

Wk 7 Ses 6: Egypt and Exodus Part 2

Well, as I mentioned, in our last lesson, we find at the beginning of Exodus, that Israel has been in Egypt for 400 years and during that 400-year period, they have become addicted to Egyptian gods, God is going to deliver them from their addiction, from their bondage, and He's going to **form them into a kingdom of priests as his firstborn among the nations**. And God has redeemed them. But the problem is, at this point after they have been freed from Egypt, is that they really don't know who God is. They really don't know who He is, and they really don't know who they are, their identity is still kind of out there. And they haven't grasped that yet. And in today's lesson, we're going to see that **God is going to give them their identities**. Specifically, in **verse six of chapter 19, they are called to be a kingdom of priests, a holy nation, the firstborn among all the nations, they are the ones who are going to be a kingdom a priests**; someone who goes between God and others. And that's what their role is, they're going to be the ones to bring the good news of God to the nations, and to live a life where they are an example, and they're manifesting God's presence to the world. Also, during this lesson at Sinai, He is going to give them **THE LAW**, and he's also going to give them a **TABERNACLE**. Now he's going to give them a gift in the **SABBATH**. And that's really quite a gift. Because you have to remember that Israel has been in bondage for 400 years And in that 400-year period, they've been slaves, they've been beaten down, they've been humiliated, and it's work, work, work. And now God redeems them. And every week for one whole day, God is going to say, timeout, rest, take a rest. And that's a beautiful thing. And that's new, and you have to put yourself in their position to really understand that. But perhaps, above all, the greatest thing that we're going to see in the lesson today is that God, unlike the Greek and Roman gods, who were above the clouds, and oftentimes made sport of humans. And, speaking of demeaning way about humans, God, **the God of Israel is going to live among them**, He is going to live among them, he's going to TABERNACLE among them, and he's going to walk with them, and he's going to lead them and guide them and provide for them. And that is amazing news for Israel has been in bondage all of these years. Now, just to review real quickly, as you look at the Bible timeline chart, you can see that when we talk about the Gods family plan, we have a series of six major covenants that we're following in salvation history, all the way back at creation, with Adam and Eve, and then with Noah, with one Holy Family, and then Abraham with one holy tribe. And now in this lesson is specifically in **chapter 24**, God is going to enter into covenant with Israel and is going to raise them up to become a nation and the nation is a nation of priests. And so, in **chapter 19**, just to start off, we do see in **verse six** where it says, God says, **and you shall be to me a kingdom of priests and a holy nation**. In verse eight, the people responded to God, and they said to God, that all that the Lord has spoken, we will do, we will do all that the Lord has spoken. And so, we have what we would call the **terms of the covenant** that's in **chapter 19**. And in **chapter 20**, very quickly, God is going to lay out the terms of the covenant; what He expects of Israel in this covenant relationship and that's the 10 commandments. So, you have the listing of the 10 commandments in chapter 20 and the listing of the 10 commandments is a question that comes up quite a bit. And that is, **do we still have to obey those commands those 10 commandments? And the answer to that is, absolutely, that's the MORAL LAW**. In fact, one whole quarter of the Catechism is given to the moral law, the **10 commandments, that's the third pillar**, its life in Christ. And so, **if you take the 10 commandments, and you were to put them in human form, you'd have Jesus walking around** just like the Beatitudes in the Matthew's Gospel you have Jesus embody that the 10 commandments living according to the 10 commandments. And so, they supersede all generations they go beyond time they are the **UNIVERSAL LAW**, the 10 commandments. but you and I want to put this in perspective. We

44 think about the law in the Old Testament quite differently than Israel did. We read the words of David
45 where he said that *I love your law*. We think, wow, *I love your law*, or we can think of it as *I've been*
46 *delivered from that I'm free*. Thank God we're not living under the law. Now that word LAW that God is
47 going to give them in chapter 20, and there's going to be subsequent laws to that law, that where law
48 comes from the word **TORAH**, word Torah has a root word, **YARAH** which means to **throw or to cast** and
49 it is used oftentimes in an archer's term, literally to throw out or cast with the idea of hitting the
50 bullseye hitting the mark like a bow and arrow to hit the mark you're casting. And what is the mark? The
51 *glory of God the very presence of God to be with God*, the beatific vision forever and ever and ever.
52 That's the law and the law is given to Israel to assist Israel after they're taken out of bondage so that
53 they can **live this life as a nation of priests**. Now we don't think of law like that do we. I mean, when
54 was the last time you and your sweetheart said, *You know what, tonight's going to be a great night. I'm*
55 *going to buy a bottle of Merlot, we're going to build a fire, cuddle up on the couch, and we're going to*
56 *read that new department of vehicle motor manual. It can be really good, especially the part about*
57 *motorcycles has been great. There's a new law that came out Sweetie*. Nobody thinks like that. We don't
58 think the law that way. The reason that Israel appreciates the law and falls in love with the law is this.
59 **The law must be understood in the context of covenant and relationship**. It must be understood in the
60 context of covenant in relationship. What do I mean by that? Let me give you an example. How many of
61 you know that that people from the outside of the Catholic Church sometimes will say, *Well, your*
62 *religion is a religion of do's and don'ts, black and white rules and regulations*? How many of you have
63 ever heard that? I've heard that before. I've even heard that, unfortunately, from within the church
64 people saying that. Let me show you what that's like. When I first started dating, Emily, my wife, we first
65 started dating there were no rules on our relationship. Really, and go out with anybody, want to stay up
66 as late as I want, I can buy whatever I want, I can go wherever I want. But then the more serious we got
67 in the relationship we came to a place where we got engaged. Now, imagine this the first night we go
68 out what if we go out and our first night was a place called Snuffy's malt shop for the record, first night
69 we go out, I'm sitting across from her and I say, *Listen, before we go any further, I just want a couple*
70 *things understood. From this point on, you don't see anybody else. Got it. And concerning the menu*
71 *you're looking at there, not a lot of money right now keep it under five. Okay? And I'm going to be*
72 *getting out of here a little bit early because I got some things that I want to do this evening*. I was talking.
73 All right. Now how many of you if I went out with you on the first night, what would be your opinion of
74 me? You like that, Huh? No, you would say *Down with you* or *You must be joking* or something. Well, as I
75 started going out with Emily when we got engaged a whole bunch of rules came in. No wonder, did I go
76 out with other girls. I didn't go out with them. And I started treating our money as our money, I just
77 wouldn't spend money the way I wanted to anymore I realized that we were going to be developing a
78 family, and I had certain restrictions on me. And then when we got married a whole group of rules came
79 in from Emily. Now, do I like the rules that she places on this relationship. Yeah. No of course I do and
80 what are the rules, I don't go out with other women, I come home at night, I don't just call and say, *I'm*
81 *coming home next week. What? Yeah, you heard me. I'm coming home next week. What are you going*
82 *to do? None of your business*. I'm in a covenant relationship now and so there's all of these rules and
83 regulations. that Come on, and I'm doing it gladly and she's doing it gladly because I'm in a covenant
84 relationship and these rules and these regulations are for the good of the relationship. Right? So, we
85 have to understand that Israel's laws are in the context of Covenant love and fidelity. And what you're
86 reading in the 10 commandments is basically God saying the Israel, number one, *you're not dating*

87 anybody else. You're not going to go out with other gods, there are no other gods to go out with, there's
 88 only one, and that's me. And then we read all of the different aspects of that. And then back to the
 89 church. **People who don't understand that we're in a covenant relationship with Jesus and this is His**
 90 **bride will look at it as rules and regulations** and they'll say, *How can you do that.* That's the same as
 91 saying to me today, *How can you only stick with one woman, Jeff.* What is wrong with you, *this is the*
 92 *zeros were limited* (?). And then I'll say to them, *You don't understand what a covenant relationship is,*
 93 *I'm happy to listen to the church, I'm happy to walk in according to the teachings of the church because I*
 94 *realize it's for my good* Real quick story - when I was growing up, I got my license when I was 16 years
 95 old, I learned a lot about law from my dad. And when I got my license that first day I went to my dad and
 96 I said, *Dad, I want to drive the car.* He said, *Fine Bob, here's the keys, be home at 10 o'clock.* I said,
 97 *gotcha.* Good. So, I said, *gotcha.* And I went out there and I drove around. I went to my girlfriend's
 98 house, picked her up drove, around my dad's fancy station wagon and I got home about seven minutes
 99 after 10. And my dad is standing at the door like this. And he says, *You're late.* And it's an, *Ah, I know it,*
 100 and kind of blew it off you know it's the first time, I don't know the roads and he said, *Tomorrow night*
 101 *you'll be home at nine.* Now I had that opinion that many of you have had about your parents. You were
 102 put on this earth to really ruin my life. I said, *Why?* He said, *Because I meant what I said, Be home when I*
 103 *tell you to be home.* Next night I went out there got my girlfriend, drove around, came home in about
 104 eight minutes after nine. My dad is standing at the front door. *You're late. I know but traffic you know*
 105 *and everything and I was just sitting in the driveway and talking to my girlfriend you know about God*
 106 *and everything and...* And my dad looked at me and he said, *Give me the keys.* And I said, *Why?* He said,
 107 *You're not driving for a week. Jeff, I meant when I said.* Now, do I have to ask you does my dad hate
 108 me.? Did my dad have a thing about controlling my life? Did my dad want to limit me? No. He wanted
 109 me to learn obedience because what it would mean my life, someday. And so, I wasn't disobedient to
 110 my dad very often and if I was going to be late, I knew that I had to really count the cost *this going to*
 111 *be worth coming in late tonight.* Well, yeah, a few times. And so, I paid the Piper on that one, but about
 112 a year later I came home, I supposed to be home at about 11, I came home at about 11:50 and I'll never
 113 remember never forget it. I came home and I came to the driveway and I thought, *Okay I'm dead.* What
 114 am I going to do, what am I going to do? I'm 50 minutes late. And also, I got this idea batteries ear out.
 115 And I took my watch and I turned it back to 11, o'clock. You know parents can tell if their kids are lying.
 116 So, I turned it back to 11, I went inside the house, you know, locked up there. My dad is standing right in
 117 the door, and he's doing like this, *You're late. Where were you?* We were worried. *Late, really? I don't*
 118 *think so. I have 11 o'clock.* And my dad, I'll never forget what my dad taught me that night, he slowly
 119 took off his watch with great purpose, and he put that watch in front of me and said, *Son, this watch is*
 120 *the only watch matters.* I'm shaking. And it turns out he was up in the window looking down the
 121 driveway right through the windshield as I'm doing this. And he said, *You can play with your watch and*
 122 *you can turn your watch back all you want, but this is the one we're going to go by.* And I never forgot it.
 123 My friends. **You can turn your watch to whatever time you want to turn it. One day you will stand**
 124 **before God and you will be judged not on your watch but on his watch. He loves you and he has set**
 125 **forth His law, so that you will have life, you can either obey, or disobey, or you can deceive yourself in**
 126 **any area of church teaching. God loves you.** And that's the law that He's given Israel here today. To miss
 127 the mark is chet in Hebrew, it is to miss the mark. The law is so that you hit the mark. But it takes an
 128 obedient heart, a humble heart, a contrite heart, one that trusts God completely and that's what they're
 129 going to be learning here. And so, He gives them the 10 commandments. It gives them the 10

commandments and the first commandment, I'm not going to go through them all, but I'd like to touch on the first one, the first commandment. In chapter 20, is that you shall have verses three and four, it says

You shall have no other gods before me, and you shall not make for yourself a graven image.

Now the Catholic Church takes the first two commands and puts them together, Protestants have a different numbering system, frankly it. This is not a point of contention or a point to argue, they're just different. The Catholics put the first two together. So, combined they make up the first commandment, and the Catechism in paragraph 2085 tells us why this commandment is number one. Why is number one. You know why it's number one, because **your chief vocation as a Christian is to manifest the presence of God to the world. Every baptized Catholic has a mandate on their life to manifest God to the nations.** And if there is more than one God in your life then you are a false witness, at best a confusing witness. And so, God says, *There are no other gods before me.* And that will have an impact on our witness to the world. So, if you have other gods like money, power, you will have a confusing message to the world. Now paragraph. 2116 tells us in the Catechism, we read this to you real quickly paragraph (CCC) **2116**. In the Catechism says, and this is listed under the first commandment it's really interesting how many people break this commandment, and they're not even aware of it. It says, *All forms of divination are to be rejected recourse to Satan or demons conjuring up the dead or other practices falsely supposed to unveil the future consulting horoscopes astrology, palm reading interpretations of omens and lots. The phenomenon of clairvoyance and recourse to mediums. All conceal a desire for power over time history, and in the last analysis, other human beings, as well as a wish to conciliate hidden powers that contradict the honor respect and love and fear that we owe to God alone.* And so, we as Catholics are not permitted to be involved in these types of things, not to confine your life, but to liberate you and to give you the freedom to follow the one true God, who will lead you and guide you, rather than some young college student at some newspaper in the back room, writing the horoscope column for us. And so, we're called to forsake things like Quichi board and all of these. It's amazing that we have

- Bible
- Tradition
- Pope
- Blessed mother
- The Trinity
- Scriptures
- Sacraments
- The Eucharist
- Liturgical year
- Everything that we would want to lead us and guide us in our life.

And yet we turn to these cheap trash. And even if we turn to them in jest, done in fun it's still stealing done for entertainment, it's is still wrong. And so, would be anything in these other areas. Remember the first question **Do you trust God?** Don't rely on anything else to harness the future. In verse four says,

You shall not make for yourself a graven image

and it speaks about creating an image of God, and people will naturally ask, particularly when they go into a Catholic Church, *Well what about graven images you Catholics have all these statues in your*

churches. Doesn't the Bible prohibit that kind of art? Well, it did. But the Catechism tells us in paragraph, 2130 and 2131. It tells us that everything changed with the incarnation of Christ, everything changed.

And it says in the Old Testament, we're not allowed to make an image of God, because at this point, God has not been made manifest. All right, we don't know what He looks like. But the Incarnation changes the whole economy of images to where now **we're permitted to make an image that focuses on salvation. So, images of Christ, the blessing mother, St. Joseph, the saints, pointing to salvation, are completely permitted.** And so, Exodus 20 gives us these, these wonderful laws and as I said, we won't go through them, but you can read about them in the Catechism and go into great detail about each one of them what the Church teaches. Well, then moving on from chapter 20, we have chapters 21, 22 and 23. And those three chapters are called literally the **Book of the Covenant**. The Book of the Covenant is made up of those three chapters and the Book of the Covenant is basically made up of laws that Israel is supposed to obey. Laws that deal with how Israel will treat the sojourner that comes among them. They say, Wow that's three whole chapters just on how you treat the sojourner. Why so much? Well, these three chapters, the Book of the Covenant, could be **looked at as kind of the first catechism for Israel**, on how do you treat other people. But why would God put such an emphasis on this.? Here's the key. Israel, as a child in 400 years of Egyptian life **was an abused child**. Israel grew up in an abusive situation. And what happens, oftentimes with **those who are raised in abusive situations, they grow up and they become abusers**. That's all they know. And now, here's Israel coming out of 400 years of bondage, they've been whipped, they've been humiliated, they've been degraded, they've been made slaves, and now suddenly they're free, and they're going to be meeting the sojourners coming among them. And God says, *Treat them with dignity. Treat them the way that I treat you.* And so, these three chapters make up with what we would call the Book of the Covenant. Well, then in chapter 24, they read the **TERMS OF COVENANT** and they **all** agreed to obey all the terms of the covenant. In chapter 24, it says in verse seven, *All that the Lord has spoken we will do, and we will be obedient* and then a **COVENANT CEREMONY** takes place where part of the blood is *sprinkled on the basin representing God, and part of the blood is sprinkled on the people*, and this is part of the Covenant Ceremony.

So here we are on your timeline chart a new covenant, they are a **HOLY NATION**. And then in verses 15 through 18, Moses goes up on Mount Sinai and he's up on Mount Sinai For how many days. There's that number 40 again, you know the **number of testing**. He's up on that mountain for 40 days and 40 nights, and something is happening down below. Now, in chapters, 25, through 31. Moses is going to receive something on the mountain. Okay, what's he going to receive? *He's going to receive a pattern for worship. He's going to, in a sense, have the veil pulled back and he's going to see a heaven* when reality of worship with furniture. We know this because later in the book of Revelation John sees what's happening in heaven, He too gets a glimpse of the heavenly reality of worship. Moses during all these chapters 25 through 31 is getting this pattern of the tabernacle, and he's going to come down from the mountain and chapter 32, he is going to be some problems that we'll get to in a moment, but then he's going to establish the pattern of worship in Israel. In other words, how do they succeed as the people of God and gain their identity in trusting God is very much centered around this liturgical worship in the Tabernacle. Okay. And it would be hooves us to take the time to understand this liturgical worship because in the Bible, worship is liturgical. It isn't just free willy nilly, what everybody wants to do today. It is **LITURGICAL**. It is very formal. It is. It is very organized, if you will. And so, in chapter 32 Moses hears from God and chapter 32 and it's very it's actually very interesting. What happens here. The people ended up down below doing what they took the gold that they received from the Egyptians, and they

215 fashioned a golden calf. Remember the 10 plagues. One of them was the bull god Apis. And they're
216 addicted. They got a problem with this one and it keeps coming up over and be like an alcoholic. You'd
217 be like an alcoholic in that they were addicted to alcohol but then they were set free. But then tough
218 times came, then challenging times came, obstacles came. What do they do? They went back to what
219 they knew. And you were hooked again. And this is what Israel does without Moses leadership, they
220 said, *Did you have to bring us out here in the desert to kill us? Wasn't there enough grain back home?*
221 And so, they fashioned a golden calf. No, I think I told you before that I literally have a file in my
222 computer, literally questions that I'm going to ask when I get to heaven if I get to heaven. I do have a
223 file. I somehow got to get that file to heaven. And one of them is for Aaron. And I want to ask Aaron
224 because Aaron, when Moses calls Aaron on it, says, Well, we put the gold in the pack and out came this
225 calf. Bull. I don't think he really believed that Moses believed that. Well in chapter 32, Moses is up on
226 the mountain and look what it says in verse seven. The Lord said to Moses, *Go down*. And I love this, *For*
227 *YOUR people whom YOU brought up from the land of Egypt have corrupted themselves and have turned*
228 *aside quickly out of the way which I commanded them, they have made for themselves a molten calf. I've*
229 *seen this people and be holding as a stiff neck people. Now therefore let me alone that my wrath may*
230 *burn hot against them, and I may consume them*. You all made a great nation. Then what does Moses
231 do? Moses begs the Lord. He intercedes on behalf of the people. He intercedes. Now if I were Moses, I
232 would have said, *All right. This is a good deal. This is very good. You say, we can start over. I like your*
233 *idea God, we can start over, we get rid of all the riffraff all that bad habits that they've developed the*
234 *last 400 years you know me You can trust me. I won't do you wrong. We'll start over*. That's probably
235 what I would have done. But Moses intercedes for the people and says, *No*. And I love what he does, he
236 appeals in two ways. The **first is your reputation**. He says, *Why should the Egyptians say with evil intent,*
237 *you forth your people out here to slay them in the mountains and consume them from the face of the*
238 *earth. God, you got your reputation. You don't want all the neighboring nations saying, Yeah, you don't*
239 *have any kingdoms. You don't want that*. But the second appeal is the strongest. He says, *Turn from your*
240 *fierce wrath and repent of this evil against your people. God, remember Abraham, Isaac and Jacob. Your*
241 *servants to whom you swore by your own self*. What is Moses saying? Moses is saying, *Lord, let me just*
242 *remind you, you made a covenant. You made a covenant you swore an oath*. So, **Moses' greatest appeal**
243 **is that the covenant of God is still intact**. You're in a covenant. Not that God needs to be lectured by
244 Moses. No, this is a Moses thing. **Moses is learning to trust God;** he's **learning the power of Covenant**
245 **you swore an oath**. You swore an oath and so after that, the Lord turns around and it says the Lord
246 repents. That means, *Shuv*, in Hebrew or *Metanoia* (to change) in Greek. He turns and goes in the
247 opposite way. He's not going to destroy them anymore. He listened to Moses, at this point. And God
248 said, *YOUR people who YOU brought out of Egypt*, and Moses in his appeal says, *YOUR people who YOU*
249 *brought out of Egypt*, so nobody seems to want these people at this moment. So, God was not confused,
250 and God was not working out his inner child or anything like that. Like this was for Moses benefit. And
251 so, you might have to ask the question at this point, *Why there's nothing happened to Aaron?* Has
252 anyone asked? A lot of other people ended up getting into a lot of trouble Didn't they. But why did
253 nothing happen to Aaron. Well, I think it's actually good news. Moses intercedes for him, he's guilty, yet
254 he gets a pass. But remember, we're guilty. But we're forgiven. We shouldn't get so upset with Aaron
255 and that we're going to get upset with ourselves. I have a kind of a theory and there's no way you can
256 prove it, but I have kind of a theory and that's Aaron is forgiven in this situation for the sake of Moses.

Moses intercedes for him. But Moses needs him. And I think that this is one of those situations where there is forgiveness, release, due to the righteousness of Moses. God has mercy on Moses.

Well in chapter 32, there's a major change that takes place. We know that so far we have LAW. We know that so far, we have a TABERNACLE. And now, this idea of a nation of priests is reversed, what looks like a nation of priests now looks like a nation of laicized priests, that they're no longer really a nation of priests, but God chooses one tribe to become the priests, and that one tribe is the LEVITES over this problem of the golden calf, some corrupted the people and those were judged. Those that judged them and executed God's judgment, were the LEVITES. And God said, today you ORDAINED yourself priests. And so, around the tabernacle, you have to Levites taking care of all the furnishings and the movement of the Tabernacle, and you could say that the Levites are kind of deacons. They're deacons. They're serving around the Tabernacle, and the priests, come from the tribe of Levi but from the family of Aaron. Those who were the priests come from Aaron. So, you have the Levites as deacons in a sense, and the priests are coming from the tribe of Levi but from the family of Aaron, and they're responsible for all the furnishings and for the worship, and my friends, this is where the dreaded Book of Leviticus comes in, that book that nobody wants to read or if they do, they get completely confused. And that book of Leviticus is divided into two parts:

Leviticus 1 – 16: priestly code

Leviticus 17 - : Holiness code, and that's for ministering to the people.

So now the Book of Leviticus can mean will mean much more to you, and it's in its proper place. So, moving on, we see that not only has Israel received a new form of priesthood, but they have the LITURGY, the TABERNACLE and they also have the LAW. Those are the things that they received at Mount Sinai and once again for what? **To lead them in being a nation of priests, and the firstborn among the nations.** But something else changes. In fact, we could say everything is changes their whole life changes from what they eat, to what they wear, to their liturgical year, they have a complete year now, where the days the months, hours, all mean something. That beautiful, God has laid out on the calendar salvation history, so that every year they'll revisit the great moments in salvation history starting with the Sabbath. Every, Sabbath day is holy, and they rest, every seven years is a sabbatical year, every seven times seven years is the great Jubilee. So, their years are very much centered around freedom. And what God has done for them and then they have feasts throughout the year. Those three major feasts, every year that were pilgrimage feast:

the Feast of Unleavened Bread Passover, where they would go to Israel or go to Jerusalem later, the:
Feast of Weeks Pentecost, 50 days after the Passover, commemorating the giving of the law for us confirmation.

Feast of Tabernacles

Feast of Booths to commemorate their journey in the wilderness

The Catholic Church also has this. The Churches saw that inner wisdom that we should ourselves follow the life of Christ throughout the year.

Advent: the Anticipation of the Birth of the King

Christmas: the Birth of the King

Ordinary Time: the Teachings of the King.

Lent: the preparation for the Death and Burial of the King

Easter: the Resurrection of the King

Ordinary Time: culminating in the Feast of Christ the King.

300 So, we do have our liturgical year. Someone may say, *Well, I'm so glad I'm not in that liturgical church.*
 301 Really, that's the **church Jesus started**. That's the Church that's *the fulfillment of the liturgical Old*
 302 *Testament*. Later liturgy is the work of the people, it's very, very important. Well, after this we have
 303 chapter 33 through 34, and that is the **COVENANT RENEWAL**, because the covenant was broken in
 304 chapter 32, there is a renewal ceremony here. And in chapter 33, it's sort of interesting because God
 305 says in verses two and three, that basically, *I'm going to send an angel with you. I'm not going to go with*
 306 *you. I'm liable to kill you stiff neck people. I'm going to send an angel with you.* And I love the response.
 307 Moses responds basically with, *If you're not going to go with us, then I go.* Boy, that's all in, isn't it?
 308 Using a poker phrase, *That's all in*, you're not going to go with us? You know why they said that? They
 309 said that and the argument was this. *It is your presence, among us that makes us distinct among the*
 310 *nations. The only thing that makes us different and distinct among the nations, is that you are with us.*
 311 *You aren't going to go with us. We don't have a mission. You don't go with us. We're not a distinct*
 312 *people.* And then God said He would go with them. Now why is that such an important point. Well, this
 313 idea of God being with us is very unusual. God is not distant, but He's here, even in our words. He's here.
 314 And in the New Testament opens up in the Gospel of John that **the WORD is made flesh** the **WORD**
 315 **dwelt among us.** He **tabernacled** among us; God is with us. And as a Catholic Church, Listen to what
 316 makes us distinct, what makes us different. I say this as simply the way it is, in humility, what makes us
 317 different than Baptists, what makes us different than interdenominational people, what makes us
 318 different than covenant, what makes us different than reform, is that **God is real**. Not because of
 319 something we've done But what He has done. **He has made Himself present in the Eucharist.** And in the
 320 tabernacle of Catholic churches across the world, God is with us. And so tonight, in this parish perhaps in
 321 the parish that you're at and while you're watching this video, you can go to **ADORATION** and sit in the
 322 door. The Lord Jesus Christ, you can receive Him in your body in every Mass. That's what makes us
 323 different. That's why when we drive in front of the Catholic Church, we cross ourselves why because
 324 they got really nice brickwork. No, we cross ourselves we bless ourselves because we recognize that in
 325 that building right there, God is out here with me, but truly present in a unique way. That is present in
 326 the building right now, and I have access to Him. Wow. That is amazing. So, God, going back to Exodus,
 327 He is going to be with them and what's He going to do? He's going to **dwelt on the MERCY SEAT**¹, which
 328 is in your diagram in your manual, you'll see your workbook, you'll see that you have the outer court,
 329 and you have the holy place, and the Holy of Holies, and inside of the Holy of Holies on top of the Ark of
 330 the Covenant is the MERCY SEAT where God dwells, His presence. His **shekhinah** (dwelling) glory. And
 331 then He will lead the people by fire at night and in a cloud by day. He will truly be present with them.
 332 We're no different today. God is truly present with us. And He leads and guides us today. What a
 333 beautiful, beautiful thought. So, Moses cuts two new tablets. Places one before the Ark of the Covenant,
 334 and also before the Ark of the Covenant is Aaron's rod, signifying the priestly authority of the Levites in
 335 His ~~lovely ironic line?~~, and also a bowl of manna before the Ark of the Covenant. And so, we'll find out
 336 later in our story that, Yes there is an Ark of the Covenant and the Ark of the Covenant is going to go
 337 here and there and finally going to be sealed in a cave in Jeremiah's time, Later, in the New Testament
 338 Ark of the Covenant will show up. JOHN, the revelator, describes that new Ark of the Covenant.
 339 Remember what's what is inside, the manna of the bread from heaven, the staff of Aaron, signifying the
 340 priestly authority and the tablet signifying the Word of God. What will be in the New Testament Ark of
 341 the Covenant, Jesus Christ, the Word made flesh, the bread from heaven - the Eucharist, and the King of
 342 Kings and the Lord of Lords, the great high priest who goes into the Holy of Holies, Mary, a blessed

343 Virgin Mary is the new Ark of the Covenant, and that's what we're going to be going. And we'll start to
344 see more and more, how as we get down the road in this story, we'll start to even guess at what's
345 coming ahead; what's the fulfillment of many of these things that we are studying. While they build the
346 Tabernacle in chapters 35 through 40. They build the Tabernacle and Moses blesses the Tabernacle, as
347 God blessed the Sabbath when He was done, it was good, and He blesses. If we had the time, we could
348 go into it but there's a lot of wonderful relationships between the construction of the Tabernacle, how
349 long it took to construct and build up, and the whole story of creation, because the **Tabernacle** is like a
350 **microcosm of creation**, where God is dwelling with us just like God dwelt with Adam and Eve in the
351 **garden**. And so, the cloud covered the tent meeting, and the glory of the Lord filled the tabernacle. And
352 as I said, God led the fire by night. His presence in cloud by day. And here's the key to it. This is the
353 beautiful thing is that as God was present on Mount Sinai. Remember the fire in the clouds in the
354 lighting and Mount Sinai. God was present in a unique way on Mount Sinai. If you were there, people
355 were a bit afraid. But wouldn't it be great? Wouldn't it be great if you could take that experience of God
356 on Sinai and take it with you every day? Wouldn't that be great? That's what the tabernacle is all about.
357 The Tabernacle is taking the presence of God on Sinai and making Him now present in the Tabernacle
358 among Israel. That's what makes Him unique among the nations. We conclude this study with one year
359 at Mount Sinai. The study will move into the next lesson where we're going to look at the Book of
360 Numbers, and it's in the Book of Numbers that they're going to end up breaking camp and moving north
361 to go into the Promised Land. We'll get to that in our next lesson. But here we have seen that Israel took
362 three months to come down to Sinai, spent a year at Sinai, lots changed, but hopefully they're learning
363 to trust God more. You have to put yourself in their position and ask yourself the question, *Would you*
364 *trust in God?* Would you have trusted God? Would I have trusted God if I have all of this Tabernacle, the
365 presence, the fire, the cloud, Ark of the Covenant, Moses. Would I trust God? Now we need to bring it in
366 through today. We do have the Eucharist, the Bible, the Catechism, the Blessed Mother, the saints, the
367 Trinity, the tradition, we have everything, 24-hour adoration. Do you trust God? Can you trust Him? We
368 find ourselves in Israel's position. So, we conclude with a year at Sinai. And next we will break camp to
369 go north, but they're going to face more struggles. We're going to anticipate the book of Numbers in the
370 Desert Wanderings when Israel gets complacent about God's presence in their midst. There will be
371 trouble. So that's where we're going to be heading up ahead. So, I just want to conclude by encouraging
372 you, as you're reading this, make sure that you're taking your marker. Now take your yellow marker,
373 take your pink marker, your orange marker, whatever color, and really make some marks in your Bible,
374 some of these significant pivotal points in no particular scripture really grabs you just make a note of
375 that and make it a part of your prayer, *Lord, I see myself in Israel here, help me to grow*, to trust you and
376 help me to see you in everyday living. Amen.

377 Let's pray in the name of the Father and the Son and the Holy Spirit. Amen. Lord, as we look through the
378 through the life of Israel, or sometimes we look at them and we say, How long before they really trust
379 the Lord all we have to do is look in the mirror and we realize that we struggle with the same issues.
380 Help us to completely trust you. You still live by the fire. You've given us the Magisterium teachings of
381 the Church securely passed down from generation to generation. Lord, may we adhere to your word and
382 humble ourselves in your presence and apply your word to our daily life. Lord, thank you for not
383 forsaking us. Thank you for not leaving us on our own but being with us. Thank you for Tabernacle. I
384 Love you and appreciate this. In Jesus name. In the name of the Father and the Son and the Holy Spirit.
385

The Ark of the Covenant – The Mercy Seat



The Mercy seat – The Atonement Cover
Representing Spirit and Mercy
The Abrahamic Covenant - Heaven

The Ark
Representing Truth and Law / Torah
The heavenly principles that governs
His Kingdom on earth
The Mosaic Covenant - Earth

- An atonement cover called the mercy seat, which is a representation of Yeshua, is to cover the ark. This cover, including the cherubim is made from one piece of pure solid hammered gold and corresponds to the Abrahamic Covenant. In this Covenant our hearts are covered by Yeshua's atonement. His blood sacrifice is a higher and more perfect offering than blood offered from animals and completes the need for a sin and guilt offering once and for all. This is why the atonement cover is over the Ark.