



The COMPLETE JEWISH Study Bible

INSIGHTS FOR JEWS & CHRISTIANS

*Illuminating the Jewishness
of God's Word*



22 ¹ Next the angel showed me the river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb. ² Between the main street and the river was the Tree of Life producing twelve kinds of fruit, a different kind every month; and the leaves of the tree were for healing the nations — ³ no longer will there be any curses. The throne of God and of the Lamb will be in the city, and his servants will worship him; ⁴ they will see his face, and his name will be on their foreheads. ⁵ Night will no longer exist,



THE TABERNACLE (MISHKAN)

The Tabernacle and the Kingdom to Come

Revelation 21:1–6 In the book of Revelation, it's easy to overlook its Jewish themes. In contrast to the prophets whose visions were Israel-centered, Revelation speaks to all peoples. Yochanan assumed his readers knew and accepted the Old Testament as a matter of course. He focused on Israel's centrality in future events, while writing to a growing community of messianic Gentile believers.

The Temple has been gone for two thousand years. Or has it? From the revelation given to Yochanan on Patmos, a pattern emerged in Yochanan's visions of the throne of the Holy One, where God is seated in his Temple. This is a heavenly Temple much like the earthly one in the *Torah*. Therefore, when Moshe built the first Tabernacle, he was called by God to base it on a specific pattern. The writer to the Hebrews adopted this imagery.

There are many such Jewish themes in the book of Revelation. For example, Yochanan writes, "I turned around to see who was speaking to me; and when I had turned, I saw seven gold *menorahs*" (Rev. 1:12). Although most translations translate this as "lampstands," the *menorah*, the seven-branched light in the Temple, was indeed a lampstand. Also, when Revelation 1:13 mentions Yeshua's priestly robe, he is depicted as the priest maintaining the lights of the

seven messianic congregations, just as the priests serving the Temple kept its lights lit. Likewise, the twenty-four elders in Revelation 4:4, represent the twenty-four divisions of the priesthood described in 1 Chronicles 24:4: "There were sixteen divisions of the descendants of El'azar, headed by clan leaders, and eight divisions of the descendants of Itamar, according to their clans." Furthermore, the "sea of glass" in Revelation 4:6 is, in fact, the laver (a washbasin) from the Temple. The incense burned in 5:8 and the censor and altar of incense seen in 8:3 are also based on the Tabernacle/Temple. In Revelation 11:19, Yochanan announces, "Then the Temple of God in heaven was opened, and the Ark of the Covenant was seen in his Temple; and there were flashes of lightning, voices, peals of thunder, an earthquake and violent hail." This was a reminder of the words describing the giving of the *Torah* on Sinai.

The Temple of God in Yerushalayim is a true picture of what reality will be in the Messianic Age when, as the heavenly Tabernacle, it becomes the earthly throne of Yeshua, whereas now the throne of *ADONAI* is in heaven. Revelation 21:3 concludes: "I heard a loud voice from the throne say, 'See! God's *Sh'khinah* is with mankind, and he will live with them. They will be his people, and he himself, God-with-them, will be their God.'"

22:2–3a Between the main street and the river was the Tree of Life. The Tree of Life was in the Garden of Eden (Gen. 2:9). Here, in restored Eden, the Tree of Life is also restored and is unlike anything known, "producing twelve kinds of fruit, a different kind every month; and the leaves of the tree were for healing the nations—no longer will there be any curses." As pronounced by most of the biblical prophets: now there is healing.

22:3b–5 The throne of God and of the Lamb will be in the city. The central theme of existence in the restored world will be the worship of God and the Lamb, Yeshua the Messiah, who share the throne. The servants of *ADONAI* will find their unending satisfaction in worshipping him alone for all eternity! Thus, in *Sanhedrin* 4:5, Israel's sages teach that each person should proclaim that it is "for my sake that *ADONAI* created the world, and I was created to proclaim his greatness!"

so they will need neither the light of a lamp nor the light of the sun, because *ADONAI*, God, will shine upon them. And they will reign as kings forever and ever.

⁶ Then he said to me, “These words are true and trustworthy: *ADONAI*, God of the spirits of the prophets, sent his angel to show his servants the things that must happen soon.”

⁷ “Look! I am coming very soon. Blessed is the person who obeys the words of the prophecy written in this book!”

⁸ Then I, Yochanan, the one hearing and seeing these things, when I heard and saw them, I fell down to worship at the feet of the angel showing them to me. ⁹ But he said to me, “Don’t do that! I am only a fellow-servant with you and your brothers, the prophets and the people who obey the words in this book. Worship God!”

¹⁰ Then he said to me, “Don’t **seal up the words of the prophecy in this book**,^a because the time of their fulfillment is near.

¹¹ “Whoever keeps acting wickedly, let him go on acting wickedly; whoever is filthy, let him go on being made filthy.

“Also, whoever is righteous, let him go on doing what is righteous; and whoever is holy, let him go on being made holy.”

¹² “Pay attention!” [says Yeshua,] “I am coming soon, and my rewards are with me to give to each person according to what he has done. ¹³ I am the א (*Alef*) and the ט (*Tav*), the First and the Last, the Beginning and the End.”

^a Daniel 12:4

22:13 “I am the א . . . and the ט . . . the First and the Last, the Beginning and the End.” The *Alef* and the *Tav* are the first and last letters of the Hebrew alphabet, usually rendered in Greek as the *Alpha* and *Omega*—the “Beginning” and

the “End,” and the “First” and the “Last.” As written in Isa. 44:6, “Thus says *ADONAI*, Isra’el’s King and Redeemer *ADONAI Tzva’ot*: ‘I am the first, and I am the last; besides me there is no God.’”



INTRODUCTION TO *Sh'mot* (EXODUS)

The word *exodus*, the Latin form of the Greek word *exodos*, means “exit” and is the major event of the book of Exodus. The opening chapters of Exodus relate narrative history—the dynamic story of the slavery and ensuing liberation of Isra’el—with the following chapters providing God’s instructions to the people of Isra’el. Through these many instructions (six hundred thirteen in the *Torah*, according to Jewish tradition), he taught the Nation how to live in a righteous manner, reflecting his presence to the world around them. In Jewish thought, Exodus is often called “the book of the covenant” since much of it shows God’s faithfulness to his previous covenant promises to Isra’el (cf. Gen. 15:13–14), which he continues with ensuing generations (Exod. 34:10, 27).

Throughout history, the entire book has been foundational for the Jewish people, as its pages help the people understand who they are and the nature of their God-given role. Exodus guides the formation of ethical thought, and teaches how one’s lifestyle can reflect the reality of being in a covenant relationship with Almighty God. It is a bridge between Genesis and Leviticus, filling in events and instructions needed to enter into God’s redemptive history. The Jewish world still researches the eternal meaning of these very events. Exodus also is the main resource for observing the season of *Pesach* (Passover; cf. Exod. 12; Lev. 23:4–8), and thus is central to understanding some of Yeshua’s teaching. This passionate, brilliantly written history shows the heart of God’s covenant and its extension into the future. It also defines the active three pillars of Jewish life: the people of Isra’el (Pillar 1) in the Land of Isra’el (Pillar 2), keeping the instructions of the *Torah* with love and passion (Pillar 3).

OUTLINE

- I. The Hebrews in Bondage
 - A. Oppressed under Pharaoh 1:1–22
 - B. God chooses Moshe to deliver his people 2:1–4:31
 - C. God sends ten plagues on Egypt 5:1–12:29
- II. The Hebrews on the Route to Sinai
 - A. Pharaoh relents 12:30–42
 - B. Rules for celebrating *Pesach* 12:43–13:22
 - C. Crossing the Red Sea 14:1–15:19
 - D. God provides food and water 15:20–16:36
 - E. The people grumble; Moshe seeks advice 17:1–18:27
- III. The Hebrews at Mount Sinai
 - A. God gives the *Torah* 19:1–23:33
 - B. Ratification of the covenant 24:1–11
 - C. Instructions for building the Tabernacle 24:12–31:18
 - D. The golden calf 32:1–33:23
 - E. God renews the covenant 34:1–35
 - F. Building the Tabernacle 35:1–40:38

²¹ Moshe said to Aharon, “What did these people do to you to make you lead them into such a terrible sin?” ²² Aharon replied, “My lord shouldn’t be so angry. You know what these people are like, that they are determined to do evil. ²³ So they said to me, ‘Make us gods to go ahead of us; because this Moshe, the man that brought us up from the land of Egypt — we don’t know what has become of him.’ ²⁴ I answered them, ‘Anyone with gold, strip it off!’ So they gave it to me. I threw it in the fire, and out came this calf!”

²⁵ When Moshe saw that the people had gotten out of control — because Aharon had allowed them to get out of control, to the derision of their enemies — ²⁶ Moshe stood at the entrance to the camp and shouted, “Whoever is for *ADONAI*, come to me!” All the descendants of Levi rallied around him. ²⁷ He told them, “Here is what *ADONAI*, the God of Isra’el, says: ‘Each of you, put his sword on his side; and go up and down the camp, from gate to gate; and every man is to kill his own kinsman, his own friend and his own neighbor!’” ²⁸ The sons of Levi did what Moshe said, and that day three thousand of the people died. ²⁹ Moshe said, “You have consecrated yourselves today to *ADONAI*, because every one of you has been against his own son and against his own kinsman, in order to bring a blessing on yourselves today.”

³⁰ The next day Moshe said to the people, “You have committed a terrible sin. Now I will go up to *ADONAI*; maybe I will be able to atone for your sin.” ³¹ Moshe went back to *ADONAI* and said, “Please! These people have committed a terrible sin: they have made themselves a god out of gold. ³² Now, if you will just forgive their sin! But if you won’t, then, I beg you, blot me out of your book which you have written!” ³³ *ADONAI* answered Moshe, “Those who have sinned against me are the ones I will blot out of my book. ³⁴ Now go and lead the people to the place I told you about; my angel will go ahead of you. Nevertheless, the time for punishment will come; and then I will punish them for their sin.” ³⁵ *ADONAI* struck the people with a plague because they had made the calf, the one Aharon made.

33 ¹ *ADONAI* said to Moshe, “Leave, you and the people you brought up from the land of Egypt; and move on from here toward the land of which I swore to Avraham, Yitz’chak and Ya’akov, ‘I will give it to your descendants.’ ² I will send an angel ahead of you; and I will drive out the Kena’ani, Emori, Hitti, P’rizi, Hivi and Y’vusi. ³ You will go to a land flowing with milk and honey; but I myself will not go with you, because you are such a stiff-necked people that I might destroy you on the way.” ⁴ When the people heard this bad news, they went into mourning; and no one wore his ornaments. ⁵ *ADONAI* said to Moshe, “Tell the people of Isra’el, ‘You are a stiff-necked people! If I were to go up with you for even one moment, I would exterminate you! Now, keep your ornaments off; then I will decide what to do to you.’” ⁶ So from Mount Horev onward, the people of Isra’el stripped themselves of their ornaments.

⁷ Moshe would take the tent and pitch it outside the camp, far away from the camp. He called it the tent of meeting. Everyone who wanted to consult *ADONAI* would go out to the tent of meeting, outside the camp. ⁸ Whenever Moshe went out to the tent, all the people would get up and stand, each man at his tent door, and look at Moshe until he had gone into the tent. ⁹ Whenever Moshe entered the tent, the column of cloud would descend and station itself at the entrance to the tent; and *ADONAI* would speak with Moshe. ¹⁰ When all the people saw the column of cloud stationed at the entrance to the tent, they would get up

33:3 “You will go to a land flowing with milk and honey.” This is an ancient Hebrew idiom for an area rich in animal husbandry and produce. “Milk” refers to dairy produce,

such as cheese. “Honey” signifies agricultural success. To achieve this success, both “milk” and “honey” require abundant rainfall, sunlight, healthy farmers, and political peace.

and prostrate themselves, each man at his tent door. ¹¹ ADONAI would speak to Moshe face to face, as a man speaks to his friend. Then he would return to the camp; but the young man who was his assistant, Y'hoshua the son of Nun, never left the inside of the tent.

(iii) ¹² Moshe said to ADONAI, "Look, you say to me, 'Make these people move on!' But you haven't let me know whom you will be sending with me. Nevertheless, you have said, 'I know you by name,' and also, 'You have found favor in my sight.' ¹³ Now, please, if it is really the case that I have found favor in your sight, show me your ways; so that I will understand you and continue finding favor in your sight. Moreover, keep on seeing this nation as your people." ¹⁴ He answered, "Set your mind at rest — my presence will go with you, after all." ¹⁵ Moshe replied, "If your presence doesn't go with us, don't make us go on from here. ¹⁶ For how else is it to be known that I have found favor in your sight, I and your people, other than by your going with us? That is what distinguishes us, me and your people, from all the other peoples on earth."

(iv) ¹⁷ ADONAI said to Moshe, "I will also do what you have asked me to do, because you have found favor in my sight, and I know you by name." ¹⁸ But Moshe said, "I beg you to show me your glory!" ¹⁹ He replied, "I will cause all my goodness to pass before you, and in your presence I will pronounce the name of ADONAI. Moreover, I show favor to whomever I



THE TABERNACLE (MISHKAN)

The Tabernacle in the Messianic Believer

Exodus 33:15 It is Yeshua, the Messianic King and Immanu El, who redeems his people Isra'el. Whether in the garden, where God sought out Adam and Eve (Gen. 3:8), in the wilderness (Exod. 13:21), or in the Tabernacle in Yerushalayim (1 Kings 8:1–11), it is God as divine initiator who pursues covenant relationship with his creation, seeking to dwell with them. In *Creation to Completion*, Rabbi Russell Resnik writes about God's presence with them in the construction of the Tabernacle:

Moses pleads with the Lord, "... if Your Presence doesn't go with us, don't make us go on from here" (Exod. 33:15). Moses cannot envision Isra'el apart from the presence of God in their midst. It is more important to him than the Promised Land and deliverance itself. Moses' plea for divine accompaniment reminds us that the presence of the Spirit is essential to us as well. Beyond all that God tells us, vital as it is, we long for him simply to be with us.

The presence of God in the life of the believer demands a devoted and set-apart life. Thus, in drawing from the imagery of the Tabernacle, Sha'ul explains that one's physical body is literally the dwelling place (Tabernacle) of the Spirit of God in one's life (1 Cor. 6:19).

In Exodus 40:34–38, the manifestation of God's presence with his people was revealed by a cloud covering the Tent of Meeting. Moshe was kept from entering it because the glory of the Lord filled the Tabernacle. For this reason, the Tabernacle is a model of God's willful habitation with his people. God's desire has always been to make his habitation with his people; but as servants of the Most High, believers must likewise lead lives worthy of the gospel of Yeshua (cf. Phil. 1:27).

For more on "The Tabernacle (Mishkan)," see reading at Exodus 40:33–35.

33:19 "I will cause all my goodness to pass before you." "Pass before you" can be literally read as "right on your face," thus revealing how close ADONAI's mercy was to

Moshe. The personal pronoun "I" is used six times in this verse. In Hebrew poetry, stating something more than once gives it greater emphasis.

will, and I display mercy to whomever I will. ²⁰ But my face,” he continued, “you cannot see, because a human being cannot look at me and remain alive. ²¹ Here,” he said, “is a place near me; stand on the rock. ²² When my glory passes by, I will put you inside a crevice in the rock and cover you with my hand, until I have passed by. ²³ Then I will remove my hand, and you will see my back, but my face is not to be seen.”

34 (v) ¹ ADONAI said to Moshe, “Cut yourself two tablets of stone like the first ones; and I will inscribe on the tablets the words that were on the first tablets, which you broke. ² Be ready by morning; in the morning you are to ascend Mount Sinai and present yourself to me on the top of the mountain. ³ No one is to come up with you, and no one is to be seen anywhere on the mountain; don’t even let the flocks or herds feed in front of this mountain.” ⁴ Moshe cut two stone tablets like the first. Then he got up early in the morning and, with the two stone tablets in his hands, ascended Mount Sinai, as ADONAI had ordered him to do.

⁵ ADONAI descended in the cloud, stood with him there and pronounced the name of ADONAI. ⁶ ADONAI passed before him and proclaimed: “YUD-HEH-VAV-HEH!!! *Yud-Heh-Vav-Heh* [ADONAI] is God, merciful and compassionate, slow to anger, rich in grace and truth; ⁷ showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents’ offenses to be experienced by their children and grandchildren, and even by the third and fourth generations.” ⁸ At once Moshe bowed his head to the ground, prostrated himself ⁹ and said, “If I have now found favor in your view, *Adonai*, then please let *Adonai* go with us, even though they are a stiff-necked people; and pardon our offenses and our sin; and take us as your possession.”

(vi) ¹⁰ He said, “Here, I am making a covenant; in front of all your people I will do wonders such as have not been created anywhere on earth or in any nation. All the people around you will see the work of ADONAI. What I am going to do through you will be awesome! ¹¹ Observe what I am ordering you to do today. Here! I am driving out ahead of you the Emori, Kena’ani, Hitti, P’rizi, Hivi and Y’vusi. ¹² Be careful not to make a covenant with the people living in the land where you are going, so that they won’t become a snare within your own borders. ¹³ Rather, you are to demolish their altars, smash their standing-stones and cut down their sacred poles; ¹⁴ because you are not to bow down to any other god; since ADONAI — whose very name is Jealous — is a jealous God. ¹⁵ Do not make a covenant with the people living in the land. It will cause you to go astray after their gods and sacrifice to their gods. Then they will invite you to join them in eating their sacrifices, ¹⁶ and you will take their daughters as wives for your sons. Their daughters will prostitute themselves to their own gods and make your sons do the same!

¹⁷ “Do not cast metal gods for yourselves.

¹⁸ “Keep the festival of *matzah* by eating *matzah*, as I ordered you, for seven days during the month of Aviv; for it was in the month of Aviv that you came out from Egypt.

¹⁹ “Everything that is first from the womb is mine. Of all your livestock, you are to set aside for me the males, the firstborn of cattle and flock. ²⁰ The firstborn of a donkey you must redeem with a lamb; if you won’t redeem it, break its neck. All the firstborn of your sons you are to redeem, and no one is to appear before me empty-handed.

²¹ “Six days you will work, but on the seventh day you are to rest — even in plowing time and harvest season you are to rest.

²² “Observe the festival of *Shavu’ot* with the first-gathered produce of the wheat harvest, and the festival of ingathering at the turn of the year. ²³ Three times a year all your men are to appear before the Lord, *ADONAI*, the God of Isra’el. ²⁴ For I am going to expel nations ahead of you and expand your territory, and no one will even covet your land when you go up to appear before *ADONAI* your God three times a year. ²⁵ You are not to offer the blood of my sacrifice with leavened bread, and the sacrifice of the feast of *Pesach* is not to be left until morning. ²⁶ You are to bring the best firstfruits of your land into the house of *ADONAI* your God.

“You are not to boil a young goat in its mother’s milk.”

(*vii*) ²⁷ *ADONAI* said to Moshe, “Write these words down, because they are the terms of the covenant I have made with you and with Isra’el.” ²⁸ Moshe was there with *ADONAI* forty days and forty nights, during which time he neither ate food nor drank water. [*ADONAI*] wrote on the tablets the words of the covenant, the Ten Words.

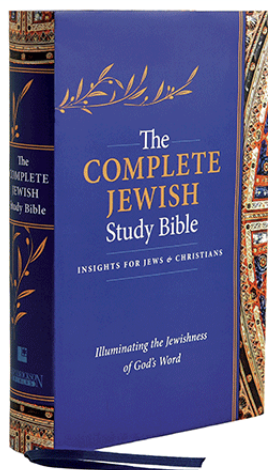
²⁹ When Moshe came down from Mount Sinai with the two tablets of the testimony in his hand, he didn’t realize that the skin of his face was sending out rays of light as a result of his talking with [*ADONAI*]. ³⁰ When Aharon and the people of Isra’el saw Moshe, the skin of his face was shining; and they were afraid to approach him. ³¹ But Moshe called to them; then Aharon and all the community leaders came back to him, and Moshe spoke to them. ³² Afterwards, all the people of Isra’el came near; and he passed on to them all the orders that *ADONAI* had told him on Mount Sinai.

(*Maftir*) ³³ Once Moshe had finished speaking with them, he put a veil on his face. ³⁴ But when he went in before *ADONAI* for him to speak, he would take the veil off until he came out; then, when he came out, he would tell the people of Isra’el what he had been ordered.

³⁵ But when the people of Isra’el saw Moshe’s face, that the skin of Moshe’s face shone, he would put the veil back over his face until he went in again to speak with [*ADONAI*].

Haftarah Ki Tissa: M’lakhim Alef (1 Kings) 18:1–39 (A); 18:20–39 (S)

B’rit Hadashah suggested reading for Parashah Ki Tissa: Luke 11:14–20; Acts 7:35–8:1; 1 Corinthians 10:1–13; 2 Corinthians 3:1–18



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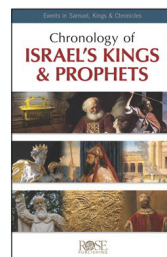
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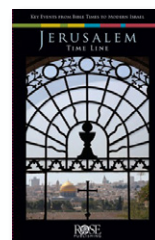
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