

## Session 7: Exodus 19-40

- Israel's song of praise after its deliverance through the Red Sea (Ex 15) quickly turned to rebellion because they **fail to trust in God, in Providence**.
- They **worry** about what to *eat* in the wilderness, accusing Moses and, by implication, God Himself, of planning to kill them by *hunger* (Ex 16:3). But God, in His kindness, responds with the *miracle of the manna*. Also, they **worry** about what to *drink* in the wilderness, accusing Moses and, by implication, God Himself, of planning to kill them by *thirst* (Ex 17:3). But God, in His kindness, responds with the *miracle of water from the rock* (Ex 17). These miracles of bread and water were intended to strengthen the Israelites **trust in God** (faith).
- After six weeks in the desert, the Israelites reach the foot of Mt. Sinai. Then, after seven more days, on the fiftieth day, the day of Pentecost (fiftieth), the Torah, which is the Law or the Commandments, was given to Moses.
- The careful reader will note a change of name from **Mt. Horeb to Mt. Sinai**, which was due to the miracle of the burning bush (Ex 3:2), **as the name "Sinai" is derived from "sene", which is the Hebrew word for "bush"**.
- Just as God gave Moses his vocation (calling) at the burning bush on Mt. Horeb/Mt. Sinai, **so too on this same mountain were the Israelites given their vocation (calling) to be a holy nation and a kingdom of priests, ministering to all of the other nations (gentiles), that all of the other nations (gentiles) might be blessed by the Messiah-King (Christ) (Gen 12:3)**. Note that God does not want a military, political kingdom like all others, **but a priestly kingdom, ruling through faith, liturgical worship, and service**.

## Outline

- In chapters 1-18, speaking in terms of analogy, **God gets the girl, winning her from other suitors (gods/demons)**.
- In chapters 19-24, **God marries Himself to His People, as a Bridegroom to His Bride. In fact, in Hebrew, the verses in these chapters reflect marital language and imagery**. For example, just as Israelites married under a canopy, so did God marry His People under the *shekinah* (glory cloud) of Mt. Sinai.
- **Further, the Ten Commandments were referenced by Israel as the Ten Wedding Vows, as they establish the parameters for spiritual Marriage with God Himself**. For example, the Israelites first hear the Ten Wedding Vows, then essentially respond by saying, "I do" (Ex 24:7). **This is why the prophets will regard sin as spiritual adultery committed against the Bridegroom-God, Who is the divine Spouse**.
- In chapters 25-31:18 and 35-40:34-38, **the Tabernacle was built to be the place of marital intimacy between God and His People**. Interestingly, the Tabernacle was built upon the same model as Pharaoh's three-tiered moveable throne room, thus indicating that God, not Pharaoh, is the *real* king.
- In chapters 32-34, **the brief honeymoon is over, as Israel is caught committing adultery with Apis by idolatrous worship of the Golden Calf**, which involved an orgy, not uncommon in pagan worship, and described euphemistically by the words "rose up to play" (Ex 32:6).

- Pagan worship involved eating the flesh and drinking the blood of the animal sacrificed, and then having sex with cult prostitutes, who represented that particular god. By doing so, the worshiper presumed to receive the particular power of that god, and experienced communion with that god. **The Eucharistic Liturgy is the flip side of this perverted and distorted truth because in the Marriage Supper of the Lamb, we eat the flesh and drink the blood of the Lamb of God Himself, of Christ Himself, receiving Him into our bodies and souls in a one flesh union at Holy Communion, as the Eucharistic Sacrament is the sacrament of the Bridegroom and His Bride.**
- **What the Original Sin was to Adam and Eve, the Golden Calf was to Israel**, as Israel fell from grace, losing divine sonship. Specifically, as with Israel, God implicitly disowns Israel as his firstborn son (Ex 32:7).
- **After the Golden Calf, more rules are added to the relationship between God and Israel, which becomes more like that of a master-slave, as evidenced by the covenant renewal, which is that of a suzerain-vassal covenant.** These new rules are a remake of the Mosaic Covenant, called Second Sinai. The original covenant between God and Israel, which was the **4<sup>th</sup> major covenant in salvation history**, had been the **Mosaic Covenant**, established through **Moses as covenant mediator on Mt. Sinai with the Ten Commandments as covenant sign.**
- **The Ark of the Covenant is a type/foreshadowing of the Virgin Mary**, as can also be seen in the book of Revelation, **where St. John describes the New Ark to be the Woman prophesied in Gen 3:15** (Rev 11:19-12:1).

**Ark** – made of acacia wood, the “incorruptible wood”, and also plated with pure gold  
**New Ark** - she is incorruptible or sinless due to the Immaculate Conception

**Ark** – contained manna from Heaven

**New Ark** – she contained in her womb the *true* manna from Heaven, He Who is the Bread of Life, truly and substantially present in the Eucharistic Sacrament

**Ark** – contained the staff of Aaron the high priest

**New Ark** – she contained in her womb the great High Priest, Jesus the Christ

**Ark** – contained the Ten Commandments, the written Word

**New Ark** – she contained in her womb He Who is Incarnate Word

- **The Bread of the Presence, literally “Bread of the Face”, is a type/foreshadowing of the Eucharistic Sacrament** (Ex 25:23-30).
- The Bread of the Face was sacred, having been “consecrated” or “set apart”, then placed on a table of gold in the Holy Place (Mishnah, Menahoth 11:7). **Similarly, the Eucharistic Sacrament is consecrated at the twofold Consecration of the Eucharistic Liturgy, with remaining Hosts placed in the Tabernacle.**
- The Bread of the Face provided **miraculous sustenance** to the priests who ate it (Babylonian Talmud, Yoma 39A), **just as the Eucharistic Sacrament provides supernatural sustenance as spiritual food for soul of the Christian.**
- The Bread of the Face was regarded to be an **earthly sign of the Face of God**, which the Israelites were privileged to be shown every year at some point during the three major pilgrimage feasts. At the showing of the so-called “showbread”, the levitical priests would lift it up to the people, saying, **“Behold, God’s love for you!”** (Babylonian Talmud, Menahoth 29A). **This foreshadowed the Catholic ministerial priest lifting up the Eucharistic Sacrament at the elevation following the Consecration, or at benediction at Eucharistic Adoration, at which time we behold God’s love for us, as we behold Christ, sacramentally present, Who is *not only* the Incarnation of the Love of God, *but also* the Face of God.**

