Alright, now you are entering into the second main half of the book of Exodus. You’ll remember the story line is all about Abraham’s family and how God’s working out the blessing, and God’s covenant as he promises to save, and bring blessing to all nations through this family. So he redeemed them out of slavery. They were helpless, they were being killed off in slavery, and he brought acts of judgement against Egypt’s injustice and sin. He brought the people out.

So he brings them out of slavery in Egypt through the wilderness, and in chapter 19 we come to the foot of Mt. Sinai. Now the people of Israel are going to be sitting at Mt. Sinai for a long time, for the rest of Exodus, for all of the book of Leviticus, and even through the beginning of the next book after that, the book of Numbers. They’re going to leave Mt. Sinai in Numbers 10. In total they’re at the foot of Mt. Sinai for about a year.

What happens is right here in chapter 19, a key chapter in the storyline of the Bible. God comes to the people and he says, “I have brought you out of Egypt. I redeemed you of slavery so that you would be a kingdom of priests. He says this in chapter 19:4-6. This is a key passage. What He means is he brought the people, he saved them out of slavery to be a kingdom of people who are priests. And priests are people who mediate, are go-betweens between God and the people. He is choosing Israel to be a nation of people who will represent Yahweh to the nations. That’s the role, or at least the idea.

He enters into another covenant with them. He made a covenant with Abraham, and now he’s going to enter into a covenant with the whole of the people of Israel. In these chapters 19-24 God spells out the laws or the “rules,” the terms of their relationship. You’re going to read your first group of laws in the Hebrew Bible here. It feels like you’re reading a legal code and that’s because you are. But you have to read these in context, these are the Ten Commandments spoken here. This is how God wants
Israel to live, to become a nation of justice in the ancient Near East in their context in Canaan to be able to display how Yahweh intended humanity to live and so on.

So the people sign up; they’re like, “Yeah, sign us up! We want to be on this relationship with Yahweh. This sounds great!” After that happens, the next main block you’re going to read is Yahweh says “Ok, we’re going to be a covenant relationship” Now Yahweh is going to dwell personally among his people.

Chapter 25 begins the whole list, like now you’re reading a whole architectural plan of how the tabernacle was constructed. The tabernacle was just a tent, a special tent, where it was a hot spot of God’s presence. He says “I made a covenant. I saved them. I made a covenant with them, and now I’m going to dwell with them in close relationship.” So you’re going to read long descriptions of the altar, all the incense the priests are supposed to use, and what the priests are supposed to wear. Why do I care about all of this? This is all about God coming to dwell among the people.

Then the story breaks right here. Chapters 32-34, these are key for understanding the book of Exodus. While the people are at Mt. Sinai, Moses is up on the mountain. The people say, “Where is Moses? I don’t know. Where is the God who brought us out of Egypt? I don’t know.” So they make a golden calf, they make an idol. They break the first command of the Ten Commandments that God had just given to them. And they begin to worship other gods. Right here they break the covenant. God just rescued them and made a covenant with them and they totally break it.

What these stories show is God’s response to Israel’s sin. He judges them, he brings a judgment on the people right there at the foot of the mountain, but then after the judgement he gives and he renews the covenant commitment to the people of Israel. Here we touch on the main themes that we have been seeing already in the whole Bible. God’s working out his plan to save and bless humanity even though they mess up, they screw up, and so on.
After Israel sins, God judges and then forgives. He renews the covenant, and then here in chapters 35 to the end of the book is about the construction, the building of the Tabernacle. Even though God’s people are rebellious and sinful, he’s still going to come and dwell among them. You’re going to read the rest of the architectural plan of the Tabernacle. It’s super interesting.

Right here at the end of the book, chapter 40, there is another problem that is presented. So the Tabernacle is finished. It is the tent. God comes to dwell among his people. It’s a very powerful scene. The clouds, God comes in clouds and fire, and he comes to dwell in the tent in the Tabernacle, but nobody can go in. The people can’t go in. Why? It’s because they are sinful; it is because they are rebellious. God is a holy God, and he has called Israel to be holy.

The book of Exodus actually ends with a big problem. How can God’s holiness, how can the holy saving redeemer-God come to dwell among rebellious humanity? That, my friends, is what the whole book of Leviticus is about. Leviticus is all about how the blood of the lamb, the death of a sacrificial animal, will stand in as a substitute for human sin and rebellion. That’s the next video on the book of Leviticus.

So the book of Exodus as a whole is about how God saves His people and then calls them to obey, and he remains committed to h