

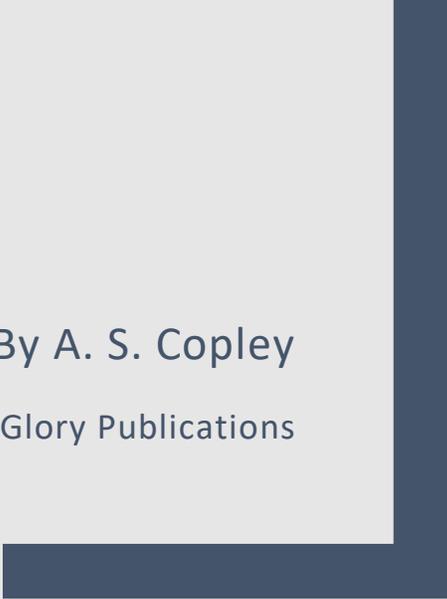


An Abstract Outline

EXODUS

By A. S. Copley

Grace and Glory Publications



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"Wherefore say unto the Children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments" - Exodus 6:6

PREFACE

The first five books of the Bible are called "The Pentateuch," meaning "The Five Books." In Ezra 7:6 they are called "The Law of Moses," and in Nehemiah 8:1 they are termed "The Book of the Law of Moses," because Moses wrote them. The first book is called Genesis, or "The Book of Beginnings." The second is called Exodus, which means "Taken out." Moses was taken out of the water, and Israel were taken out of Egypt through the Red Sea. It is the "Book of Redemption." See Exodus 6:6. Leviticus explains the offerings and is the "Book of Sanctification." Numbers gives the enumeration of the Israelites and records their journeyings from Sinai to Canaan.

Deuteronomy means "The Second Law," because Moses gave a commentary on the Law just before he died and before Israel passed over Jordan.

This is an abstract outline; and, therefore, is not a complete commentary of Exodus. There will be enough material to form a basis for further detailed study.

THE BOOK OF EXODUS

"And the Children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" - Exodus 1:7.

This book falls beautifully into three chief parts: First - Israel in Egypt. Second - Israel delivered from Egypt. Third - Israel looking toward Canaan. The three Personalities of Deity are displayed in this outline. GOD SPEAKS in the first part. THE SON OF GOD, called "the Angel of God (14:19), ACTS in the second part. His work of redemption is figured in chapter twelve. THE HOLY SPIRIT is the ACTIVE AGENT in the third part. He is symbolized by "a pillar of a cloud" and "a pillar of fire" - 13:21, 22; 40:34-38. Compare Numbers 9:15-23 with I Corinthians 10:1-4.

ISRAEL IN EGYPT - 1:1 to 13:16

INTRODUCTION - A new king oppressed Israel - Chapter One. But they multiplied in spite of his cruelty. God gave wisdom to the midwives and blessed them.

MOSES BORN AND REARED - Chapter Two

The Hand of God is plainly seen here. He gave special wisdom to the mother and sister. He gave Pharaoh's daughter compassion for the infant, contrary to the king's command. Jochebed received wages for nursing her own child - 2:8, 9; 6:20. The name Jochebed means "Jehovah is glorious." The name Moses means "drawn out," which expresses Israel's career - out of Egypt, out

from burdens, out from Pharaoh, and out from bondage. When Moses was grown, the Holy Spirit awakened in him a concern for his people. He slew an Egyptian and sought to settle a quarrel between two of his brethren, typical of his future ministry - Acts 7:22-25. In many respects, Moses typified Christ; as, for example, in the miraculous happenings in connection with his birth. Later, as Moses was rejected by his brethren at his first visit, so Jesus came unto His own and they received Him not - John 1:11. His flight into Midian and his return at the age of eighty to deliver Israel out of Egypt, foreshadow Christ's ascension to Heaven and His return for their final national deliverance from sin and the world.

MOSES' MIRACULOUS CALL - Chapter Three

The man, who was learned in the wisdom of the Egyptians and might have had a royal place there, was herding sheep in Midian. God gave him an object lesson. He saw a bush all ablaze but not consumed. What did it mean? Israel were under cruel bondage and sore affliction; but they could not be destroyed because God was in their midst. As Moses gazed upon the startling sight, "God called unto him out of the midst of the bush." He had come down to deliver His people, and take them to the land of Canaan which He had long before promised to Abraham. Hence, He said to him, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the Children of Israel out of Egypt."

Moses demurred, for he was not as self-confident as he had been when he killed the Egyptian. But the Lord said, "CERTAINLY I WILL BE WITH THEE." Then He declared His Name saying, "I AM THAT I AM"; and He told Moses that he should say to Israel, "I AM hath sent me unto you." To the critical Jews, many years later, Jesus said, "Before Abraham was, I AM" - John 8:58. The Son was always with His Father, and bore the same sublime titles. The God of his fathers - Abraham, Isaac, and Jacob - assured Moses again and again of his divine call and commission.

MOSES EQUIPPED AND SENT - Chapter Four

The Lord gave His servant three signs by which he should persuade Israel that He had sent him. By the sign of the rod, God's power delegated to Moses over the power of Satan, was proven. By the sign of the leprous hand, His power over disease was demonstrated. By the sign of the blood, His power over material things was to be shown. Later, God said to Moses, "See, I have made thee a god to Pharaoh" - 7:1. The above-named signs were to prove it to Israel. Yet Moses pled his weakness, exclaiming, "O my Lord, I am not eloquent ... I am slow of speech." How reluctant most of us are to believe God. How long we are learning that all God wants is a fully surrendered will and life. The Lord gave Moses a good answer, saying, "Who hath made man's mouth? ... Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Still, he wanted a prop to lean on, and God's anger was kindled against him. Unbelief always provokes the Lord. Simple faith pleases Him. So, He promised to send Moses' eloquent brother Aaron with him. It was God's purpose to send Aaron along to be the high priest; and He used Moses' plea of infirmity to bring it about.

After Moses expressed his desire to his father-in-law to visit his people, the Lord said to him, "Go, return into Egypt: for all the men are dead which sought thy life." He had no more excuses for delay. Hence, he took his family and went back into Egypt. However, one thing yet

might hinder his perfect ministry. His wife, being a Gentile, was not wholly in accord with him. She objected to having her son circumcised; for Moses evidently sought to follow the instruction that God gave to Abraham to be circumcised - he and his sons - "a token of the covenant betwixt" God and the patriarch - Genesis 17:9-14. Moses was about to agree with her. Therefore, "the Lord met him, and sought to kill him." Then in a rage, the mother submitted, more willing for her son to be cut off religiously and nationally than for her husband to be cut off in death. Circumcision figures the death of the old creation in Christ's death - Col. 2:11. The old creation, as to race and family, must be reckoned dead. God cannot work effectively otherwise.

MOSES' FIRST APPEARANCE TO PHARAOH - Chapter Five

Moses said to Pharaoh, "Thus saith the Lord God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness." That was the prophet's repeated command to the heathen king. But, instead of yielding to his demand, he imposed upon Israel harder bondage. The taskmasters exacted brick from them without straw. That illustrates how Satan binds sinners and makes them slaves of passions and evil habits. When they would turn to the Lord, Satan refuses to let them go. The mighty power of God only can loosen them. But that bondage awakened a cry in Israel for deliverance. Likewise, afflictions and disappointments in life sometimes arouse the unsaved to cry out to God for salvation from sin. People do not want the Lord, as long as the world satisfies them.

MOSES' GENEALOGY GIVEN - Chapter Six

The Lord confirms His call and authorization of His servant by introducing Himself not only as the "I AM" (3:14), but as "JEHOVAH" - or He WAS, and IS, and SHALL BE. God had covenanted with Abraham to give to him and to his offspring the land of Canaan - Genesis 15:18. Now He assures Moses of that by saying, "I have remembered My covenant. Wherefore say unto the Children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments: and I will take you to Me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land which I sware to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah" - 6:5-8 Revised Version. Then He definitely authorized them and gave them a charge - 6:13; 7:1.

It is wise and necessary that the genealogy of great leaders be known. The questions arise - "Who is he? Whence came he?" Therefore, the first three oldest sons of Jacob are named - Reuben, Simeon, and Levi - together with their immediate descendants. They were "the heads of their fathers' houses" - 6:14. Simeon and Levi were generally associated together. Levi was the progenitor of Aaron and Moses, whom God exalted - Moses to be king (Deut. 33:5), and Aaron to be prophet (Ex. 7:1). Then, for the benefit of future generations, we read, "These are that Aaron and Moses, to whom the Lord said, "Bring out the Children of Israel from the land of Egypt ... these are that Moses and Aaron" - 6:26, 27.

Be not puzzled by the words which occur several times - "And Pharaoh's heart was hardened, and the Lord hardened Pharaoh's heart." Romans 9:17-23 explains these citations.

God's address to Pharaoh would have softened his heart if he had received it, for He showed him mercy again and again. The same truth which melts the heart if received, also hardens it if it is rejected.

MOSES APPEARED BEFORE PHARAOH - Chapters Seven to Eleven

By means of ten outstanding plagues, Jehovah visited judgment upon Egypt, that they might let Israel depart.

Those were blood, frogs, lice, flies, murrain, boils, hail, locusts, darkness, and death. He proved that all things - all animate and inanimate objects, all the elements and material substances, and life and death - were under His control. The plagues increased in their baneful effects from the first to the last. The first, the water turned to blood, continued seven days; but the king was not moved by it. The magicians copied the first two; and they tried the third, but in vain. When the fourth plague, the flies, was inflicted upon them, the Lord severed the land of Goshen in which Israel dwelt. No flies came upon them. No murrain came upon their beasts. No hail fell in Goshen. No darkness filled Israel's houses.

Pharaoh's servants were wiser than he. They said, "Let the men go" - 10:7. First, the king gave Moses leave to depart but to sacrifice in the land. Moses knew that the Egyptians would not allow that. We cannot worship the true God where false gods have sway. Then Pharaoh said, "Go ye, serve the Lord; only let your flocks and your herds be stayed." But Moses said, "Our cattle also shall go with us; there shall not an hoof be left, beyond." No. Our children and cattle belong to the Lord. If anything had been left behind, Israel would have wanted to return to get it. Their hearts would have still been in Egypt. Some saints let the world control their children and their possessions. "Not an hoof" should be left under the power of the flesh or of Satan. We should have great concern for our own families. Darkness always precedes death, the final plague, "the last enemy" of mankind - I Corinthians 15:26.

"All the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of beasts" - 11:5. This is most solemn, because it points to the death of God's Son for humanity - "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man" - Hebrews 2:9. Had Pharaoh and his servants really repented and let Israel go, that last sadness and gloom would not have fallen upon them. Faith in Christ's death for us brings life into us, and death is turned to sleep which will someday awake in glory.

THE PASSOVER LAMB SLAIN - Chapter Twelve

This teaches redemption by blood. Chapter fourteen figures salvation by power. As God the Father was the prominent Personality in Israel's bondage, so the Son of God - called "the Angel of God" (14:19), "even the Messenger (Angel) of the covenant" (Malachi 3:1) - was the prominent Person of the Deity in their deliverance. The killing of the lamb pointed to the death of Christ for mankind. He was the Lamb slain before the foundation of the world - I Peter 1:19, 20; Rev. 13:8. A new creation was in God's mind before the first creation came. John the Baptist announced the Lamb of God - John 1:29. Many precious truths fill this chapter.

Israel's sacred calendar began with their exodus from Egypt - 12:2. They were not to follow the calendar of Egypt, which began in the fall of the year. Each house brought a lamb for sacrifice. It had to be without blemish, because Jesus was "holy, harmless," and unblemished - Hebrews 7:26. It was kept under severe scrutiny from the tenth to the fourteenth day. Severest scrutiny found no fault in Jesus. All the lambs slain were counted as one lamb and called "the Lord's Passover" (12:11), because the Lord passed over the land that night saving Israel but slaying the firstborn of every Egyptian family. Israel was judged in the death of the Substitute, Christ, figured by the slain lamb. The Lord said, "When I see the blood, I will pass over you." Sprinkling the blood was Israel's expression of faith. Today, when He sees a sinner's faith in Christ's death, He pardons his transgressions. We infer that, if an Egyptian slew a lamb in faith and sprinkled the blood upon the doorposts, the destroying Angel passed over that house also. See 9:20.

After sprinkling the blood, they ate the flesh of the lamb, "not ... raw, nor sodden at all with water, but ROAST WITH FIRE" - 12:8, 9. Christian Science eats Christ raw. It denies the judgment that fell upon Him for sinners. Pilate did not understand that Jesus must die as judged for our sins, or "roast with fire." Hence, he said, "I will therefore chastise Him, and release Him" - Luke 23:16, 22. To soak or boil the flesh in water figured the easing of Christ's pain on the Cross. But Jesus did not die as a martyr for His cause. He suffered the full penalty for our sins. "He was numbered with the transgressors," and was "made ... sin for us" - Isaiah 53:12; II Cor. 5:21. For seven days Israel ate "unleavened bread," which speaks of the purity and wholesomeness of Christ as "the true Bread from Heaven" - John 6:32. Happy are they who learn to feed upon the crucified, resurrected, and ascended Lord by believing the Word of God. That was the first time Israel offered a sacrifice in Egypt. Compare Psalm 137:4. The king would not have allowed it before; neither would God have accepted it - 8:25, 26.

"And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle" - 12:29. Great lamentation prevailed in Egypt that night; "for there was not a house where there was not one dead." As a result, the king urged Israel to depart. So they made ready. They borrowed raiment, and jewels of silver and gold, of the Egyptians. All things and all people belong to God by right of creation and redemption. Israel were "a mixed multitude." Some just went along, having nowhere else to go. So it is today. Not all, who profess, actually possess.

The duration of Israel's stay in Egypt was four hundred and thirty years; but it seems difficult to determine exactly when that period began. The fact of their sojourning there was announced to Abraham when God covenanted with him to give to him and to his seed the land of Canaan - Genesis 15. Their sojourn seems to date from that time. Paul refers to that covenant in Galatians 3:17, where he avers that the law was given four hundred and thirty years after the promise was made to the patriarch.

INSTRUCTIONS TO BE OBSERVED IN CANAAN - Chapter Thirteen

This subdivision really begins with 12:43, which outlines "the ordinance of the Passover." Only those who were circumcised had the right to eat the Passover. That is, only they who acknowledge their death with Christ (Romans 6:11) can feed on Christ. Self-sufficiency hinders one from dependence upon the Lord. The Passover was to be observed the first month of every

year. These words, "when the Lord shall bring thee into the land" (13:5), occur frequently; because Canaan, "the land of promise," was their objective. They could have made the trip in two weeks, if they had not feared their enemies - 13:17, 18. They rebelled, and were turned back to wander in the wilderness for forty years - Deut. 8:2. That teaches us that, as soon as people are saved, they should be made to see their death with Christ and be brought into a life of victory over "sin in the flesh" - Romans six and seven. A brief wilderness experience should suffice. Only one instance is recorded that Israel kept the Passover in the wilderness - Numbers 9. If we see that we were raised with Christ and seated with Him in the heavenlies, then we feed on Him and enjoy His fellowship - Eph. 2. The former husband - the old man - must be reckoned dead and gone, in order to have unruffled peace - Romans 7:1-4.

"This day came ye out in the month Abib" - 13:4. Abib means green, and speaks of springtime or resurrection. In Esther 3:7, the same month is called Nisan - the Babylonian god of spring. Jesus Christ died and was raised in the springtime. No leaven was to be eaten at the Passover Feast, because leaven speaks of evil doctrine and hypocritical living. See Matthew 16:6, 12 and Luke 12:1. Also, see I Cor. 5:6, 7 and Galatians 5:9. The last two verses of Exodus thirteen announce the abiding presence of the pillar of fire and cloud throughout all of Israel's journeyings. That forecasts the abiding Presence of the Holy Spirit with us today. Let us trust Him implicitly.

ISRAEL DELIVERED FROM EGYPT - 13:17 to 15:21

This is the second grand division of the book. It falls into two significant parts - crossing the Red Sea and singing in triumph.

ISRAEL PASSED THROUGH THE RED SEA IN VICTORY - Chapter Fourteen

That was doubtless the most stupendous event in their history. Therefore, they were bidden over and over to remember that day. The Passover was to be observed and the Sabbath was to be kept in memory thereof. That was the beginning of days for them. The hour in which a person is saved is his real beginning. Up to that time he is dead - "dead in trespasses and sins" - dead to God and all that is good and holy. "And Israel saw that great work (hand of power) which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and His servant Moses" - 14:31. God showed His mighty power over the elements and over mankind. He holds and molds all things at His wise will. Men, before Him, are as wax under a July sun. He holds the winds in His fists. He cares for His own people, feeds and protects them, and withers their foes with a word.

Satanic rage rushed the Egyptians upon Israel to eat them up; but Jehovah's flood swallowed them up. The fire that lit up the path for Israel was gross darkness to their enemies. The same word, that fills believers with joy unspeakable, fills sinners with terror and dismay. It saves the one but destroys the other. He that believes the Lord is safe anywhere all the time. The leader who follows the Lord's directions is always sure to win in the hottest fray. "There is no want to them that fear Him" - Psalm 34:9. Hallelujah! All Israel were saved that night. We read also, "And so all Israel shall be saved" - Romans 11:26. Of the Church of Christ, we read, "The gates of hell shall not prevail against it" - Matthew 16:18.

ISRAEL'S SONG OF TRIUMPH - Chapter Fifteen

Moses and the congregation sang with great unction. Then Miriam and the other women responded with tremendous emotions.

Some men silence the women in public. But where does the Lord do so? All Israel exclaimed in profound harmony, "Jehovah is my strength and song, and He is become my salvation: This is my God, and I will praise Him; my father's God, and I will exalt Him. Jehovah is a Man of war: Jehovah is His Name." There was nothing stiff or cold or classical in that song. "Thy right hand, O Jehovah, is glorious in power, Thy right hand, O Jehovah, dasheth in pieces the enemy." Even the doubters and the murmurers must have joined in the chorus. What majestic language! "Thou didst blow with Thy wind, the sea covered them: They sank as lead in the mighty waters." We agree with them in saying, "Who is like unto Thee, O Jehovah, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" - 15:2, 3, 6, 10, 11 Revised Version. There was a prophetic strain in that sublime anthem. They sang, "The peoples have heard, they tremble: Pangs have taken hold on the inhabitants of Philistia. Then were the chiefs of Edom dismayed; the mighty men of Moab, trembling taketh hold upon them: All the inhabitants of Canaan are melted away." How easy it is to shout and rejoice in hope when the power of God is falling. "Thou wilt bring them in (whom Thou hast purchased) and plant them in the mountain of Thine inheritance, the place, O Jehovah, which Thou hast made for Thee to dwell in, the sanctuary, O Lord, which Thy hands have established. Jehovah shall reign for ever and ever." The women had the last word. They sang with vehemence the final strain. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to Jehovah, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea" - 15:14, 15, 17, 18, 20, 21 Revised Version.

"So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water" - 15:22. The next great section, which is prolific with important teaching, begins with the last six verses of chapter fifteen. Following is a detailed abstract of this division.

ISRAEL LOOKING TOWARD CANAAN - 15:22 to 40:38

ISRAEL TRIED AT MARAH - 15:22-27. The waters of Marah were bitter; hence, they named that place Marah, which means bitter. (Mary has the same meaning). After sinners are saved, they find the world a bitter place. Its comforts cannot satisfy the new creation. The Christian career is a supernatural life; and God's plan is to supply its needs miraculously or supernaturally. How strange that, only three days before, Israel had a most marvelous deliverance out of Egypt and they shouted in triumph; yet they murmured before the bitter waters. They were under amazing grace but did not understand it. Moses knew his supply. He cried to God. "The Lord shewed him a tree" which sweetened the waters. Compare Deut. 21:22, 23 with John 19:31 and Acts 5:30.

Jesus Christ is the anti-type of that tree. His death took the bitterness out of life and purchased for believers the supply of every need. That was the chief lesson Israel was to learn at once. It is the first and chief lesson that every converted person should learn.

“There He made for them a statute and an ordinance, and there He proved them.” That “statute” means a decreed limit, a portion. It has no reference to the Ten Commandments, which were not yet given. It expressed God's will under grace. Note carefully Genesis 26:5, where it occurs first as God's Voice to Abraham; also notice Exodus 29:28 and 30:21. The word “ordinance” has a similar meaning. Study the seven words in Psalm 19:7-9 that express God's will; also the words in Psalm 119. All those are the words of grace. By such instructions and by His providences, the Lord tried and proved Israel whether or not they would heed His Voice and trust His grace. Study Exodus 15:26. He promised them exemption from Egyptian diseases if they hearkened to His Voice, saying, “For I am the Lord that healeth thee”; or, literally, “I am Jehovah thy Physician.” They needed no drug stores or medical aid. God showed them boundless grace - just what He has in store for all who take shadow under His wing today. See also Exodus 23:25 and Psalm 105:37. Exodus 15:27 expresses more grace - a well of water for each tribe, and a palm tree for each elder who was soon to be appointed.

ISRAEL TRIED IN THE WILDERNESS of Sin or Zin; also, manna given - Chapter Sixteen

Again, the Children of Israel murmured, though it was just thirty days since the miraculous exit from Egypt and the waters at Marah were made sweet. Nevertheless, God showed more grace, though their complaint was against Him. Let saints consider this fact. For their supper, He sent quails which “covered the camp”; and He sent “manna” for their breakfast. Killing the quails figures the death of Christ; and eating them figures believers feeding on Christ. The manna was “the bread which the Lord” gave them and was also a figure of Christ as nourishment for believers in the wilderness. In John 6:32, Christ is termed “the true Bread from Heaven,” in contrast with the manna - the typical bread. In all His dealings with Israel, God had His Son in mind - His death and resurrection which were figured by the slain lamb in chapter twelve. “Where sin abounded” (in the camp), grace did superabound (on the Cross) - Romans 5:20.

The Lord sovereignly gave the quails, but He did not undress and cook them. He gave the manna, but He did not put it into their mouths. Israel had to prepare and eat their food. God gave us His Word which we must study in order to understand redemption and its purposes and results. Then we appropriate the Truth instinctively and unconsciously, which builds us up and gives us an inheritance - Acts 20:32. We believe the record that God gave of His Son - I John 5:10. There was a time to gather and a time to eat. There is a time to toil and study, and a time to worship and feast. They gathered enough manna on Saturday morning for two days. The Sabbath was for worship and rest on which they recalled, with thanksgiving, God's former mercies and goodness. Christ is now our continual Sabbath under grace. The poorest material is excellent in God's perfect will; but the best is a waste out of His will. Too much head knowledge without practical appropriation stinks with egotism and breeds worms of selfishness and error. As the manna had to be gathered fresh every morning, so we need to feed on Christ for ourselves every day. God fed His flock manna in the wilderness for forty years. Can He not supply all your needs all your days?

“BEHOLD, THE GLORY OF THE LORD APPEARED IN THE CLOUD,” when Aaron spoke to the congregation. The Holy Spirit was the active Person of the Deity during Israel's journeyings. Remember 13:21, 22. Therefore, there was the appearance of the glory, when He was needed to meet an emergency. Jesus promised that He should abide with us forever. We who have received

Him in Pentecostal fullness and manner, speaking in new tongues as the sign of His Presence, have proven His power and love and discipline and comfort.

THE SMITTEN ROCK - 17:1-7

The rock was smitten that water might flow for the refreshing of the people. This is typical of Christ (I Cor. 10:4) smitten at Calvary, that life may flow forth freely and abundantly to an undeserving world. John 4:10-14; 7:37-39; Revelation 22:17. Exodus 17:8-16. The battle with Amalek is a type of the conflict of the believer with his own flesh. Notice that Israel prevailed through the intercession of Moses; so we prevail through the intercession of Christ - Hebrews 7:25. The Name "Jehovah Nissi" means "The Lord Is my banner." He is the One who goes before in the conflict with the flesh - Isaiah 59:19. According to Exodus 17:16, it was to be a continual conflict. There is a continual conflict between the flesh and the Spirit within each believer.

SEVENTY ELDERS CHOSEN - Chapter Eighteen

"What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?" - 18:14. When God would qualify Moses for his responsible task, his wife Zipporah objected to the process - Exodus 4. Hence, he sent her home to her father - 18:2. When Jethro his father-in-law heard of Israel's glorious deliverance from Egypt, he took Zipporah and her two sons and visited Moses. Jethro was a priest in Midian, and evidently a wise man. When he beheld Moses judging the people by himself alone, he advised him to appoint other capable men to assist him. Moses accepted his counsel. Sometimes, God expresses His will by His providences. "Moses chose able men out of all Israel and made them heads over the people." They judged in the smaller matters, but Moses judged in the greater and difficult matters - 18:25, 26. We infer that he appointed seventy elders. Compare 24:1, 9 and Numbers 11:16, 25.

The office of elder in Israel was an important one. Their number is not given, though the fact of eldership is plainly implied. Note Exodus 3:16 and 4:29. They were called "the elders of Israel" - I Samuel 4:3. We read of them at different times in Israel's history. In the New Testament, we read of elders among the Jews. The same office was adopted in the Church. On their first missionary tour, Paul, and Barnabas "ordained them elders in every church" - Acts 14:23. Some elders may have the gift of ministering the Word of God. Others only assist in governing the affairs of the Church. See I Timothy 5:17. Elders filled with the Holy Spirit and wisdom, and wholehearted for the Lord, are a great aid and comfort to the shepherd of a flock who is an elder.

THE TEN COMMANDMENTS GIVEN ORALLY - Chapters Nineteen and Twenty

Here Israel reached a great crisis. They "encamped before the mount"; that is, Mt. Sinai. Here we must also camp long enough, I trust, to understand the nature and purpose of the Law. Moses ascended unto God on the mount, and He told him what to say to the people.

First. GOD REMINDED THEM of His sovereign grace toward them, for they had been under divine grace since Abraham received the promise. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself" - 19:4. What tender and

gracious words! If only they had believed and rested upon them. But alas! That old self-life, the old man, refused to believe and obey the Lord. Observe the words of God's covenant. "Now therefore, if ye will obey My Voice indeed, and keep My covenant, THEN YE SHALL BE A PECULIAR TREASURE UNTO ME ABOVE ALL PEOPLE: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation" - 19:5, 6. They were God's sovereign choice. Why? See Deuteronomy 4:37 and 7:7, 8 and 10:15. They were not chosen for any goodness or greatness in them. Moses repeated these words to the congregation.

Second. "AND ALL THE PEOPLE ANSWERED together, and said, All that the Lord hath spoken we will do" - 19:8. But God knew the weakness of their flesh; hence, He exclaimed, "O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!" - Deut. 5:29. They needed NEW HEARTS, obtained by a NEW BIRTH, based upon redemption. Strong resolutions of the natural man are bundles of frailty. Israel did not know themselves; neither did they know the nature and power of God's fiery law. Therefore, Moses expressed to them the unrelenting nature of the law.

Third. SO TERRIBLE WAS JEHOVAH'S VOICE, that even the border of the mount from which He spoke dared not be touched lest they perish. On the third day, "There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled" - 19:16. Even Moses said, "I exceedingly fear and quake" - Hebrews 12:21. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" - 19:18.

In his review forty years later, Moses recalled that Israel said, "Behold, the Lord our God hath shewed us His glory and His greatness, and we have heard His Voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth" (an astonishment indeed). "Now therefore WHY SHOULD WE DIE? For this great fire will consume us: if we hear the Voice of the Lord our God anymore, then we shall die. For who is there of all flesh, that hath heard the Voice of the living God speaking out of the midst of the fire, as we have, and lived?" - Deut. 5:24-26. It is not any wonder that Paul wrote that the law was a "ministration of condemnation" and "death," which was "done away" when Christ came - II Cor. 3:7, 9, 14. Is it any wonder that Peter called it an unbearable yoke? - Acts 15:10. Certainly, they who talk about keeping the law are ignorant of what the law really meant and why it was sent.

Fourth. A VERY STRIKING FACT is that much needed grace was displayed immediately after the people heard the law. Grace alone can give life and sustain it - Gal. 3:21. Grace alone could prevent that fiery law from burning Israel up. Therefore, Moses was instructed to erect "an altar of earth" and sacrifice thereon "burnt offerings" and "peace offerings." And God added, "in all places where I record My Name, I will come unto thee, and I will bless thee" - 20:24. Those offerings pointed to Calvary. "For what the law could not do, in that it was weak through the flesh" (the flesh cannot keep the law), "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" - Romans 8:3, 4.

Atonement had to be made to protect them from the wrath of the law. Observe this undeniable fact that always afterward, when Israel failed God, the law did not exonerate them nor forgive them. Invariably, they were required to offer sacrifices. That is, they turned typically

to the death of Christ the only basis of pardon and deliverance. For example, when they broke the first commandment by making a golden calf, Moses said, "Peradventure I shall make an atonement for your sin" - Exodus 32:30. See also Numbers 16:46. This brings us to a very vital question. Fifth. EXACTLY WHY WAS THE LAW INSTITUTED? If the law could not give life, if it could not improve anyone's condition, if the people could not keep the law, WHY DID GOD GIVE THEM A LAW TO KEEP? Answer - God gave Israel the Ten Commandments to prove them, and to test them; that they might learn their utter weakness, and their dependence upon Him - Deut. 8:1-20. It was not a dispensational incident or accident. It was a necessity. The law was given to show men guilty - "For where no law is, there is no transgression." "For until the law sin was in the world: but sin is not imputed when there is no law" - Romans 4:15 and 5:13. You cannot punish your child until you say to him, "You must not take that book; you must not go out." "For by the law is the knowledge of sin"; hence, none can be justified by it - Romans 3:20. It was given to provoke sin, to expose it, and to develop it to the utmost. "The law entered, that the offence might abound"; literally, be more than enough, go too far - "that sin by the commandment might become exceeding sinful" - Romans 5:20 and 7:13. The apostle says further, "It (the law) was added" (430 years after the promise given to Abraham) "because of transgressions" (Gal. 3:19); that is, for the sake of transgressions - to favor, or influence, or further transgression, to urge it on to its full measure. See Genesis 15:16. Furthermore, "The law was our schoolmaster to bring us unto Christ (or, until Christ), that we might be justified by faith" - Gal. 3:24. The Greek "paidagogos," or "child-conductor" was the slave who went with a boy from home to school and back again. "Before faith (or, grace by Christ) came, we were kept under the law" (Gal. 3:23); by breaking which, we were proven sinful and guilty. To teach us our weakness, the schoolmaster provoked us to disobedience. If we disobeyed him, we were punished by him. He showed no mercy. He condemned us to prison, or to death. So spoke Paul concerning the law and his own people, the Jews. They were "shut up unto the faith" - "the promise by faith of Jesus Christ" - "which should afterwards be revealed" - Gal. 3:22, 23. The law refused to justify anyone, but compelled everyone to wait for the promised Redeemer. The law was read to Israel every seventh year - Deut. 31:10, 11. But now, since faith (Christ) has come, no believer is under the schoolmaster - the law. The law-school is out. The child-conductor is dismissed. "For ye are all the children of God by faith in Christ Jesus" - Gal. 3:26. "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for menslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine" - I Timothy 1:9, 10.

"CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS TO EVERY ONE THAT BELIEVETH" - Romans 10:4. Reader, HEAR it and BELIEVE it. With such an array of unanswerable facts before us, how dare anyone talk of keeping the law? How can you even think of it? Israel were afraid to hear God speak it again, lest they die. Yet, some try to keep it; others boast that they do keep it, and endeavor to compel their fellows to observe it.

TWO GREAT DIVINE VISITATIONS CONTRASTED. Paul wrote to the Hebrews saying, "Ye are not come unto the mount that might be touched, and that burned with fire ... But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem" - Hebrews 12:18-24. It is no small matter that the Holy Spirit was poured out in the upper room on the same day of the year in which the Ten Commandments were given. The apostle evidently had those two

visitations in mind, when he wrote the above striking contrast. Moses introduced the dispensation of Law; but Jesus Christ introduced the dispensation of Grace (John 1:17) which the apostles rapidly broadcasted, and Paul afterward published to the Gentiles and explained. He showed that, where sin by the law was made to abound, there grace superabounded. The bitter hate of the Jews against Christ filled the cup of iniquity to the full by crucifying Him; but there on the Cross, divine grace also reached its height and overtopped the pinnacle of sin. Through death, Jesus Christ destroyed the author of sin who "had the power of death, that is, the devil" - Hebrews 2:14.

Therefore, evermore, "Christ is the end of the law ... to everyone that believeth" - Romans 10:4. The law has served its term, and is forever out of office.

THE DECALOGUE AMPLIFIED BY SUNDRY JUDGMENTS - Chapters Twenty-One to Twenty-Three

In this section, certain requirements of the law are expressed in detail. Its contents are spread out and laid open to view. Degrees of penalties are stated. Some deeds demand death. Thus, the justice of God is defended by the law. The sinfulness of sin, the expansion of offenses, or the horribleness of transgressions are portrayed in these three chapters. In His life, Jesus Christ fulfilled the law (Matthew 5:17), the essence of which is expressed in Deut. 6:5 and Leviticus 19:18 and Matthew 22:37-40. He fulfilled it in one word - "LOVE" - Romans 13:8, 10. In His death, He bore the sins and paid the penalties named in these chapters; for He tasted "death for every man." He paid all the debt that the law demanded of guilty humanity. He made "reconciliation for the sins of the people" - Hebrews 2:17. This subdivision climaxes with eight amazing "I will's" of divine grace. Study them (23:26-33) and have done with law.

MOSES IN THE MOUNT FORTY DAYS - Chapters Twenty-Four to Thirty-One

Jehovah had something better for Israel than the law. Hence, He invited Moses up into the mount. Before going up, he wrote the Lord's words in a book. Then he built "an altar under the hill, and twelve pillars, according to the twelve tribes of Israel." Thereon, he offered sacrifices, and sprinkled of the blood upon the book and the people, saying, "Behold the blood of the covenant." All Israel were brought into covenant relations with God on the basis of the blood of atonement, and not by the law. Paul taught from that event of sprinkling the blood, that "without shedding of blood is no remission" of sins - Hebrews 9:19-22. Now, in this section, two pronounced facts shine forth - Moses' vision of God, and instructions concerning the Tabernacle.

First. MOSES' VISION OF GOD - Chapter Twenty-Four. Moses, Aaron, Nadab, Abihu, and seventy elders ascended the mountain. "And they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of Heaven in His clearness. And upon the nobles of the Children of Israel He laid not His hand: also they saw God, and did eat and drink" - 24:10, 11. They enjoyed fellowship with Him and with one another, because of marvelous grace, in the same high hill which burned and blazed and shook with flaming justice and holiness shortly before. Then Moses and Joshua went to the top, leaving the others below. A cloud covered the mount for six days, typical of God's Presence overshadowing His people for the six ages down to our day. "The sight of the glory of the Lord was like devouring fire" in the eyes of Israel - 24:17.

It reminds us of the transfiguration scene, where Moses was again present - Matthew 17. Only, on the latter occasion, he had a resurrected body. It reminds us also of Revelation four, where John visioned the throne room in Heaven and glorified saints there with the Lord. What meaneth that dazzling sight? Here is the key - "AND THE WORD BECAME FLESH, AND TABERNACLED AMONG US (and we beheld His glory, glory as of the only begotten from the Father), FULL OF GRACE AND TRUTH" - John 1:14 Revised Version. In spirit Moses was transported to the beginning of the Millennial reign of Christ who, as "the Almighty," shall be "the God of Israel." He beheld the splendor, glory, and majesty of those future days; even as John, 1500 years later, was in spirit on the Lord's Day - Rev. 1:10. Jehovah called Moses up thither to give him a blueprint of a magnificent structure, which should portray grandly the "King of the ages (nations)" and His superlative dominion and glory - Revelation 15:3 Revised Version.

Second.

INSTRUCTIONS ABOUT THE TABERNACLE - Chapters Twenty-Five to Thirty-One

"And the Lord spake unto Moses, saying, Speak unto the Children of Israel, that they bring Me an offering ... gold, and silver, and brass ..." - 25:1-3. Fifteen articles are named. "And let them make Me a sanctuary; that I may dwell (tabernacle) among them" - typical of Christ as "God ... manifest in the flesh" on the earth - I Timothy 3:16. The tabernacle first figured Jesus Christ Himself, then believers joined to Christ. Both the first and the second advents of Christ are seen here - His humiliation which is shown by the tabernacle in the wilderness, and His exaltation seen in the vision of chapter twenty-four. All these colors and materials have interesting spiritual significance.

GOLD speaks of the Deity of Christ; as SHITTIM WOOD, or acacia, speaks of His perfect humanity. SILVER figures redemption. BRASS expresses endurance and judgment. BLUE speaks of Heaven, PURPLE of royalty, SCARLET of atonement. FINE LINEN expresses righteousness in God's sight. GOAT'S HAIR figures Christ as our Substitute bearing our sins. RAMS' SKINS figure His devotedness to God. BADGERS' SKINS speak of Christ's impenetrable righteousness over all. OIL symbolizes the Holy Spirit. SPICES figure the graces, or sweet fragrance, of Christ. ONYX and other stones speak of Christ's divine human perfections. FIVE PIECES of furniture fittingly graced the tabernacle. Five is the number of grace - God with the world. Two of those articles were in the Most Holy Place - the mercy seat and the ark.

THE ARK represents the Presence and power of the Lord - I Samuel 4 and 5. It was made of SHITTIM WOOD covered with GOLD, the humanity of Christ adorned with His Deity. The law was placed within the ark. The perfect will of God was in His Son - 25:16 and 31:18. It is our privilege also to have His will inscribed upon our hearts - II Cor. 3:3. On the other hand, ignorant folk today display the Ten Commandments upon their church walls; but God hid them from the gaze of the people. He displays His grace instead.

THE MERCY SEAT made of PURE GOLD, a figure of the throne of grace, was placed over the ark. Two cherubim of gold were placed above the mercy seat, and these three were beaten out of one piece. Christ and His people are one - both begotten of God. The Lord said to Moses, "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim." God can meet humanity and communicate with them only through His Son, who is both God and Man.

THE TABLE OF SHEWBREAD also was made of SHITTIM WOOD, overlaid with GOLD. It speaks of Christ, the true Bread from Heaven, exhibited by His people. There were twelve loaves figuring Christ enough for every tribe of Israel. Happy are the Gentiles, also, who learn to feed on Him today.

THE CANDLESTICK was made of PURE GOLD. It sustained seven lamps, which speak of Christ as the perfect and sufficient light for Israel and for all the world - John 8. It was one stand with seven bowls.

THE ALTAR OF INCENSE was made of SHITTIM WOOD overlaid with PURE GOLD. It is described in 30: 1-10. It expressed worship toward God and represents the Church of Christ.

THE TABERNACLE DESCRIBED

“Moreover, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work shalt thou make them” - 26:1. Oh, the wealth of truth in this verse. Ten is the number of responsibility according to ability. Jesus was able, and He assumed all our liabilities. In those curtains we see His supreme righteousness, His heavenly character, His kingly conduct and hope, and His art of atonement. The cherubim figure the union of the saints with Him. Christ is the Tabernacle, “a greater and more perfect Tabernacle, not made with hands” - Hebrews 9:11. But the Father beholds Him as always joined to His people. The curtains were twenty-eight cubits long; that is, four (humanity) multiplied by seven (indivisible divine perfection and strength). The “LOOPS OF BLUE” and “TACHES OF GOLD” speak of the exquisite heavenly divine human life holding all things together. “By Him all things consist.” See Ephesians 4:16 and Colossians 1:17. Those CURTAINS OF LINEN figure Christ's righteousness in God's sight.

“GOATS' HAIR” curtains. There were eleven of them. They speak of Christ as our Substitute bearing our sins for us. Thus, eleven is the number of substitution. The “RAMS' SKINS” figure Christ's deep devotedness to God, “OBEDIENT UNTO DEATH,” shown by being dyed red - Phil. 2:8. He was the “RAM OF CONSECRATION” (Exodus 29:22), on the basis of the other offerings. Then, over the other covering curtains, was placed “A COVERING OF BADGERS' SKINS” or seal skins. Being exposed to the weather and protecting the tabernacle, they speak of the sturdy impenetrable righteousness of Jesus Christ. His righteousness could not be affected by contact with the cold cruel world.

“BOARDS FOR THE TABERNACLE ... STANDING UP” - 26:15. They were made of SHITTIM WOOD and overlaid with GOLD. There were twenty on the south side, and twenty on the north, and eight on the west. Two tenons at the lower end of each board were set in sockets of SILVER. The two tenons, the two sockets, and the boards figure the saints grounded in redemption. “FIVE BARS” of shittim wood on each side bound the boards together. They speak of “the bond of peace,” and of “love, which is the bond of perfectness” - Ephesians 4:3 and Colossians 3:14.

“A VAIL OF BLUE, AND PURPLE, AND SCARLET, AND FINE TWINED LINEN, of cunning (exquisite design) work” separated the Holy Place (sanctuary) from the Most Holy Place. It was beautified with cherubim. It pictures the flesh of Christ - Hebrews 10:20. The rending of the vail in the temple, when Christ died, symbolized the opening of Heaven for man; for no one but the high priest could enter the Most Holy Place, and he only once a year. Since Christ's death, resurrection, and ascension, we may come boldly into God's Presence. Study Hebrews 4:16 and

Hebrews 9. "FOUR PILLARS" in "four sockets of SILVER" supported the veil. Jesus' life was self-sustaining, though He depended upon the Father for all things. Compare John 10:18 with II Corinthians 13:4.

"THE ARK OF THE COVENANT," with THE MERCY SEAT upon it, was within the Most Holy Place. THE SHEWBREAD TABLE was set on the north side of the tabernacle outside the veil. THE LAMP STAND was on the south side. THE DOOR of the tent was similar to the veil. It was supported by FIVE PILLARS of shittim wood overlaid with GOLD. Those pillars were set in "SOCKETS OF BRASS," a figure of divine judgment upon the old creation just outside. This is introduced in the next chapter by the altar for sacrifices which is a type of the Cross.

"AND THOU SHALT MAKE AN ALTAR OF SHITTIM WOOD ... OVERLAY IT WITH BRASS" - 27:1, 2. Brass speaks of endurance and judgment. The altar speaks of Calvary. The sacrifices offered upon it refer to the death of Christ in which we were judged and executed because of our sins. The altar was five cubits in width and length. Mankind world-wide was judged in His death. "THE HORNS" speak of the power of Christ to redeem. All who believe in Christ's death are safe forever. The seven utensils suggest the perfection of Christ's ability to bear man's guilt.

THE TABERNACLE COURT was composed of linen hangings one hundred cubits (150 feet) long and five cubits high on the south and north sides, supported on twenty pillars set in sockets of brass - 27:9-19. The width was just half the length. The tabernacle was in the west end of the court. The court represents all the people of God as seen by the world. The fillets (cords, or threads) and hooks speak of the bonds of union between believers - Eph. 4:16. The needlework of blue and purple and scarlet speaks of the nature of Christ of which believers partake as they walk with the Lord. "The fruit of the Spirit" is expressed by it.

"PURE OIL OLIVE" was brought by the people to supply the lamps. Jesus illuminated the world by the power of the Holy Spirit. We also shine by His power only. The "oil olive beaten" means that olive berries were crushed to produce the oil. It figures Christ bruised and crushed in the mill of divine judgment, that we might be anointed with the Holy Spirit.

THE PRIESTS' GARMENTS DESCRIBED - Chapter Twenty-Eight

Aaron and his four sons were divinely appointed to the priesthood. Aaron was the high priest, typical of Christ as the "great High Priest ... forever" - Hebrews 4:14; 5:6. Moses was a type of Christ as the "Prophet" - Deut. 18:15, 18. The priestly raiment consisted of seven significant pieces - Exodus 28:4, 9. They were "for glory and for beauty." They portray the sublime glory and dazzling splendor of Christ's high priestly office in which He ministers before God in our behalf continually. He wore a seamless coat, or vesture, for which the soldiers cast lots at the Cross - Matthew 27:35; John 19:23, 24.

The five chief colors, as with the curtains, appeared in these garments; except that the robe was blue.

THE EPHOD was a short sleeveless garment of two parts, fastened above the shoulders and under the arms. It figures the enduring strength of Christ. THE CURIOUS (wisely designed) GIRDLE graced the bottom of the ephod. It was made of needlework of five colors and speaks of being girded with truth - Eph. 6:14. TWO ONYX STONES, set in ouches or loops of gold, rested on the shoulders. On them were engraved the names of the twelve tribes of Israel, which Aaron should bear as a memorial or forget-me-not. Our High Priest never forgets His own. THE

BREASTPLATE was attached to the ephod by two wreathen chains of gold. Twelve costly jewels were set in four rows into it, representing the twelve tribes of Israel. The sardius and jasper, the first and the last, portray Jehovah on His throne - Rev. 4:3. Hence, all those brilliant stones constitute a complete description of the glory of our Lord. Then His people, being "partakers of the divine nature," are also regarded as precious jewels - II Peter 1:4.

"And Aaron shall bear the names of the Children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the Children of Israel upon his heart before the Lord continually" - 28:29, 30. God's government shall be upon the shoulder of His Son, as universal Ruler; but, His people are borne upon His loving heart, as Intercessor. The value and power, of Christ's death in our behalf, are expressed in this citation. The love that died for us "ever liveth to make intercession" for us - Hebrews 7:25. "The Urim and the Thummim," meaning "Lights and Perfections," were also placed in the breastplate of judgment. They speak of Christ as an unerring Guide. THE ROBE was all of blue, indicating the heavenliness of Christ's high priestly office. It had the appearance of a habergeon, or coat of mail. At the lower hem were pomegranates and golden bells alternately set. They indicate the fruitfulness and perfection of Christ's ministry.

"HOLINESS TO THE LORD," engraved on a gold plate upon "a blue lace" and placed upon the forehead of Aaron the high priest (28:36-38), speaks of the holiness of Jesus Christ in which we are accepted before the Father (Ephesians 1:6) because He bore our sins on the Cross.

CONSECRATION OF THE PRIESTS - Chapter Twenty-Nine

"Then shalt thou take the anointing oil, and pour it upon his head, and anoint him" - 29:7. The importance of our High Priest's office and of our priestly ministry are indicated by the detailed ceremony by which Aaron and his sons were dedicated. Hebrews seven is the antitype of this chapter. Note especially Hebrews 7:24-28. If believers understood the absolute necessity and power of Jesus Christ's priestly intercession in our behalf, they would not be worried about being lost. Jesus said, "Because I live, ye shall live also" - John 14:19. Study Hebrews 7:24, 25 and let the words sink in deeply.

THE INCENSE ALTAR speaks of communion with God - 30:1-10. Compare the "golden bowls full of incense, which are the prayers of the saints" - Rev. 5:8 Revised Version. The atonement made once a year on the horns of the incense altar proves that no one can approach unto God except upon the basis of Christ's death in our stead. THE "LAVEN OF BRASS" typifies the new birth. Study John 13:10 and Eph. 5:26 and Titus 3:5 where the word "wash" is "laved" in the Greek. THE "HOLY ANOINTING OIL" (30:22-25) symbolizes the Holy Spirit. The six ingredients that composed it speak of the healing and invigorating power of the Spirit. "Upon man's flesh shall it not be poured." Only they who are born of God can receive the Holy Spirit. The type is true to the antitype - sinners do not accept Christ and receive the Holy Spirit's anointing at the same moment. THE HOLY PERFUME, also made of sweet spices, figures the fragrance of Christ to God and also of the saints who walk in the Spirit - Phil. 4:18. Counterfeits of the Holy Spirit and His graces are an abomination to God.

WISE WORKMEN APPOINTED - Chapter Thirty-One

Bezaleel and Aholiab were chosen and filled with wisdom and knowledge, to work skillfully in the manufacture of all parts of the tabernacle and its furnishings. When Jehovah sets out to do something, He qualifies chosen men and women to fill necessary positions. He is never short of material. Self-appointed fellows soon prove themselves such. "THE SABBATH" was not to be forgotten - 31:12-17. Observe that it was not strictly one of the Ten Commandments. It was instituted at the beginning as "a sign" - 31:17. It foreshadowed the Millennial rest which Israel should enjoy - Hebrews 4. It was under grace. God sealed His instructions to Moses by giving him the Ten Commandments on two tables of stone - 31:18.

ISRAEL BROKE THE LAW - Chapter Thirty-Two

In Moses' absence Israel violated the first commandment. They had Aaron make a calf of their gold jewels. Then they exclaimed, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Why did Aaron consent to them? God wanted them to expose their idolatrous nature. Hence, "Aaron had made them naked unto their shame among their enemies" - 32:25. As we said before, "The law entered, that the offence might abound" - Romans 5:20. The fearful results of breaking God's holy law are seen in this chapter. God's justice would have destroyed Israel and raised up to Moses another nation, if the atonement to be wrought through Christ's death - symbolized by the offerings and sacrifices - had not gone along side by side with the law. The law cried, "Do or die." But, grace answered, by the shedding of blood, "Done already. A Substitute has died." Hence, Moses interceded in their behalf. He plead the promises made to the patriarchs - 32:13. He was willing to sacrifice his lofty place in God's great scheme, which was typical of Christ's sacrificial death. Compare Paul's sacrificial spirit - Romans 9:3. Moses plead also Jehovah's high honor - 32:11, 12.

MOSES DESCENDED FROM THE MOUNT with the Tables of Stone. When he saw the calf of gold and the people dancing, his anger waxed hot; and, he hurled the law down and broke it, as Israel had done in their idolatrous hearts. The power of that fiery law vexed his spirit.

Furthermore, he exclaimed, "Who is on the Lord's side?" That spirit of justice seized hold of the sons of Levi, and they slew their fellows about three thousand men. Such is the result of offended law. Then that meekest of leaders, faithful to both God's law and to His grace, said to Israel, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin" - 32:30. He renewed his intercession. Then the Lord, as if to say, "Go on and do not bother Me," commanded Moses to take the people into Canaan, adding, "For I will not go up in the midst of thee; for thou art a stiff-necked people" - 32:34, 35; 33:1-3. The people mourned and put off their ornaments."

NOW MOSES USED TO TAKE THE TENT and to pitch it without the camp, afar off from the camp; and he called it, The Tent of Meeting" - 33:7 Revised Version. Compare also 18:7, 12-17. Evidently Moses had a small tent, a temporary place, in which to worship the Lord. Otherwise, this verse contradicts 40:1, 2, 17. Moses did that day as he was accustomed to do. Read carefully 33:7-11 in the Revised Version. "Joshua ... departed not out of the tabernacle (tent)," typical of Christ in resurrection and in Heaven for us; for Joshua, as leader in Canaan, is Christ with His people in resurrection. Moses wanted a reassurance of God's favor. Therefore, God said, "My

Presence shall go with thee, and I will give thee rest” - 33:12-14. He prayed also, “Shew me Thy glory.” But, because Moses represented the legal covenant, he had to wait for the full splendor of divine glory until the advent of God's Son - II Cor. 3:3. “The glorious Gospel of Christ” is also “the Gospel of the glory of Christ,” as well as of grace - II Corinthians 4:4 A.V. and R.V. The phrase “My Hand” (33:22, 23) doubtless means Christ, even as does “the Arm of the Lord” - Isaiah 53:1.

MOSES' SECOND FORTY DAYS IN THE MOUNT - Chapter Thirty-Four

God first spoke the Ten Commandments audibly to Israel - Chapter 20. Then He wrote them on two tables of stone, which Moses broke literally as the people had done in spirit - Chapter 32. Here again, the Lord wrote them upon stones, which Moses hewed and took up into the mount. “And the Lord passed by before him, and proclaimed, The Lord, The Lord God (Elohim), merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear (declare innocent) the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation” - 34:6, 7. That was an impressive hour for God's servant. It was an overwhelming promise of grace, mingled with the sure effects of disobedience. Therefore, he insisted on one more assurance of God's Presence on the way, knowing the sinful state of the people. Once more Jehovah said - “BEHOLD, I MAKE A COVENANT: before all thy people I will do marvels” - 34:10. Again, and the seventh time, He declared His purpose to bring Israel into Canaan and cast out all the nations.

Hence, He charged them to break down their altars, and not to worship any heathen gods, or to make any molten gods. He repeated the instruction to observe the three annual feasts. When Moses descended from the forty days' absence in the mount, “the skin of his face shone” with divine glory. Therefore, he covered his face with a veil while speaking to Israel. The veil is on their hearts today because they do not accept Christ - II Corinthians 3:13-16.

SUMMARY

Chapters thirty-five to thirty-nine are practically the same as chapters twenty-five to thirty. What Israel was instructed to do in the earlier portions, it is recorded in the latter that they did. The amount of gold, silver, and brass used in making the tabernacle is expressed in chapter thirty-eight. Dickinson's Bible values a gold talent at \$30,000, and a gold shekel at \$10.00; a silver talent at \$1,000, and a silver shekel at about sixty cents. Therefore, the gold used was worth \$877,300 and the silver \$101,065. That suggests the incalculable worth of the redemption wrought by Jesus Christ.

THE TABERNACLE WAS SET UP on the first day of the first month of the second year after leaving Egypt - 40:1, 2, 17. Immediately, God showed His approval of the workmanship wrought by Bezaleel and Aholiab. “The cloud abode thereon, and the glory of the Lord filled the tabernacle” - 40:35. Those two men figure Christ and the Holy Spirit. Christ's redemptive work for us and the Spirit's work in us are both absolutely perfect and complete. Israel there-after tarried, or journeyed, according to the conduct of the pillar of cloud. How blessed to be yielded always to the Comforter, so as to know where and when to go, and how long to stay, and finally to hasten off to glory.

THE END

The clouds may go and come,
And storms may sweep my sky;
This blood-sealed friendship changes not,
The Cross is ever nigh.
"My love is oftentimes low,
My joy still ebbs and flows,
But peace with Him remains the same,"

No change Jehovah knows.
I change, He changes not;
The Christ can never die;
His love, not mine,
the resting place, His truth,
not mine, the tie."

-Horatius Bonar"

