



Return to Freedom
Christ, the LORD,
in the Book of Exodus

Prepared by:
FR. TADROS Y. MALATY

Translated by
Mary Hany Dawood

Queen Mary & Prince Tadros
Goptic Orthodox church

Return to Freedom

Christ, the LORD, in the Book of Exodus

FR. TADROS Y. MALATY

Translated by
Mary Hany Dawood

Edited by
Salwa Wahba

Introduction

"But the more they afflicted them, the more they multiplied and grew" [Exodus 1:12]

Oh, how much did God, the King of Kings, long to see his children become kings and lead a free paradise life! But, unfortunately, man deprived himself from enjoying the word of God, from the bread of the angels, and from the food of the spirit, that his soul hungered and his body suffered from famines. In this way, the Book of Genesis ended with a dark chapter, where Jacob and his sons have crossed over to Egypt (the symbol of world affection) seeking bread. There, they fell under exploitation and the slavery to the Pharaoh (Satan).

The Freeing Savior:

The ultimate goal of the Book of Genesis is to bring us to with God's exceeding love, which materialized only by making man to become a king and to live in an utmost royal palace enjoying the authority of being God's deputy, but also by granting him the first pledge regarding incarnation of the Savior –the Word of God. The fulfillment of this pledge (His incarnation) started right away by choosing Abraham, Isaac, Jacob and his sons to be the men of God, from whom the people of God will come, from which the Messiah, the world Savior, will come.

Now that the descendants of Jacob fell into slavery and man came to feel his complete failure to free himself, God proclaimed Himself as the Savior: "And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey" [Exodus 3:7-8]. God reveals Himself as the Savior that is close to His believers.

1. The Freeing Deliverer (12:42).
2. The Leader in the clouds (13:21).
3. The Light in the dark (13:21).
4. The Savior at the sea (14:13-14).
5. The Granter of sweetness in Marah (15:26).
6. The Filler with the Manna (16:13-16).
7. The Quencher from a rock (17:6).
8. The Granter of victory over Amalek (17:13).
9. The Granter of the Law (20).
10. The Dweller amongst His people "the tabernacle tent" (40).

Was the Land of Captivity Necessary?

First: The people of God were born -like a little child- in the land of Egypt, for it was said: "I called my son out of Egypt" [Hosea 11:1], as a symbol the LORD's fleeing to Egypt in his childhood, from where he returned to Nazareth.

Second: So that the church would realize that it is a stranger in this world, and will not settle down until it sets forth to the heavenly Canaan.

Third: The Pharaoh believed that the Hebrews will be his and his people's slaves forever; but God revealed the sun from behind the dark clouds, for He appointed a leader for his people who was raised in the palace of the Pharaoh as a son of his daughter. Moses lived 40 years in the palace of the Pharaoh, where he was taught the wisdom of the Egyptians, but "by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" [Epistle to Hebrews 11:24-26].

Fourth: The Exodus became center of the Holy Book, as a symbol for the exodus that the Redeemer achieved through the cross, and enabled us to pass over to freedom: "If the Son therefore shall make you free, ye shall be free indeed" [John 8:36].

Fifth: He gave us the Path to Salvation: faith through the cross (the offering of the Passover 12); the baptism (the crossing of the sea 14); the new hymn -the heavenly food of the soul- (15); the struggle and fight against Satan (Amalek 17); enjoying the divine commandment (receiving the Law 19-23); the dwelling in the house of the LORD and worshipping Him (the setting up of the tabernacle of the tent of congregation 25-30). In this way, the book of Exodus started with a very dark image about the bitterness of captivity and slavery, but ended with the

divine glory, where the people enjoy God’s dwelling amongst them and the renewal of their covenant with Him.

Slavery and the Divine Freedom (Chap. 1-14):

As the family of the great archbishops has turned into a nation that moans from the humiliation of slavery, God sent the prophet Moses to free them. In the first 40 years Moses believed that he is capable of freeing the people; in the next 40 years he learned that he is nothing; and in the last 40 years he learned that with and through God he can achieve the exceeding divine freedom.

Moses wouldn’t have been able to meet with the people to free them, nor with the Pharaoh to resist him, unless he meets first with the true Freer, the Divine Incarnated Word (the bush burned with fire Chapter 13).

The Ten Plagues of the Soul (Chap. 7-11):

1. Turning Water into Blood: removing the spiritual coldness.
2. Frogs with their sounds and with no work: stopping the futile talk.
3. Lice: stopping the impure thoughts and their killing stings.
4. Swarms of Flies: escaping from the impeding places.
5. Killing the Cattle: stopping the animal lusts.
6. Blains: stopping the wrong view of the body.
7. Hail and Fire: the need to sanctifying the scenes.
8. Locusts: ceasing the evil emotions.
9. Darkness: realizing the darkness of the soul and its need for light.
10. Killing the Firstborns: killing the starters of sins.

Freedom and the Blood of the Passover (Chap. 12-13):

The Passover is considered a point of transformation in the history of the old people. The lamb of the Passover –with all its rituals- carries a special concept; it is exercised in the first month of the year (12:2), it is an annual feast celebrated by an ordinance for ever (12:14), and it is kept by the entire congregation (12:6). It also carried a spiritual concept that touches the life of the congregation of the church in their relationship with God; it represents a current and everlasting act of God in the life of His people.

The Crossing from the Worldly Passover to the Heavenly Passover:

The Passover and the Crossing-over from Slavery to Canaan (Exodus 12)	Christ, our Passover that was Sacrificed for us (Epistle to Corinthians 1 5:7)
1. The entire congregation celebrates the Passover [6].	The Passover of the entire church that is united to its Groom, along with the existence of a personal relationship between God and the believer.
2. The plague came in the darkness of the night.	The devil dwells in the darkness, and God killed it in his own den.

3. This month shall be unto you the beginning of months [1].	We also should walk in newness of life, the earnest of the eternal life (Epistle to Romans 6:4).
4. It is kept in the tenth day of the month [3].	A symbol of His coming after the Law (the ten commandments).
5. It is offered in the fourteenth day [6].	In Him the enlightenment of the church became perfect and its brightness was revealed.
6. Inviting the next-door neighbor [4].	Inviting the close nations to the offering of the true Passover.
7. A lamb with blemish [5].	"But with the precious blood of Christ, as of a lamb without blemish and without spot" [Epistle of Peter 1 1:19].
8. Killing it in the evening [6].	Christ offering Himself as the Passover for the world in the fullness of time.
9. Striking the blood on the two side posts and on the upper door post [7].	On the upper door post, i.e. the church, and on the two side posts, i.e. the two nations: the Jews and the Nations. With it remission is done [Epistle to Hebrews 9:22].
10. Using a bunch of hyssop [22].	Used to cleanse from leprosy [Leviticus 14:4-6], from sins [Psalms 51:7], and from plague [Leviticus 14:49-50].
11. Eating it roast with fire [9].	Uniting with the painful Christ, the LORD, who went through fire for our sake.
12. Eat not of it raw, nor sodden at all with water [9].	We accept the faith in the cross through pain, not with the spirit of slackening or liquefaction.
13. His head with his legs, and with the purtenance thereof [9].	The head is the Law that reveals the sacrament of the Passover; the legs are the disciples who preached the peace; the insides are the Passover Itself which we came to know through the Law and the Bible.
14. With unleavened bread [8].	The believers don't get leavened with the leaven of the world.
15. And with bitter herbs they shall eat it [8].	Bitter are the nails used; bitter is the tongue that profaned; and bitter is the false testimony you uttered against Him.
16. And ye shall let nothing of it remain until the morning [10].	It is a symbol of the sacrament of the Passover as the sacrament of "The New Life".
17. You shall not break a bone thereof [46].	"But when they came to Jesus, and saw that he was dead already, they brake not his legs" [John 19:33].
18. You shall eat it as you make ready to leave [11].	We should also be ready to leave for the Upper Jerusalem [Epistle to Galatians 4:26] with wakefulness and fasting.
19. You shall keep it a feast by an ordinance forever [14].	An assurance of the eternal working of the Passover.
20. There shall no stranger eat thereof [43, 48].	The stranger to the saints is considered unworthy to eat from the Passover.
21. It is the LORD's	God considers our feasts and worshipping His, iff we

Passover [11].	were sanctified to Him.
22. Without it all the firstborns were killed. There should be a death in every home: the firstborn or the lamb of the Passover.	This is a symbol of the working of God, who will annihilate all mankind, "but God commends his love toward us, in that, while we were yet sinners, Christ died for us" [Epistle to Romans 5:8].
23. "Sanctify unto me all the firstborn, whatsoever opens the womb among the children of Israel, both of man and of beast: it is mine" [13:2].	"You are not your own? For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" [Epistle to Corinthians 1 6:19-20].

A New Birth and a New Hymn! (Chap. 14-18):

They got out of the land of slavery through the blood of the lamb, where God closed before them the path of turning back to open to them the path to a new birth through the baptism in the Red Sea [14]. He enabled them to practice a new rejoicing life, where they praised the hymn of victory [15] with true freedom. Through this divine grace they preserved their struggle and their fight against temptations even regarding food [16] and water [17], and they did not ignore the human experiences, for Moses abided to Jethro's advise [18].

God granted them an Entirely New Life:

- ❖ He heard their cry of humiliation of their slavery, and thus sent them Moses to be their leader.
- ❖ Instead of slavery, He granted them a new birth.
- ❖ He covered them with Himself as in a cloud, and led them at night in a pillar of light.
- ❖ He sent them Manna from heaven and water from a stone.
- ❖ He granted them victory over Amalek despite their military ignorance and lack of experience.

Yet, what did the people offer God but their continuous murmuring against God, His prophet, Moses, and His priest, Aaron?

A New Testament and a New Worshipping! (Chap. 19-40):

The people continuously murmured against God, His prophet Moses, and His priest Aaron. But, the prophet Moses, as he tasted freedom, used to speak unto the LORD face to face as a man speaks unto his friend [33:11]. He asked for nothing no more but to behold God; thus God lifted him up unto a rock (Christ) to behold the divine glory (33:18-23). God remains faithful despite our unfaithfulness: He answered their human murmuring by proclaiming His passion to build a testament with them. He gave them the Law.

Why Did God give Moses the Law if He knew that No Man can Keep it?

The Holy Book stressed the fact that the Law of God is perfect [Psalms 19:7]; "the Law is holy, and the commandment holy, and just, and good" [Epistle to Romans 7:12]; "for by the Law is the knowledge of sin" [Epistle to Romans 3:20]. Through it we came to know that we are sinners and sick, and in need for Him, who alone does not break the Law, who is able to forgive sins and cure the sick, the Heavenly Savior and the Healer of the bodies and souls. "For Christ is the end of the Law for righteousness to everyone that believes" [Epistle to Romans 10:4]. Through the Law we came to know ourselves and that we are unable to know God and enjoy righteousness, so that we won't build ourselves a calf of gold to worship it [Exodus 32], but to discover the truth of our weakness and ask Him to save us [19-24]. Through all the ages, God remained requesting the renewal of this testament and their enjoyment of the divine friendship [33]. Finally, He revealed his passion to dwell in the middle by building the tabernacle of congregation, while they found their happiness in worshipping the golden calf and in depravity [32].

The Tabernacle of Congregation

Facts about the Tabernacle:

1. It's a mobile tent, which God has shown Moses an example of it and of what it should contain, so that it would be an icon of heaven, God's residence [25-31; 35-40]. He wanted to make heaven out of them so that He would live amongst them.
2. It lasted for about 400 years from the exodus till the construction of the temple of Solomon.
3. It was built in the wilderness in the midst of the camp during their traveling time. It was surrounded first by the tents of the priests and the Leviticus, then by the tents of the rest of the tribes around them in four sections [Numbers 2:2-34].
4. The different names of the tent are: the tabernacle [Exodus 26:1]; the tabernacle of testimony [38:21]; the tabernacle of witness [Acts 7:44]; the tabernacle of congregation for God, Himself, congregated with His people in it [33:7]; the house of the LORD [Exodus 34; Joshua 6:24].
5. Dimensions of the tabernacle: it was shaped as a rectangle, which length was 30 cubits, width 10 cubits and height 10 cubits. Its entrance is from the East, but it's covered with a curtain (a veil) that was made of fine twined linen, and blue, and purple, and scarlet. This curtain was hung on 5 pillars covered with gold, and it rested on sockets of brass, so that one could enter quietly and smoothly. There were no wooden doors on the entrance that would grasp attention.
6. Divisions of the tabernacle: It is divided into two divisions by four similar pillars whose sockets are made of silver and upon which a veil is hung [26:31-37]. The western division is called the Most Holy Place, for it contains the Ark of the Testimony, while the eastern division is called the Holy Place, for it contains the table of the showbread to the right of the entrance, the golden candlestick to

the left, and the golden incense altar in between facing the Ark of the Testimony (in the Most Holy Place).

7. The material of the tabernacle and its veils: The tabernacle is made of a huge curtain that covers the top, the two sides, and the backside; but it doesn't reach the ground, but rather it lays above it by one cubit from both sides. It is made of ten curtains of fine twined linen, and blue, and purple, and scarlet with cherubim sewed on it. The length of each curtain is 28 cubits and its width is 4 cubits that are coupled together; every five curtains are coupled together one to the other. One curtain forms the top, three form the sides of the Most Holy Place, and the other forms the top of the Holy Place and its sides. The curtains are coupled together through 50 loops of blue that are made on the edge of each of them. The loops are tied together through taches of gold so that the tabernacle would become one piece. The main veil that covers the tabernacle is made of goat hair, and it is composed of 11 curtains each of which is 30 cubits by 4 cubits. Two other veils are made of rams' skins dyed red and of badgers' skins to protect the tabernacle from the sun and the rain.

8. The outer court of the tabernacle: the tabernacle is surrounded by a courtyard, 100 cubits long and 50 cubits wide and 5 cubits high. The courtyard is edged by 20 pillars from each side, and its width by 10 pillars. Veils of twined linen are hung on those pillars. The pillars are covered with silver and are based on sockets of brass. In the courtyard, outside the tabernacle, there exists the laver and the altar for the brunt offerings.

The Tabernacle and Its Contents as a Symbol of Christ

	The Tabernacle	Christ, the LORD
1. The material of the curtains	are used to make the veil, the cover of the entrance and the cloths of Aaron –the Archpriest	Twined linen = purity & chasteness Blue = from heaven [John 3:13] Purple = the dress of kings [Psalms 2] Scarlet = salvation through His blood
2. The covers of the beautiful curtains	The exceedingly beautiful curtains are covered with 3 not so beautiful covers	1. Goat Hair = Isaiah saw Him a man with no beauty, as if rejected of men and afflicted of God [Isaiah 53]. 2. Rams skins dyed red = Christ's obedience of the Father till death 3. Badgers skins = Christ's abiding in the testimony till death!
3. The pillars and the bars	1. The pillars on which the curtains are placed. 2. The pillars are brought together through the supporting bars 3. Every pillar has two sockets of silver and one	Pillars = the spiritual teachers who are the church's ambassadors to the world [Epistle to Galatians 2:9]. The spiritual teachers are united in the church as with bars. Silver = the Word of God and the gift of the Holy Spirit. The base of the apostles' preaching are

	<p>crown</p>	<p>the prophets (the sockets), for the church is built on the foundation of the apostles and prophets [Epistle to Ephesians 2:20].</p> <p>The testimony of the prophets strengthens the faith in Christ –the crown of the pillars.</p>
<p>4. The brass altar</p>	<p>1. It is made of acacia (shittim) wood and overlaid with brass, not gold.</p> <p>2. daily offerings daily at all times.</p>	<p>1. a symbol of the cross, the tree of life.</p> <p>2. the cross of Jesus Christ held one offering at the end of times [Hebrews 9:12]</p>
<p>5. The laver</p>	<p>A round brass vessel between the altar and the entrance to the tabernacle where the priests washed their hands and feet before going to service and before entering the Holy Place.</p>	<p>It refers to baptism, without where no one can enjoy the divine holinesses or gather with God. It is entered between the altar and the tabernacle entrance because there can be no purification with the water of baptism but through the offering of Christ.</p>
<p>6. The golden candlestick</p>	<p>It is six feet tall, and is composed of a socket, a shaft, six branches crafted with bowls, knobs, flowers, snuffers, and snufferdishes; all made of pure gold. It holds seven lamps that are lit with pure olive oil; and it shall be a statute for all times.</p>	<p>It is a symbol of a testament, in which we accept the divine enlightenment and remember that God created light as the first of His creations [Genesis 1:3]. God dwells in the light and is covered by it [Psalms 43:3]. He is the light of His people [Isaiah 10:17], and He shines on His people to deliver them through His coming [Isaiah 9:2]. He also shines on all people and nations [Isaiah 42:6; 49:6]; just as Christ is the light of the world [John 1:9; 8:12]. The seven lamps refer to the working of the fiery Holy Spirit that shines in the church and works in its sacramental life.</p>
<p>7. The incense altar</p>	<p>The sinner comes across the brass altar in the outside courtyard and his sins turn to ashes under the altar. Only then can he enter into the divine holinesses to the Holy Place and offer his life on the golden altar as a sweet incense savor.</p>	<p>Jesus Christ paid our debt on the brass altar so that we can enter into His righteousness and participate in eating the bread of the angels (the table of the showbread), get enlightened with the Holy Spirit (the candlestick), and behold the divine glories beyond the cherubim (the ark of testimony inside the Most Holy Place).</p> <p>The soul shall have an incense altar deep in one's heart, so that it could say: "For we are unto God a sweet savor of Christ" [Corinthians 2 2:15].</p>

<p>8. The table of the showbread</p>	<p>It is made of shittim wood, and is two cubits long, one cubit wide and one and a half cubit high. It is overlaid with gold with a crown of gold round about thereto. It has four rings of gold in the four corners where the staves are to be put to bear the table. It is placed to the right of the tabernacle's entrance [Exodus 40:22].</p>	<p>The showbread (showbread, or bread of presence, or bread of the face) refers to God's presence. The number of bread is 12 to symbolize His promise to all the tribes all year long. Therefore it is called "the continual bread" [Numbers 4:7]. It is called "the hallowed bread" [Samuel 1 21:4] so that only the priests can eat thereof in the tabernacle on Sabbath (the day of the rest) after new hot bread is put in place; as if it belonged to the eternal rest!</p>
<p>9. the pillars of the veil and the pillars of the entrance</p>	<p>The veil that separates the Most Holy Place from the Holy Place is hung on four pillars, which refer to the world (the four directions).</p> <p>The veil of the entrance is hung on five pillars.</p>	<p>It refers to the isolation and depriving of man from entering into God's presence and from the joy of seeing Him. It refers to our love to the world or the lusts of the body that was taken from the dust (the world). These things got destroyed when Christ was lifted on the cross, for the veil of the temple was broken.</p> <p>The number five usually refers to the five senses; for one cannot enter the temple except by sanctifying his senses.</p>
<p>10. the ark of the testimony</p>	<p>It is two cubits and a half long, a cubit and a half wide and a cubit and a half high. It is made of shittim wood and overlaid with pure gold, inside and outside. A crown of gold is put around it. A cover of gold is placed above it. It is called "Caport" which means "to cover" or "to expiate". It is also called the mercy seat, which refers to the throne of God. On the two ends of the seat are two cherubs, made of gold, stretching forth their wings on high and their faces are looking one to another. Two rings of gold are placed in each side of it, where staves, made of</p>	<p>The ark of the testimony does not only refer to God's presence, but also to God's work of salvation through the offering of the testimony. Thus, the altar completes the goal of the ark in all of its details and components. For example:</p> <ol style="list-style-type: none"> 1. The ark was made of shittim wood, which is a symbol of the wooden cross that unites us with God and enables us to enter His divine holinesses. 2. It was covered with pure gold from inside and outside, although what is within cannot be seen. This refers to the work of the offering deep inside us, as well as in our outside behavior, so that we could live with a heavenly (golden) spirit. 3. A crown of gold is put upon around it, as a symbol of our entering the heavenly glories through the divine altar. 4. The ark is covered with two cherubs, as a symbol of our exposure and

	<p>shittim wood and overlaid with gold, can be put by the sides of the ark, that the ark may be borne with them. The sons of Kahath were the ones charged to guard it and to carry it [Numbers 3:29-31]. It represented the presence of God: "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubs which are upon the ark of the testimony" [Exodus 25:22].</p>	<p>contact with the heavenly creation, and our participation with Seraphim and the Cherubim in their praises.</p> <p>5. The appearance of the clouds between the cherubs, the revelation of God, the hearing of His voice, and the appearance of a blue (heavenly) color over the cherubs is all a symbol of our litorology in the new altar with its heavenly nature.</p> <p>6. Inside the ark there is the testimony, which refers to the delivering Word of God that we accept through the working of the offering, the Manna, which refers to the holy body of the LORD, and the stick of Aaron, which refers to the pastoral work of the church.</p>
--	--	---

The Making of the Tabernacle and Its Dedication (Chapters 35-40):

Chapters 35-40 presented a detailed picture of the making and the dedication of the tabernacle, and the dwelling of God's glory inside it.

Why were the details of the tabernacle mentioned again in detail?

1. The Holy Book stresses that the makers of the tabernacle abided to every fine detail as the example commanded by God. God, who cares to build a spiritual sanctuary inside us, wants us to carefully execute His commandments minutely.

2. Recording the acts of obedience exercised by the people to become a live part of the word of God; as if He wants to tell us that through our acts of obedience, our lives can be recorded in the Book of Life. As the people obeyed God's commandments down to the fine detail, the tabernacle was built and God –whom the earth and heaven do not fit- accepted it to be His sanctuary amongst His people!