer to the story of Tobias). "**Perfumed with myrrh and frankincense**" (Song of Solomon 3: 6). Myrrh and frankincense refer to the sweet smell of the Church's tolerance of suffering while offering thanksgiving and praise (myrrh with its fragrant scent) and frankincense (praying with thanksgiving during pain). How fragrant is the smell of the prayers of the sufferer before God, of which it was said: "For we will offer the sacrifices of our lips" (sacrifices here is translated calves in other versions) (Hosea 14: 2), and the calves are a sign of the burnt offering. Whoever gives thanks and praises to God amid his suffering will be like one who offers a burnt sacrifice. And both the burnt offering and the incense are said to be a pleasing aroma before the Lord. And here, when the work of Christ's sacrifice, His atoning sacrifice on our behalf, combined with our prayers, God smells them with the scent of satisfaction, for we are not accepted except by Christ.

6. When we give incense before the icon of the saints, we express many things, including:

[1] How their prayers became acceptable before the Lord, as the scent of fragrant incense.

[2] The partnership of prayer between the struggling and victorious Churches, we pray while they pray on our behalf "And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand." (Revelation 8: 4)

[3] Requesting that they would remember us and raise our prayers before the One who is seated on the throne in heaven.

[4] Going around the Altar with the incense and presenting it to the icons and the bodies of the saints (relics) and the people. Here we gather the prayers of everyone as one voice carried by the holy incense and raised by the angels entrusted with the service with the prayers and intercessions of the Virgin Mary. These prayers are offered to God by the 24 priests.

[5] When the people smell the scent of incense, they remember that they must have virtues according to the verse (Song of Solomon 3: 6). And to offer themselves as a sacrifice so that they might have the sweet aroma before God.

[6] When the worshiper sees the incense ascending to the top, he must pray, for these prayers are raised before the throne of grace. And he should mention that his prayers should be of the type that rises above like incense (i.e. in love and prayers for everyone), as there are prayers that do not rise above if they are characterized by hatred and selfishness.

[7] There is strange incense, not in the prescribed proportions and manner, or that is offered illegally (i.e., not in the hands of a priest, and not in the manner specified in the Tabernacle). This refers to the prayers that God does not accept, such as the prayers of a hateful or evil heart. It also refers to those who violate the way of worship set by God.

[8] The priests only could smell the incense inside the Tabernacle. And believers now who have the general priesthood smell the sweet scent of Christ. In their prayers and worship, the believers recognize the characteristics of Christ and smell His sweet scent. We share with the Father in the pleasure of His Son.

[9] Believers remember David's prayer, " Let my prayer be set before You as incense"

[10] God commanded Moses to use incense, and there was nothing that invalidated this tradition . In the prophecy of (Malachi 1: 11) " For from the rising of the sun, even to its going down, My name shall be great among the Gentiles; In every place incense shall be offered to My name, And a pure offering; For My name shall be great among the nations," Says the Lord of hosts." This refers to offering incense in the Gentile Church, which means the current Church, not the Church of the Jews. And this Church of the Gentiles was not known except until after Christ. Rather, the Church of the Jews did not extend from the rising of the sun to its going down. Rather, this is what happened with Christianity.

Incense Composition:

The fragrant incense was composed of equal parts of 4 kinds of perfumes combined into fragrant incense prepared by the perfumer, salted pure and holy. The amount of salt in it is not indicated, as the word "salted" used may mean mixed or mean adding real salt. Salt refers to the non-corruption in the human nature of Christ.

The materials used are glue materials from aromatic plants, which is the concentrated extract that includes all the properties of the plant and represents all its advantages. The words fragrant and perfume have been repeated, as only one word does not fully express the sweet scent of Christ. As we mentioned earlier, the perfumer is the Holy Spirit who mixes these perfumes (this is what the Holy Spirit made in the womb of the Virgin). As we pray in the Liturgy, " and was incarnated of the Holy Spirit and of the Virgin Mary."

1. Stacte

Stacte is the Greek word the Septuagint uses, and the corresponding Hebrew word is nataph, meaning dripping. It is a gluish substance that emulsifies, liquefies, or is excreted from its bushes. It could be the myrrh or another substance called stryck whose bushes grow in Syria, and in general, it is an aromatic glue material that expresses the concentrated smell of the plant. The same word "what drips" was used in (Judges 5: 4 + Job 36: 27 + Job 29: 22 + Song of Solomon 4: 11 + Amos 9: 13), and the interpretation of the latter is found in " So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth." (Luke 4: 22). Every word that came out of Christ's mouth had a sweet smell, and they are words of eternal truth He was willing to die for. We note that the fragrant substance was dripping from the tree when it was stabbed. And the master, before they stabbed him with a spear, they stabbed him with their mockery, ridicule and hatred. And in all of this, nothing but words of love and truth came out of Him. The drops of His blood that flowed on the ground were a sweet fragrance before the Father, meaning not as My will, but as Yours. Rather, his sweat dripped like drops of blood. Certainly, the will of the Father is the same as the will of the Son, so what made the obedience of Christ such a sweet aroma before the Father? That we in Christ will be considered obedient, perfect and blameless (Colossians 1: 28 + Ephesians 1: 4). So, Stacte expresses all that flowed from the heart of Christ in His life and His pain.

2. Onycha

According to the Septuagint translation, this is the Greek name, while the Hebrew means fish scale or seashell. This substance is taken from shellfish or marine shell animals that live in the Red Sea and are fed on aromatic plants that grow near the water. The aromatic substance is produced by grinding these shells. This leads us to Christ in His death and suffering, for in His life, His food was to do the will of the Father who sent Him (John 4: 34), and in his sufferings, the Father was pleased to bruise Him (Isaiah 53: 10).

The Interpretation: The Father is not pleased with the suffering of His Son and His contrition with grief, but when Christ endured all these pains and sorrows, everyone who abides in Christ had Him bearing his pain on his behalf. As it was said by the prophet Isaiah, " Surely He has borne our griefs And carried our sorrows" (Isaiah 53: 4). The Father's pleasure was because man, his beloved, became comforted and rested amid his suffering, for Christ carried his suffering from him. This is the secret that we see patients with severe diseases, and they are joyful as if they do not feel pain.

These fish or marine animals live in the sea. For man, living in the sea means death. This refers to Christ who died, was buried in the tomb, and descended to hades to release the souls of the righteous. And in His death, His aromatic scent appeared. And onycha was used as perfume and medicine, so Christ was healing for us in Him.

3. Galbanum

It is a resinous substance with a bitter taste and a strong smell that is used to fix and strengthen perfumes and give strength, continuity and durability to the rest of the incense components. Its strong smell has the essential characteristic that it has the power to repel snakes and poisonous insects.

And the word in its origin is divided into two parts, the first part meaning the extract of the plant or the vital part of it SAP or FATNESS, and the second part added to it meaning lamentation. This refers to the sorrows of Christ, which He endured, and He was a man of sorrows. As for the fat, it refers to the energy of Christ's determination to carry out and obey the will of the Father, " My food is to do the will of Him who sent Me" (John 4: 34). And notice the words of the Bible, " Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem," (Luke 9: 51).

1. All the sorrows of Christ did not make Him leave the cross, but He was hungry to do and obey the will of the Father, and this gave his life a sweet scent. He was very sad, as He said, " My soul is exceedingly sorrowful, even to death." (Matthew 26: 38). Christ came forward to the cross steadily and within Him intense sorrows, for He loves man, and He created man in the paradise to rejoice, and the result was that man: a) Meet this with ingratitude. b) The transformation of joy and life for man into sadness and death. The man whom God loved and said about him, " And my delight was with the sons of men." (Proverbs 8: 31).

2. The determination of Christ was unrelenting. This is clear that even human emotions, such as those of Peter when he wanted to prevent him from the cross, were refused by Him. He was determined on the cross, considering that the rejection of the cross is a satanic counsel, as He said, " Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men." (Matthew 16: 23).

3. The human emotions that discourage us from bearing witness to Christ, or the wicked thoughts that seek to make us sympathize with ourselves against the will of God, have been expelled by the pungent smell of the fragrant Galbanum. The fragrant Galbanum here is a decision to persevere in Christ and not complain while suffering, i.e. the cross placed upon us. The meaning is that whoever rejects the cross placed on him which God allowed, let him look at the cross of Christ and His pain, then he sees the amazing love of Christ for us and desires to take up his cross, which is a fellowship of love with Christ. This is what St. Paul the Apostle expressed, "For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake" (Philippians 1: 29). In the same sense, St. Peter the Apostle said, "Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind" (1 Peter 4: 1). That is, keep the image of Christ crucified for you before your eyes, and determine in good faith to accept the cross that God permits because Christ bore the cross on your behalf. Say to yourself: Christ carried the cross out of love for us, so why should I not carry the cross that He allowed, so I share with Him in carrying the cross? For He allowed this cross because it is my way to heaven, and He is beneficent. This intention will make you accept any permitted cross and expel all satanic thoughts that call for grumbling on the cross or temptation allowed by God. With the same view, the humility of Christ has an intense aroma that expels the thoughts of pride. Christ's unwillingness to worldly matters expel any attachment to the world.

4. And the smell of His suffering on the cross is a pungent smell that repels everyone whose heart does not accept His pain and repents.

And the fragrant Galbanum is also used as medicine, and this is the work of Christ with the believers.

4. Frankincense

The origin of the word is derived from an origin meaning white. From the same origin, the word Lebanon is derived, so the mountains of Lebanon have white peaks (frankincense and Lebanon are of one origin). It is a white resin substance. Also, the colour of the rising incense when burning is white. The frankincense comes from a tree that grows on the rocks, so Christ was as a branch from dry ground.

The frankincense may flow from the wounds in which the tree is wounded. It is a useful substance as medicine and antidote against poison (the devil), in addition to its use as incense. (Isaiah 53: 5 + Zechariah 13: 6 + John 19: 34) The frankincense was placed over the grain offering (Leviticus 2: 1), and all of it was presented to the Altar. It was placed on showbread. Frankincense is used as incense now.

In Short:

Stacte: refers to the scent of Christ in His words, actions, and deeds during His life and even death.

Onycha: indicate that he was crushed to death, and nothing came out of Him except obedience and love as a fragrant aroma.

Galbanum: refers to His divine energy, which had only one goal: it reproved and expelled everything evil and every thought that rejected the cross.

Frankincense: indicates His purity and complete devotion to God.

We note that four types of perfume were used with the oil to show the scent of Christ, and with incense, four types were used for the same reason. We have another example. The Gospels are four, and through them, the sweet scent of Christ is revealed to the whole world.

And the fact that the four substances are equal, indicates that the attributes of Christ are equal, and all of them are perfect, not like humans. We find in humans that a person may be characterized by justice, but this is at the expense of mercy. Humans are imperfect, and those who are relatively perfect they have a beautiful attribute that they are characterized by, but the rest of the beautiful attributes are not as strong. And the beautiful quality in them covers the other shortcomings they suffer from.

As for Christ, all His beautiful qualities are equal, and this means that the four substances that make up incense are equal. If one substance exceeded another, the wonderful integrated image of Christ would not appear. This is the meaning of what was said in the psalm: " Mercy and truth have met together" (Psalm 85: 10). Truth demands the death of a person who has sinned, and mercy seeks forgiveness. How do the two meet together? It was in the person of Christ crucified. Let us see another example - if the Stacte (which has a pungent and repulsive aroma) increased at the expense of the Onycha (which refers to the sweetness of Christ's words), he would lose his meekness and humility and would be characterized by extreme violence in resisting sinners. And if the Onyx exceeded the Stacte, we find that he is unable to reprimand the sinners and call them to repentance, " "Neither do I condemn you; go and sin no more. " = Stacte + Onyx equally. If the Galbanum had increased (crushed to death), He would have died before the cross (John 13:1) and how many times they wanted to lay hands on Him to kill Him, and he would have disappeared from them (John 7: 44; 8: 20,59).

Meditation from the rite of the Liturgy

In the Liturgy of St. Basil, and when the phrase "was incarnated and became man" the priest puts a hand of incense (meaning filling a spoonful of incense) in the burning censer, an indication that Christ in His incarnation and His manhood was a sweet scent to the Father and to mankind.

And before holding the offering between His hands, he puts his hands on the incense, as if saying, "I am not worthy for my sins, but cleanse me in you, O Lord, that I may complete this sacrament." After that, he takes from the incense and puts on the offering and the chalice, as a sign that Christ was a pleasant fragrance, not only in His life but even in His death and offering himself as a sacrifice for us. And that the One who became incarnate is the same One who offers us his body that we may eat as a sacrifice.

Numbers in the Bible

God's works are complete in their power, planning, and execution. God set the laws of nature and is behind the implementation of these laws. The numbers in the Bible are subject to a specific plan, and they also have plans and laws governing them, and each number has a meaning and significance, as God does not choose the numbers randomly.

Examples:

1. Number (7): God rested on the seventh day, and God considers the seventh day a holy day. We find that the seventh month is a holy month, and the seventh year is also called the Sabbath, in which the earth rests. Then the jubilee year comes after $7 \times 7 = 49$ years. That is, in the fiftieth year.

2. The division of times in the Old Testament. It is divided into 490-year periods, i.e. 7×70 years.

The first: from Abraham until the Exodus.

The second: from the Exodus until building the Temple.

The third: from building the temple until the return of Nehemiah.

The Fourth: from the return of Nehemiah until the coming of Christ.

3. Christ began his ministry 1500 years after the people's exodus from the land of Egypt, which is equivalent to 30 Jubilees = 30×50 . The Bible calls the Jubilee "the acceptable year" (Isaiah 61: 2).

4. Spectrum colours (7). Of the seven colours, white is produced.

5. The word Manna appeared 14 times in the Old Testament = 2×7 .

6. Peter's name is mentioned 245 times = 27×5 , Jacob's name is mentioned 21 times = 3×7 and John 49 times = 7×7 . The number (7) is frequently mentioned, especially in the Book of Revelation.

Calculating the name or word number: GEMATRIA

The use of Arabic numbers, i.e. 123456.....

Or Hindi numerals i.e. 1,2,3,4,.... (it's written in Arabic numbers used now).

It is a modern way of expressing numbers. But before the modern method was used, each nation had its own way. The Greeks and Hebrews used the alphabet to express numbers and to distinguish between a number and a letter; a dash is placed over the letter, so it becomes a number. For example, a b c are letters

But $\bar{a}=1$ $\bar{b}=2$ $\bar{c}=3$ are numbers. If you put a dash over the letter, it becomes a number.

The Romans had their way of writing numbers

I = 1, II = 2, V = 5, X = 10, L = 50, C = 100, D = 500, XL = 40

And the nations who used their alphabet as numbers had a known method by which each one calculated the number of his name. This was by adding the numbers corresponding to the letters in the name or word.

Examples:- a d e l

= 1 + 4 + 5 + 30 = 40

Adel name number in Greek = 40

Isos I H Σ O Y Σ

= 10+8+200+70+400+200=888

The letters and their corresponding numbers are as follows:

I → 10

H → 8

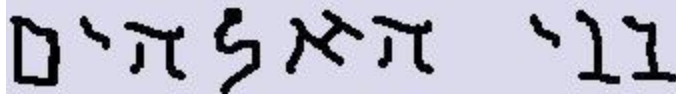
Σ → 200

O → 70

Y → 400

Σ → 200

Isus (Jesus) number = 888



Sons of God

$$2 + 50 + 10 + 5 + 1 + 30 + 5 + 10 + 40 = 153$$

In the same way, the number of the beast is calculated (Revelation 13: 18), and it will be 666. Hence, when this beast appears, its name will be a sign of it. And many of the enemies of Christ, whose names were counted, were 666, like Diocletian.

The Meaning of Number (1):

It is the number of unity and priority (presidential position). It refers to not being divided. This indicates that it does not depend on another, as he is the source for others. Therefore, it refers to divinity (we believe in one God). Everyone needs Him, no other agrees or disagrees with Him (the Lord is one!). That is why there are no gods but God, and this is also the first commandment.

And the number (1) also refers to the first person, that is, the Father.

The Meaning of Number (2):

No. (1) removes all difference and indicates sovereignty. But the opposite is here. Number (2) indicates that there is a difference and that there is another. There are two that may agree or disagree, and the difference may be for good or for evil. Therefore, the number (2) depends on the text, that is, it may refer to good or evil. It is the first number that can be divided. It refers to the fall of man, it means separation from God and resisting Him. About God, this number refers to the incarnation. It is our peace that made the two one (Ephesians 2: 14-16). This is what God wanted through His incarnation (John 17: 20-23).

Therefore, the number (2) refers to the second hypostasis, Christ, God the incarnated.

The Meaning of Number (3):

The first number that has geometric properties for two straight lines cannot encompass any space. Also, any two surfaces cannot form a body. Three dimensions (length, width, and height) are required to create a body. So the number (3) refers to what is real, complete, has dimension, realistic, durable, total and substantial. Therefore, number (3) is one of the perfect numbers and indicates divine perfection. God is one of three persons. And the angels praise, saying, "Holy, Holy, Holy." God is the real, but man is nothing, and the number (3) refers to the third hypostasis, the Holy Spirit.

And the number (3) is the number of the resurrection, for Christ rose on the third day, and Jonah came out from inside the whale after three days, and on the third day of creation, life, fruits, and seeds appeared. And whoever rises with Christ will have fruits, and the Holy Spirit, the third person, is the one

who irrigates our bodies and bears fruit, and he is the life-giving Spirit, and Christ raised (3) persons from the dead.

No. (1) The Father gives and restores life to the creation and creates man → life.

No. (2) The human being separates and dies, and the son becomes incarnate to unite with the human being → (death and new life).

No. (3) The Holy Spirit gives life and raises man from his death → life.

3 Attributes of Light, and God is Light

1. Heat (infrared): These are felt but not seen. This refers to the Father (John 1: 18 + 1 John 4: 12). We do not see the Father, but we feel His love, for God is love (1 John 4: 8,16), and whoever feels the Father's love can only walk in love (Ephesians 5: 2 + 1 John 3: 18).

2. Rays of Light (Visible): These refer to Christ who became incarnate, and we saw Him, who enlightened us on the way of knowing the Father and revealed Him to us. And Christ said about Himself, " I am the light of the world" and "God is light" (1 John 1: 5), and we must walk in the light (Ephesians 5: 8).

3. Rays that can cause chemical effects (ultraviolet): These are not seen or felt, but their presence is felt by the chemical reactions they cause. This proclaims the work of the Holy Spirit and His wondrous works in the Church and the believers (John 3: 8). The work of the Holy Spirit in the believers now is the renewal of believers to form the new creation in Christ (Titus 3: 5 + 2 Corinthians 5: 17).

The Numbers that are repeated (3) times:

(444) It is the number of the word Damascus (in Hebrew, דַמַשְׁקַ), which is the oldest city in the world, and number 4 is the number of the world.

(666) It is the number of man, and it is a deficiency number. They are the number of incomplete human wisdom.

(888) It is the number of the name of Jesus **Ἰησοῦς**, as the number 8 indicates eternity.

(999) It is the judiciary number. It is the sentence number **τη ὀργη μου** (pronunciation: tee orge mou), meaning "my anger." We see this number repeated frequently in the story of Sodom and Gomorrah.

The Meaning of Number (4):

4= 3+1 (3 is the number of divine perfection).

What follows number (3) is the revelation of God's work (Romans 1: 20).

Therefore, the number (4) refers to the world, the creation of God. God is known to us through visible things. Thus, the revelation of the Holy Bible begins by saying, " In the beginning God created..." for creation is the next thing. And the world number becomes the number (4), or it is the number of the

material. On the fourth day, God created the sun and the moon, and on the same day, the creation of the materials ended. Starting from the fifth day, the creation of the living began in the water, the earth, and Heaven.

And number (4) is the number of the original directions (North, South, East and West).

And number (4) is the sections of the day (morning, noon, evening and night).

And number (4) is the divisions of the year (winter, spring, summer and autumn).

And Paradise was watered by (4) rivers. And the cherubim have (4) faces, so their work is specific to creation (they intercede for the creation / carry out God's commands in the strikes against the wicked in the world). In the same concept, we find the statue of Daniel consists of (4) parts that refer to all the kingdoms that resist the work of God, who will end in destruction. As for the one who imitates the cherubim, he will be a place of rest for God and will be considered as a cherubim chariot.

God has existed before the beginning, then created human being to live with him, which is the creation, so the creation is symbolized by the number (4).

The Meaning of Number (5):

$5 = 4 + 1$ Number (4) refers to the declaration that God is manifest in His creation and revealed. Thus number (5) is another declaration of God's gifts to His creation. It is God's Grace and salvation for man when he fell. It is a declaration of God's permanent and renewed Grace to the creation. (4) refers to the weak, fallen, mortal world, so (5) refers to the divine power that was added and completed this weakness.

אַבְרָם Abram

אַבְרָהָם Abraham

God chose Abram and overflowed Him with His Grace and changed his name to Abraham. The difference between the name of Abram and the name of Abraham is the letter H = which corresponds to the number (5), so the number (5) is the addition of Grace and pouring it on Abraham, as he is the chosen one for Christ the source of every blessing to come from him. In the same concept, we find that Christ feeds 5,000 from 5 loaves. This is the work of Grace. Let us note that man has (5) senses, (5) fingers on each hand (the hand is a sign of action), (5) toes on each foot (the feet is a sign of the directions in which man is walking). If a person sanctifies his senses, attitudes and actions, that is, he dedicates them to the glory of God. This is the responsibility of man and his free decision, but Grace will be poured upon him, as there is no blessing for those who do not deserve, and no blessing for those who do not appreciate responsibility. That is why the number 5 is called the number of responsible Grace. And we see there are (5) wise virgins and (5) foolish ones. (Oil is available for everyone, but it is my responsibility to fill the lamps). Whoever is filled with Grace lives a heavenly life, so Christ satisfied $5000 = 5 \times 1000$ (1000 is the heavenly number). Christ's entry into my life satiates it and transforms it into heavenly life. But again it is my responsibility that Christ pours out His Grace on those who deserve it, and he who carries his responsibility and sanctifies his senses. We notice that Christ did not pour out His Grace and satiate the crowds until they offered him something. This was all they had (the five loaves of bread, which we call striving, in exchange for striving Grace is poured out).

Therefore, we find the number (5) dominates the Tabernacle.

The outer chamber is 100×50 cubits, circumference = $100 + 50 + 50 + 100$

The outer columns are $20 + 10 + 10 + 20 = 60 = 5 \times 12$ This means that grace is available to all of God's people.

Bronze altar 5×5 cubits

Oil components $500 + 250 + 250 + 500$

$= 5 (100 + 50 + 50 + 100) = 5$ (same dimensions of the Tabernacle) and the Tabernacle refers to the people of God enjoying His grace.

The Meaning of Number (6):

$6 = 4 + 2$ So it is God's creation when it is in contradiction with God.

$6 = 7 - 1$ and if the number 7 is the perfect number. So 6 is the minus number.

$6 = 5 + 1$ If the number 5 is the number of Grace and the perfection of God's gifts to man, then every addition to it is considered a corruption of God's work. Therefore, the number 6 is the number of imperfections or defects. It is the number of man deprived of God, or without God, and without the work of Christ. And man was created on the sixth day, and thus the number (6) was imprinted on him. He works six days, and the seventh day is related to the sovereignty of God, as it is the day of rest. Therefore the number (6) refers to the work if it is separated from God and becomes far from rest with God. Number (6) refers to the perfection of creation as a work of God because God completed his work in 6 days. But this creation without God would be incomplete, as he points to the perfection of the world. God completed the work of redemption for man on the sixth day and the sixth hour. And the wedding of Cana of Galilee had six water pots. When the Grace of Christ was added to them, they turned to wine, a symbol of joy. And the beast number 666 is a symbol of the perfection of his wickedness. The repetition of No. (6) 3 times proves his existence and being in the perfection of his evil.

The Meaning of Number (7):

It is the number of spiritual perfection, and it occupies a prominent place in God's works. The number 7 is mentioned more than any other number. The number 7 and its multiples are mentioned in the Old Testament 287 times = 7×41 . And saying "Seventh" is mentioned 98 times = 7×14 . The word 7 folds is repeated 7 times, so the total becomes $287 + 98 + 7 = 392 = 8 \times 7 \times 7$, and the number 70 comes 56 times = 7×8 .

The number (7) in Hebrew is Shevah and its origin Savah, which means to satiate or be filled. On the sixth day, God perfected the creation, filled the world, and no longer lacked anything. And on this day God rested, because everything had been created well and perfect, and nothing could be added to what God had created. But there was something God had to do. What if man fell? He must die. This will not comfort God. (The interpretation that God rested on the seventh day is that the cross accomplished salvation for

the fallen humanity during the seventh day. We are still in this day until the second coming to begin the eternity on the eighth day that will not end).

Therefore, the meaning is that during the seventh day, all of God's work concerning man and his life, including the redemption, was complete and lacked nothing. We note that God's comfort was when He completed the salvation for the comfort of man. The word Shavath means to stop/rest/ cease working. And stop here implies that He has completed everything so that His beloved man may live eternally and in peace. God will not rest as long as His beloved man is condemned to death, the man of whom He said, " And my delight was with the sons of men." (Proverbs 8: 31).

And the word Shabbath or Sabbath is the day of rest, including the word Sabt in Arabic. Thus, the week became seven days, and the eighth day was a repetition of the first. This number is frequently repeated in the Book of Revelation: 7 churches/lamps/ seals...Elijah rested by the appearance of the cloud after his seventh prayer, and Naaman the Syrian was healed from his illness after he washed 7 times, and the walls of Jericho fell after the seventh walk around it on the seventh day. The first person to ascend to Heaven was Enoch, the seventh from Adam. The Jewish feasts are seven, the major holy feasts in the Coptic Church 7. The minor church feasts 7, the church's sacraments 7, her fasts 7, and the Agpeya prayers 7.

$7 = 6 + 1$ (The imperfect man, if we add to him the work of God, will be perfected) My strength is made perfect in weakness.

The Meaning of Number (8):

In Hebrew, 8 = shimona, and the word's origin is fattening (to make fat), so it is a number denoting abundance.

The week ends on Saturday, and Sunday is the first in a new week. God created humanity in 6 days, and we are now living on the seventh day, and at the end of the seventh day, the eighth day of creation begins, and it has no end, and in it, we have eternal life. Therefore, the number 8 becomes an expression of eternal life after the end of this period we now live in on the seventh day. And Christ rose on the eighth day, that is, at the beginning of the new week, since he entered Jerusalem on Palm Sunday.

And the Bible mentioned eight miracles of resurrection from the dead, and these people rose and started a new life.

The Lord Christ raised 3 (son of the widow of Nain - daughter of Jairus - Lazarus)

Peter raised Tabitha, and Paul raised Eutychus.

And the Old Testament has 3 miracles of raising from the dead (Elijah raised the son of the widow of Zarephath Sidon), and Elisha raised the son of the Shunammite, and the bones of Elisha raised the dead.

And the beginning of a new covenant with God in the Old Testament was circumcision on the eighth day.

And the beginning of the new world, which began a new life after the flood, was eight souls.

The Holy of Holies of the Tabernacle = $20 \times 20 \times 20 = 8 \times 1000$ The Holy of Holies of the Temple refers to Heaven. While the Holy of Holies of the Tabernacle = $10 \times 10 \times 10 = 1 \times 1000$, it is a sign of the heavenly

things on earth. And the names of Christ have multiples of 8 (the calculation is according to the Greek letters).

Jesus (Isos) = 888

Christ (Christos) = 8 x 185

Lord (Kyrios) = 800 = 8 x 100

Savior (suteer) = 8 x 8 x 22

Messiah = 656 = 8 x 82.

If the number 8 is the number of eternal life on the eighth day, and the number 8 expresses the name of Jesus as we have seen, then we understand that Jesus is eternal life.

Between the number 3 and the number 8

On the sixth day of creation, God created Adam, and he died on the sixth day to rise on the eighth day to live eternally in Christ, who redeemed us. As if Adam will rise on the third day of his death. In the same way, Christ died on the cross on Friday and rose on the third day of his crucifixion, Sunday. Thus, we find a match between the numbers 3 and 8. The number 3 refers to the resurrection. Christ rose on Sunday, and Sunday was the 8th day of his entry into Jerusalem to live eternally, and we live in Him eternally. By this, we understand Christ's saying, "I am the resurrection and the life." (John 11: 25). Resurrection (3) = we rise from death. And life (8) = that we live in it eternally. We rise to live eternally.

The Meaning of Number (9):

It is the last digit, so it indicates the end or conclusion of something. It is related to number 6:

6 = 3+3 (human number)

9 = 3 x 3 (it represents the end of man), and at the end of man, the outcome of his deeds will appear, so it refers to judgment, judgment, and the end of everything when the Son of Man comes to judge the world.

666 = 9 x 74

The word "Dan" meaning condemn = 54 = 9 x 6 (Dan is the name of a tribe, Daniel means God condemns).

My anger = 999

Amen = Truly = 99 and it seals and ends his words.

The total of the 22 Hebrew letters = 4,995 = 5 x 999 (stamped with Grace and Judgment) or Responsibility and Judgment. The sum of the Greek letters = 3999.

$9 = 3 \times 3$ If we understand that the number 3 is the number of divine perfection, the square of the number 3 emphasizes the perfection of God, and the perfection of God appears in His holiness and His non-acceptance of sin and its judgment. There is another $10 \times 10 \times 10$ cube showing the divine glory.

The Meaning of Number (10):

It is one of the perfect numbers and indicates the perfection of the divine law and legislation. It refers to the perfection of happiness and righteousness when the creation (expressed by the number 7) is attached to God (expressed by the number 3) $10 = 7 + 3$. The Ten Commandments contain everything that is necessary, complete, and perfect for man.

The number 7 represents the perfect human being $7 = 3 + 4$ (3 represents the soul created in the image of God) + 4 (the body taken from the dust of the world), and the person is obligated to offer his tithe to God as a recognition that all is from God. The number 10 (and its multiples) are frequently repeated in the Tabernacle. Also, the ten virgins represent humanity.

The Meaning of Number (11):

The number 10 represents the perfection of righteousness and happiness when creation clings to God and refers to pleasing God in the Ten Commandments. And the number (12) refers to the perfection of God's sovereignty over His believing people.

$11 = 12 - 1$ indicates when God's sovereignty is incomplete (Hebrews 2: 8).

$11 = 10 + 1$ This refers to the transgression of God's commandments, and the sinner seeks what is outside the limits of righteousness. The number 11 is an incomplete number that indicates a lack of order, as the people of the eleventh hour have spent their lives away from God.

The life of Christ on earth = 33 years = 3×11 , He is the perfect who bore our sins and became sin for us.

The Meaning of Number (12):

It is a whole number indicating the perfection of sovereignty—the number of the tribes of God's people was 12 tribes. And Jesus had 12 disciples. So the number 12 represents God's people who are subject to God.

$12 = 3$ (the number of God is trinity) $\times 4$ (the number of the world)

$12 = 3 \times 4$, meaning those who are owned by God from among the peoples of the earth, who are God's.

The dimensions of the heavenly Jerusalem = 12,000 and it has 12 foundations, 12 doors and the number of seals = 144,000 = $12 \times 12 \times 1000$

The Meaning of Number (13):

It is a hated number by many people without knowing the reason, but we discover the reason from the Bible. The first mention of the number (13) in the Bible was in (Genesis 14: 4), "Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled." It is a number representing disobedience and rebellion. And every time the number (13) or its multiples comes up, it is accompanied by rebellion, apostasy, corruption, defect or dissolution. In general, we have seen that those from God's people are represented by the number 12, so the number 13 represents everyone outside of God's people. What takes us out from the midst of God's people is sin.

Adam's family name total = 8×396

group of names of Noah, Shem, and Japheth = 888; And by adding the cursed Ham = $8 \times 9 \times 13$

Cain family name set = $13 \times 9 \times 19$

The number 8 is repeated in the families of the people of God. As for the number (13), it is repeated in the families of the wicked, as in the family of Lamech of the descendants of Cain. The word of curse "Anathima" = 13×42 , and is repeated 6 times.

The book mentions 13 famines. The Valley of the Son of Hinnom (Hell) is mentioned 13 times.

The Meaning of Number (14):

$14 = 7 \times 2$; therefore, it is a double measure of spiritual perfection. This is why, Matthew's genealogical chain consisted of 3 groups, and each group had 14 generations.

An application from the genealogy of Christ:

We note that the third group in the Matthew genealogy that begins with Jeconiah includes 14 names. If we start with Jeconiah, with whom the second group ends. And if we do not put Jeconiah in the third group, the number of Christ becomes 13 in the third group. He who did not commit sin became sin for us.

In the series of Luke, we find 77 names. And Christ comes in the number 77:

$77 = 7 \times 11$ Christ, the perfect man, became sin for us, and the number 11 is a number that indicates sin.

As for the number 14 in the genealogy of Matthew = 2×7 (2 incarnation number) 7, the number of the complete human being who became incarnate.

Matthew divided Christ's Genealogy into three groups. Each group consists of 14 generations, and it is as follows:

	First Group	Second Group	Third Group
1.	Abraham	Solomon	Jeconiah
2.	Isaac	Rehoboam	Shealtiel
3.	Jacob	Abijah	Zerubbabel

4.	Judah	Asa	Abiud
5.	Perez	Jehoshaphat	Eliakim
6.	Hezron	Joram	Azor
7.	Ram	Uzziah	Zadok
8.	Amminadab	Jotham	Achim
9.	Nahshon	Ahaz	Eliud
10.	Salmon	Hezekiah	Eleazar
11.	Boaz	Manasseh	Matthan
12.	Obed	Amon	Jacob
13.	Jesse	Josiah	Joseph
14	David	Jeconiah	Jesus Christ

These are three groups and number (3) refers to Divine Perfection

The Meaning of Number (15):

It is a numeric multiple of 5 & 3, i.e. Grace and divine perfection. So the number 15 refers to the works performed by the power of divine Grace. Therefore, we find King Hezekiah has increased his age by 15 years. The increase in his age is a sign of the resurrection of Christ by the power of His divinity expressed in the number 15.

Number 10 "י" is = Y

And the number 5 is "ה" = H;

So 15 = YH; Together, they are pronounced "Yah," which is God's name, YHWH. Therefore, the Jews did not use this name because they feared that they would desecrate it and be subjected to God's punishment. Consequently, they changed the letters of the number 15 with two other letters, which are T + F = 9 + 6 = 15.

15 = 7 + 8 = So the number refers to the life energy (8), which is in the divinity of Christ united with His perfect humanity (7), as Christ rose by the power of His living divinity.

The Meaning of Number (30):

30 = 5 x 6 the perfection of Grace in man.

The priest used to begin his work at the age of thirty, and thus John the Baptist, Christ and David at the age of thirty, and thus Joseph at the age of 30 began to rule Egypt. 30 = 3 x 10 indicates a higher degree

in the perfection of the divine system and indicates the age of maturity at which a person begins to serve God.

The Meaning of Number (40):

It is an important number that is frequently repeated and refers to a period of testing or trial or punishment as chastisement, not punishment as judgment like the number 9. It refers to the chastisement of the children of the covenant, while 9 refers to the judgment of enemies who oppose God. The number 40 refers to the period of our life on earth where God disciplines us with His Grace.

The flood lasted 40 days. And the people in the wilderness 40 years. The fasts of Moses, Elijah and Christ were 40 days. And the warning to the people of Nineveh was that ruin would occur after 40 days if they did not repent. So it is a number that indicates a period of testing followed by blessings for those who accept discipline or punishment and judgment for those who refuse.

Note that $40 = 4 \times 10$ (4 = the whole world, 10 = the commandments) because the entire world has broken the commandments, so the world as a whole needs discipline. Whoever repents receives blessings, and the stubborn one is condemned. Therefore, our life on earth, symbolized by the number 40, is a period of chastisement, and whoever repents will be saved, and whoever is stubborn perishes.

The Meaning of Number (42):

It is a number related to the Antichrist who will remain 42 months (Revelation 11: 2 + 13: 5) $42 = 7$ (perfection number) $\times 6$ (resisting God) = perfection of resisting God.

The Meaning of Number (50):

It is the jubilee number, the year of liberation and freedom in the Old Testament. So it refers to salvation and rest = $7 \times 7 + 1$. It refers to the beginning of the eighth week after the end of time.

And number 50 is the day the Holy Spirit descended upon the disciples in the New Testament.

The Meaning of Number (100):

The parable of the lost sheep indicates that God has a flock of 100 sheep, and if one of them goes astray, the good shepherd goes after it until He finds it. The number 100 refers to the flock of Christ, the small flock, and those who left everything for Christ. Therefore, they will have hundredfolds. (Matthew 19: 29 + Luke 15: 1-7 + John 6: 39; 17:12).

The Meaning of Number (153):

This number was mentioned in the miracle of fishing in (John 21: 11), and Christ had said to Peter, I will make you a fisher of people, so we understand that this miracle refers to the believers who will believe in the preaching of the apostles. The net refers to the church that contains this number of believers, and the number 153 refers to the characteristics of the believers. $153 = 3 + 50 + 100$:

3 = The believers in God, the Trinity of hypostasis. They rose from the dead with faith and repentance.

50 = They are the baptized, the Holy Spirit descended upon them, and they received a liberation from Satan.

100 = They are the flock of God, from whom no one will perish, but the flock must leave the love of the world.

The word Sons of God in Hebrew = 153 and in Greek = $153 \times 7 \times 3$

The word "God's creation" = 8×153 words "fish" = 8×153

The word "net" = 8×153

The Meaning of Number (666):

It is the number of the name of the beast, and when he appears, his name will be 666. God gave us this number to infer from this person when he appears.

Number 6 is the number of earthly worldly human perfection. Thus the number 66 is an emphatic expression of the same truth. 666 is a more focused expression; rather, it is the trinity of human perfection. Is the perfection of incompleteness, or the perfection of imperfection, the perfection of a defect? It is the high top of human pride, its separation from God and its resistance to Christ. This is what will be achieved in the person of the Antichrist at the end of time. This has begun from now with the emergence of the worship of Satan in all parts of the world, and their sacred number is 666. It was rumoured that the fortune-teller of former US President Ronald Reagan advised him to choose the number 666 for his new home in which he resides after leaving the White House. However, this was denied after it was said, and the house number was even changed to avoid this number becoming 668.

The Meaning of Number (1/2) half:

The first time we read the number $\frac{1}{2}$ in the Bible was when Abraham's servant presented a nose ring of gold weighing $\frac{1}{2}$ shekels to Rebekah to betroth her to Isaac, the son of his master. And Abraham's servant or the head of his house refers to the Holy Spirit who the only begotten Son sent, and here Isaac is the only begotten son, who according to the promise. And the Holy Spirit came to us to carry us from our earth to His earth, that is, to bring us to His heavens, to coexist with the Heavenly Bridegroom forever. The dowry that the Son paid was not $\frac{1}{2}$ a shekel of gold, but His blood, and what we get now is a token of what we will get in Heaven. What we get now is by faith and hope, but what we get in Heaven is unspeakable glory.

Then we hear about the number $\frac{1}{2}$ in (Exodus 30: 13): "This is what everyone among those who are numbered shall give: half a shekel according to the shekel of the sanctuary." So it is a ransom number. It refers to the redemption of Christ or His blood that He bought me with.

And in (1 Kings 10: 7) we hear the words of the Queen of Sheba to Solomon, when she saw his glory and wisdom after she had heard of him, and came to visit him, " However I did not believe the words until I came and saw with my own eyes; and indeed the half had not told me. Your wisdom and prosperity exceed the fame of which I heard." This will be our words in Heaven when we see the glory of God, so we say that it was true, and the news that we heard, it was true it was the deposit we received, and it was true what we believed, and saw. And what we knew was only half of the truth.

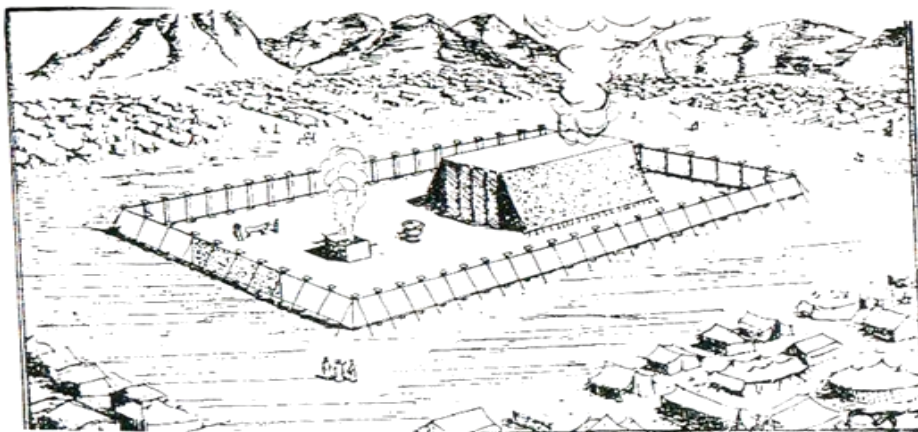
We summarize the above in that No. $\frac{1}{2}$ expresses Christ's betrothing us, " For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ" and that He paid a dowry that is His salvation with His blood. And He accompanied this with spiritual and temporal bounties as a deposit for what we will see and rejoice in glory.

* To complete the topic and clarify the meaning of the number ($\frac{1}{2}$) and prevent repetition, please review (Interpretation of Genesis 24: 22 and Exodus 30: 11-16).

The Meaning of Number 1000:

It is a number that indicates heavenly matters. The angels are thousands of thousands and myriads of myriads (Psalm 68: 17).

1000 = 10 x 10 x 10, and the number 10 = a sign of keeping the commandments or the perfection of the divine legislation. In heaven, there is no sin, "But there shall by no means enter it anything that defiles, or causes an abomination or a lie" (Revelation 21: 27). And when the number is repeated three times, this is a sign of perfect memorization of the commandments.

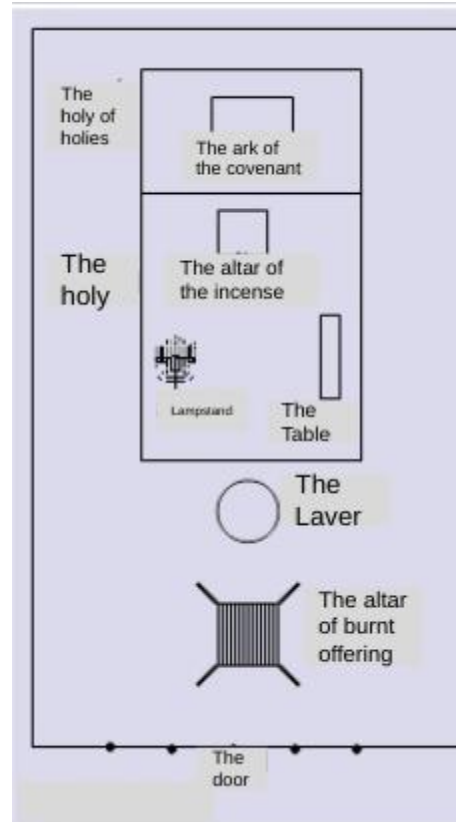


Numbers of the Tabernacle

An application on the numbers from the Tabernacle

Dimensions of the Holy of Holies = 10 x 10 x 10 cubits.

= 1,000 cubits (cubic cubit).



The number 1000 is a heavenly number, but it expresses the heavenly matters as we live them on earth. The tabernacle refers to the heavens on earth, as the psalm says (Psalm 18: 9), "He bowed the heavens also, and came down" Thus, the apostle Paul said, "and raised us up together, and made us sit together in the heavenly places in Christ Jesus" while Paul was still on earth. And he also said, "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places." (Ephesians 2: 6 + 6: 12).

Therefore, Therefore, the Tabernacle's ground is from dust because we are still on earth.

As for the temple, because it symbolizes heaven, we see the dimensions of the Holy of Holies 20 x 20 x 20 = 8 x 1000 and the number 8 refers to eternal life.

Therefore, the temple refers to the heavenly things as we live them in eternal life.

That is why we find that the temple floor is made of gold (1 Kings 6: 30 + Revelation 21: 18) (the gold is a symbol of the glory of heaven). And the dimensions of Jerusalem = 10 x 10 x 20 = 2 x 1000 cubic yards.

And the number 2, as we have seen, indicates that there was a conflict with God, and humans became in contradiction and even enmity with God, and the unity was destroyed (which means disobedience to God, so man did what he wanted and not what God wanted). By the incarnation, Christ made the two into one. The number 2 refers to the incarnation, and that Christ combined two natures in His one nature, the divine nature and the human nature. Therefore, the Holy of Holies was referring to the heavens and the glories of heaven before the incarnation. As for the Holy refers to the heavenly matters after the incarnation, and to the One nature of Christ from two natures. After the salvation, Christ united us in His body, and He became like a bridegroom united with His bride. As we saw before, the number $\frac{1}{2}$ refers to the betrothal of the bride.

Dimensions of the Holy of Holies = $10 \times 10 \times 10 = 1 \times 1 \times 1 \times 1000$

This refers to heaven, and God is equal in perfection.

The Holy dimensions = $20 \times 10 \times 10 = 2 \times 1 \times 1 \times 1000$

We note that the dimensions of the Holy = $20 \times 10 \times 10$

And the ratio = $2 \times 1 \times 1$

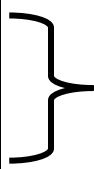
The appearance of the number 2 in the ratio refers to Christ. As we have seen that the number 2 refers to the incarnation. Thus, the ratio becomes $2 \times 1 \times 1$, which refers to the Holy. It also refers to the body of Christ, as Christ took on a new aspect with the incarnation.

Dimensions of the pieces inside the tent

Ark of the Covenant = $2 \frac{1}{2} \times 1 \frac{1}{2} \times 1 \frac{1}{2}$ cubits , **the altar of incense** = $1 \times 1 \times 2$ cubits

The mercy seat = $2 \frac{1}{2} \times 1 \frac{1}{2}$ cubits, **the Table** = $2 \times 1 \times 1 \frac{1}{2}$ cubits

If we imagine deleting the number $\frac{1}{2}$ from the dimensions of the pieces, the dimensions would be as follows:

The Ark = $2 \times 1 \times 1$		God is equal in perfections and expresses this equality in the dimensions $1 \times 1 \times 1$
The Altar of Incense = $2 \times 1 \times 1$		With the incarnation, there became a new dimension to be expressed
The Table = $2 \times 1 \times 1$		By $2 \times 1 \times 1$

Everything that refers to Christ the God is of equal perfections ($1 \times 1 \times 1$).

After the incarnation, the incarnate Christ had this dimension that refers to it ($2 \times 1 \times 1$). The number 2 refers to Christ who made the two one.

We note from the above that $2 \times 1 \times 1$ is a ratio that refers to Christ in the body. And as we will see, the Holy, the Ark of the Covenant, the table, and the altar of incense all refer to Christ in the body. So all the pieces have the same proportions of the Holy, and sometimes $\frac{1}{2}$ is added to it. What does this mean?

Number $\frac{1}{2}$, as we saw before, indicates Christ's betrothal to us, "For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ." and that He paid a dowry that is redemption with His

blood. Spiritual and temporal bounties accompanied this as a deposit for what we will see and rejoice in glory.

By adding 1/2 to the pieces

The Ark of the covenant becomes $2\frac{1}{2} \times 1\frac{1}{2} \times 1\frac{1}{2}$, a sign that the Church, the bride of Christ, will enter heaven after the second coming. The Ark is placed in the Holy of Holies, which refers to heaven.

This is according to Christ's promise and as an application of the verse "And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also." We are in Him (this is the meaning of entering the number $\frac{1}{2}$ in the Ark). There we will see His glory, and we will see it by sight. This refers to the true glory that we have in Christ and that we will obtain in heaven by sight.

The Table: $2 \times 1 \times 1\frac{1}{2}$ and represents Christ in communion with His people and His bride the church here on earth. Christ is represented here in the ratio $1 \times 1 \times 2$, and the number $\frac{1}{2}$ represents the church. This means that we are in invisible glory, which we obtain by faith, having become in Christ.

God asks the people to offer him bread that is placed on the table, then the priests eat it after a week and offer other ones, so who is this bread except Christ who is from God? The priests present it on the altar and then eat it. This is Christ, who entered into fellowship with mankind, the bread that came down from heaven, that we might eat and live by it (John 6: 58).

The table has one dimension with the number $\frac{1}{2}$, and the Ark has a number $\frac{1}{2}$ in the three dimensions. What we see and what we get here is just a token and on one level, which is faith, and we get it in the sacrament of the Eucharist (the table). As for there, what we get is in three dimensions, i.e. a solid and a perspective (the Ark). As for what we get here, it is only by faith, without seeing anything.

The altar of incense: $2 \times 1 \times 1$, which represents Christ who is standing before the throne of God as a sole intercessor, on behalf of humans, so we do not hear about the number $\frac{1}{2}$ here, as we have no role in Christ's intercession on our behalf. We do not hear about the number $\frac{1}{2}$ in the laver either, which represents the work of the Holy Spirit.

We will come to explain each piece separately in the following chapters.

The Lord says to the angel of the Church of Laodicea, "To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne." (Revelation 3: 21). Is there a throne for the Father and a throne for the Son? Surely not, for the Father and the Son are one. But the throne of the Father is an expression of the glory of the Father (the mercy seat). And Son's sitting at the right hand of the Father = the Son, by His humanity, has the same glory of the Father, which is the same glory of the Eternal Son's divinity. And the expression "the throne of the Son" becomes the throne in which we sit = when we have the glorified body, as the glory of the Son is reflected on us, and each one according to his rank and according to his toil and strife on earth (the parable of the Minas Luke 19: 21-27) + "a star that is distinguished from a star in glory" (Refer to the interpretation of John 17: 5 + Revelation 3: 21 + 1 Corinthians 15: 41).

Now let's see what the dimensions of the mercy seat mean and why the number $\frac{1}{2}$ is entered here:

Mercy Seat: 2 ½ x 1 ½, representing God on His throne in His glory in heavens judging and arbitrating and around Him His angels, He is the One sitting on the cherubim.

God created the angels first, and they were only spirits, and some of them fell and became demons. The angels were in the image of God, so St. John the Theologian in the Book of Revelation made a mistake and bowed down to the angel, as he thought he was Christ (Revelation 22: 8,9). With the fall of Satan, he lost his luminous image.

Then God created man from a body and a soul. And man fell and was separated from God, as man defiled himself in his body (with sins such as fornication) and his soul (with sins such as arrogance).

Because God loves all of His creation, Christ incarnated to redeem man, but God did not do the same with Satan because the nature of angels does not have hesitation. The angel takes his decision and does not return in it. As for a person, he makes mistakes, regrets, and repents due to the weakness of his body. God united with our mortal bodily nature with the incarnation, giving us life and sanctifying the body.

Whoever believes and practices repentance and all the Church's sacraments remains abiding in Christ. This is expressed by the number ½, which indicates the constancy of the bride (the Church) in her Groom (Christ). As for the one who insists on sinning, he remains separated from God. And whoever is abiding in Christ will have a share, that Christ may take him in Him to the glories of heaven, and this we saw in the ark of the covenant. We will enter heaven with our bodies that were sanctified in Christ, but they will be glorified bodies and confirmed in Christ.

Let us note the following verses:

"that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me." (John 17: 21-23).

"Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh." But he who is joined to the Lord is one spirit with Him." (1 Corinthians 6: 16-17)

"And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat." (Exodus 25: 18) (Hammered means that the gold piece from which the mercy seat is made is a single lump and then cooled with tools such as a chisel and file to form the mercy seat and the cherubim on top of it. They did not make the mercy seat alone and the cherubim alone, and then they installed the cherubim on top of the mercy seat).

These verses indicate that God wants unity. He created the angels in unity with Him (the cherubim and the mercy seat are one piece). However, the creation because it is in the image of God, and God is free, the angels were free to continue in unity with God or separate from him. Satan separated, and God was sad that (refer to Isaiah 14, Ezekiel 28) you find that God says a lamentation for this fallen angel.

Thus, man was in unity with God, as his life is a breath of God. And man fell and separated from God and died, so how can the unity between God and man be restored when God is spirit and man is soul and body? Therefore, the Son of God incarnated to unite with our body and sanctify it so that the body could then enter heaven.

According to the law of freedom, since God created us free, whoever wants to live according to his desires and defile his body is separated from God as Satan did.

As for the one who responds to the Lord Christ, who said " Abide in Me, and I in you." and strives to abide in Christ, Christ carries him into the bosom of the Father, and he becomes with the Lord one spirit. This is the meaning of the presence of the number ½ in the mercy seat of the Ark of the Covenant.

In the mercy seat of the ark of the covenant, we see the unity between God and his angels. In the ark, we see Christ united with our body to carry us to the bosom of the Father, and the image of the unity that God wanted for the creation from the beginning returns. This is what Christ prayed for in his intercessory prayers " that they also may be one in Us" (John 17: 21). And St. Paul the Apostle sends to the Thessalonians saying, "Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ." (1 Thessalonians 1: 1). Christ brought us back to be in God the Father and the Lord Jesus Christ.

This unity with God, "one in Us" is what is meant by the presence of the number ½ in the mercy seat.

With the ark of the covenant, we see what God wanted from the beginning, to create angels and to create humans and all to be one in Him. Refer to the words of St. Paul the Apostle in (Ephesians 1: 10 + 3: 15) "that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him." + " from whom the whole family in heaven and earth is named," And the apostle Paul also says, " And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all." (Ephesians 1: 22,23). Christ became the head of angels and humans, and gathered all in Him and carried all into the bosom of the Father. This is the image of the unity that God willed "that God may be all in all." (1 Corinthians 15: 28).

Whoever accepts submission to the Lord out of love becomes one with Him in spirit, whether from the angels who continued their love and submission to God or from people who sinned and repented and returned. Those will enjoy the embrace of the Father and His kiss as the prodigal son rejoiced when he returned.

Our Lord Jesus Christ says that whoever loves Him keeps His words and obeys His commandments with love. And whoever does this, the Father loves him, and the Lord Jesus says to whoever does this, " and We will come to him and make Our home with him" (John 14: 23). Certainly, there is no one now wholly obedient, and he who says that he does not sin deceives himself (1 John 1: 8). But the Holy Spirit pours God's love into our hearts (Romans 5: 5) and helps us to obey. And we will remain in this striving with the help of grace throughout our lives on earth and until we reach heaven. And therein heaven love and obedience will be complete, and where God dwells with us and in us forever. "Behold, the tabernacle of God is with men."

As for those who refused, rebelled and resisted God, they will also submit, but they will not have anything to do with this unity or the bosom of the Father, as they chose to be in a state of enmity with God.

He who submits now out of obedience and love has the bosom of the Father, but he who is rebellious and stubborn will hear, " I make Your enemies Your footstool." (Psalm 110: 1).

