

All Rights Reserved By HDM For This Digital Publication
Copyright 1999 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4Ucopy.txt file on this CD.

* * * * *

TWENTY LESSONS IN EXODUS

By William M. Smith

Printed Book: No Date -- No Copyright

* * * * *

Digital Edition 05/07/99

By Holiness Data Ministry

* * * * *

CONTENTS

Introduction To This Digital Publication

- 01 -- How The Nation Of Israel Grew -- (Exodus 1:1-22)
- 02 -- The Birth And Call Of Moses -- (Exodus 2:1-4:31)
- 03 -- Moses' Mission To Pharaoh -- (Exodus 5:1-7:7)
- 04 -- The Plagues Upon Egypt -- (Exodus 7:8-10:29)
- 05 -- The Passover -- (Exodus 11:1-13:16)
- 06 -- Passage Of The Red Sea -- (Exodus 13:17-15:27)
- 07 -- Giving Of The Manna -- (Exodus 16:1-18:27)
- 08 -- Giving Of The Commandments -- (Exodus 19:1-20:26)
- 09 -- Civil And Criminal Code -- (Exodus 21:1-23:33)
- 10 -- Moses In The Mount -- (Exodus 24:1-18)
- 11 -- The Tabernacle Furniture -- (Exodus 25:1-40)
- 12 -- The Tabernacle Building -- (Exodus 26:1-37)
- 13 -- The Brazen Altar And Court -- (Exodus 27:1-21)
- 14 -- The Robes And Sacrifices Of Priests -- (Exodus 28:1-29:46)
- 15 -- Golden Altar For Incense -- (Exodus 30:1-31:18)
- 16 -- The Golden Calf -- (Exodus 32:1-35)
- 17 -- The Renewed Tables Of Stone -- (Exodus 33:1-34:35)
- 18 -- Offerings For The Tabernacle -- (Exodus 35:1-36:7)
- 19 -- Making The Tabernacle -- (Exodus 36:8-39:32)
- 20 -- The Tabernacle Erected -- (Exodus 39:33-40:38)

* * * * *

INTRODUCTION TO THIS DIGITAL PUBLICATION

ABOUT THE AUTHOR AND LESSONS -- At the time these lessons were written, William M. Smith was serving as Superintendent of Union Bible Seminary, Westfield, Indiana. HDM now has in possession the following sets of 20 Lessons for Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Matthew, Mark, Luke, John, and Revelation. As we received them, these lessons were on loose-leaf sheets, printed on one side, and bound in folders. They could be used as either Sunday School or Bible Study lessons.

ABOUT THE DIVIDER BETWEEN THE CHAPTER NUMBER AND VERSE -- The divider between the chapter and verse is not consistent, sometimes being a period and at other times being a colon. I have left them as they were. Also, there was **NO PERIOD AFTER THE NUMBERED ASSIGNMENTS** at the end of the lessons, and I have also left that as it was. --
DVM

* * * * *

01 -- HOW THE NATION OF ISRAEL GREW -- (Exodus 1:1-22)

Introduction

THE Last Great Name in Genesis is that of Joseph. The first great name in Exodus is that of Moses. The first chapter briefly brings the history across the interval of 64 years from the death of Joseph to the birth of Moses, recapitulating in the first few verses some of the history of the descent into Egypt

The Period of Time in Egypt, according to the commonly accepted chronology of Ussher, was 215 years. Exodus 12:40 reads, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." But it should be noticed, in order to avoid confusion, that it does not say that all these years were spent in Egypt. A careful computation of the time from Adam to Abraham shows that he entered the land of Canaan in the year 1921 B. C., and the 430 counts from that date, Israel coming out of Egypt in 1491 B. C. This period of 430 years is divided exactly in two, 215 years being spent in sojourning in Canaan and 215 years in Egypt, as Jacob descended into Egypt in 1706 B. C.

The Length of the Oppression was foretold to Abraham as being 400 years (Gen. 15:13), but this is explained in Gal. 4:29 (read the connection) as beginning with the mocking of Ishmael, who was the son of an Egyptian mother and this began 30 years after Abraham entered Canaan and therefore 400 years before the deliverance from Egyptian bondage.

The increase of the Israelites from 70 persons (Ex. 1:5) to a nation that could provide 600,000 soldiers, as seems to be the meaning in Exodus 12:37, in 215 years seems incredible. But a little computation will show that it is quite possible. A period of 215 years would allow an increase of six generations (as we count generations) of about 36 years each. Estimating the rate of

increase to be six per person in each generation, which is half the number of the sons of Jacob, we would have the following computation for six generations:

First generation $70 \times 6 = 420$
Second generation $420 \times 6 = 2,520$
Third generation $2,520 \times 6 = 15,120$
Fourth generation $15,120 \times 6 = 90,720$
Fifth generation $90,720 \times 6 = 544,320$
Sixth generation $544,320 \times 6 = 3,265,920$

It should be noted that 3,265,920 is the number of the sixth generation only, and that there would have been living at least one generation previous, so that it is permissible to add the 544,320 of that generation, making 8,810,240 as the possible number of the Israelites when they 'came out of Egypt. Observe, also that Moses, Aaron, and Miriam were past 80 years of age when they came out of Egypt, indicating that quite likely several of their generation were still living -- the third generation back. If one person in six was a soldier there could easily have been 600,000 men fit for war.

It may be objected that God told Abraham in Gen. 15.16 that his descendants would come out in the (fourth generation. The term "generation" is used in the Bible generally to denote a period covering the entire life-time of the individuals composing it rather than the average life-time as we are accustomed to use it. That our use of the term fits the facts of the Bible can readily be seen by reference to Gen. 11.12-22. Here we have the actual number of years in six successive generations as we are accustomed to count them. Arphaxad was 35 when his first son was born; Salah, 30; Eber, 34; Peleg, 30; Reu, 32; and Serug, 30. From this it will be seen that Arphaxad's descendants had increased to the sixth generation in 191 years 24 years less than we have allowed for the six generations above.

It Should be Observed that the Bible emphasizes the phenomenal increase of the Israelites in Egypt: "the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." (Ex. 1.7). Again see verse 12, "the more they afflicted them, the more they multiplied and grew." Again see verse 20, after stringent measures were taken to stop their increase "the people multiplied, and waxed mighty." All the restrictions of the antagonistic king of Egypt could not check the growth of this nation that had the blessing of God upon it.

* * *

Some Egyptian History

In order to understand the changed conditions since the days of Joseph, when Israel had the favor of Pharaoh, it is necessary to study the history of Egypt. Without attempting to give exact dates, we know that ancient Egyptian history divides itself into three periods, which we may designate as the Old Monarchy, the Middle Monarchy, and the New Monarchy. The Old Monarchy was that which we find in power at the dawn of Egyptian history, when the aboriginal kings ruled the land; the Middle Monarchy was the government that was set up by an invading nation known as

the' "Shepherd Kings," which drove the aboriginal kings out of at least Lower Egypt; the New Monarchy was established by the returning ancient nation that got the ascendancy over the invaders and drove them out of the land.

The Bible and Egyptian history can be interestingly associated from the fact that it seems likely Abraham visited Egypt near the close of the Old Monarchy, which was some time after the great pyramids were built; that Joseph lived in the days of the rule of the Shepherd Kings (the Middle Monarchy); and that Moses delivered the Israelites during the rule of a Pharaoh of the New Monarchy when a "new king over Egypt, which knew not Joseph" was in power.

* * * * *

02 -- THE BIRTH AND CALL OF MOSES -- (Exodus 2:1-4:31)

MOSES was born in an inauspicious time, as men would estimate. Stephen in his speech before the Sanhedrin describes the times and says, "In which time Moses was born." (Acts 7.20). It was against the law of the land for a boy baby to live. Nevertheless, as we read in Hebrews 11.23, his parents hid him by faith. The fact they hid him shows 'faith does not preclude caution.

Pharaoh was a Powerful King, possibly the greatest on earth at the time. He and his counselors were devising ways and means to check the growth of the Israelitish nation and keep them in subjection. See what simple means God used to circumvent his plans. A man and woman of the tribe of Levi united in marriage and dared to undertake to found a home and raise a family in such a time as that. See her hiding her baby from the sleuths. While Pharaoh and his lords were devising laws to keep Israel in subjection this woman was daubing mud on an ark of rushes. While some great measures were pending, a baby's cry is already shaking loose the chains of bondage, and a little girl is advising Pharaoh's daughter what to do. Back comes the baby to his mother's home, safe now under the patronage of Pharaoh's daughter, and his mother paid for taking care of him! Why this success? "By faith" says the faith chapter. By similar faith Moses refused to be called the son of Pharaoh's daughter when coming to years, and by faith he kept the Passover and the sprinkling of blood taking Israel through the Red Sea as by dry land.

Moses had Some Knowledge of his mission as we judge from Acts 7.25, "He supposed his brethren would have understood how that God by his hand would deliver them." But consciousness of a mission is not always accompanied by wisdom as to how to carry it out. Moses began evidently with the theory that the thing to do was to set things right in Egypt so it would be a fit place for the Israelites to dwell; whereas God's plan was to take Israel out of Egypt altogether. Even so some still are trying to make this world a fit place for Christians to dwell in, whereas God's plan is to take them out of the world. So God takes Moses to the wilderness to teach him more perfectly His will concerning Israel.

The Faith of Moses must have been sorely tried those forty years keeping sheep for his father-in-law. Unlike his ancestor, Jacob, Moses seems not to have ever secured a flock of his own. After forty years the flock still belonged to his father-in-law, as we read in Ex. 31.

Moses' Qualifications for his task were according to faith. Nothing is said here of the fact that he was "learned in all the wisdom of the Egyptians," as we read later. His outstanding qualifications were industry, manifested in his keeping of the flock; belief in the supernatural, manifested in his attitude to the burning bush; veneration, shown by his putting off his shoes as he approached the manifestation of God in the fire of the bush; and Bible knowledge, as we would say, evidenced from the fact he was conversant with the history of God's chosen people from the days of Abraham.

Moses' Reluctance to undertake a mission in which he had failed forty years before because of misguided zeal comes out in five excuses very similar to the excuses still made by people hesitating to respond to the call of God to special service for Him.

First, he made the excuse of no reputation: "Who am I, that I should go unto Pharaoh?" (311).

Second, the excuse of no message: "What shall I say unto them?" (3.13).

Third, the excuse he would get no hearing: "They will not believe me." (4.1).

Fourth, no eloquence: "I am not eloquent." (410).

Fifth, no confidence; send some one else: "O my Lord, send, I pray Thee, by the hand of him whom Thou wilt send." (4.13).

With all of these excuses God patiently dealt and adequately answered, just as He still can answer the excuses men so often make why they cannot serve the Lord. Only after the last is it said God was angry with Moses, and when God became angry Moses submitted.

Moses' Equipment was very simple. "What is that in thine hand?" was the Lord's response to one of his objections. Casting it on the ground in obedience to God's command signifies consecration of one's occupation and experience to the Lord's service. It was the insignia of his occupation long used in his work for the forty years past. Its being turned to a serpent suggests enduement, and Moses' taking it again at God's command, shows he used it henceforth under God's direction instead of on his own initiative. That rod was his official scepter as deliverer and leader of the people of God. In like manner God can best use His people along the line of their occupation and experience if these be yielded to Him. Let each of us consider, "What is that in thine hand?" and be willing to yield it to God for His use and take it again at His direction.

Moses' Family Relationships come out in the narrative. Jethro, his father-in-law, was willing to let him go. His wife and two sons started out with him, but, on account of a controversy about circumcision, she turned back with the sons, coming to him later in the wilderness (see Ex. 185). Note God's attitude toward Moses because he, the proposed leader of Israel, had not kept the ordinance of circumcision, while the Israelites in bondage in Egypt had faithfully kept it as we infer from Josh. 5.5. This failure on Moses' part had to be corrected before God could allow him to venture into Egypt as the leader of His people. This explains Ex. 4.24-26. People still say with Zipporah that the true religion is indeed bloody.

* * * * *

03 -- MOSES' MISSION TO PHARAOH -- (Exodus 5:1-7:7)

THE Position of Pharaoh -- Pharaoh was at this time possibly the greatest king in the world. He had great possibilities for good, but chose to take advantage of his position to do evil. Notice Rom. 9.17 in which we understand God to say that He had raised up Pharaoh as a means of declaring His name throughout the earth. If he had fallen in with God's plans and cooperated with Him what a power for good he might have been! But God's plans are not thwarted by the disobedience of His subjects. Refusing to voluntarily be used of God to positively glorify Him, God uses his opposition as a means of glorifying Himself.

The Demand on Pharaoh -- The first demand made on Pharaoh was that he let the children of Israel go three days journey into the wilderness that they might sacrifice to God. This was a reasonable request, and a kind ruler would have granted it. Had Pharaoh consented to this reasonable demand he might have retained Israel as servants longer than he did. Though God was sending Moses to take Israel out of Egypt altogether, He would give Pharaoh an opportunity to prove to the world that he was an unmerciful ruler, and thus justify the course He took with him.

The Hardening of Pharaoh's Heart is mentioned nineteen times in the course of God's dealings with him. Eleven times it says that God hardened his heart, three times that he hardened his own heart, and five times the author of the hardening is not mentioned -- just the fact of being hardened. Careful reading of the whole account, compared with God's dealings with other men, indicates that first of all Pharaoh set his heart that he would not let Israel go, and, as a consequence of that, God strengthened his heart in that purpose as the out-working of the natural law of habit. By way of illustration, a man takes plastic cement and runs it into certain shapes, and then the laws of nature harden it in that shape. It is within the power of a man to set his own mind what he will do, but the law of habit, whereby a thing once done is more and more easily done and more and more difficult to break away from, is a law of which God is the author. Thus it is true that God hardened Pharaoh's heart, but not until Pharaoh first hardened his own heart.

The Oppression by Pharaoh intensifies as Moses and Aaron demand the release of the Israelites. When the Israelites first met Moses and Aaron with their message of deliverance, as given in the last part of chapter four, the people believed and worshipped God. This sets forth the joyful message of salvation. But when Pharaoh saw he was about to lose his slaves the burden was intensified. So it is with slaves of sin, it is joyful news that they can be delivered, but little do they reckon with the power of sin until they attempt to break with it. After Pharaoh added to their burdens the Israelites wished they had never seen Moses and Aaron, and Moses complained because the Lord ever sent him. In like manner there are people in sin who do not realize that their habits are so powerful until they attempt to break them, and then they find themselves in trouble, wishing they had never gone to the revival meeting or heard the message of deliverance, for then they would not have known how miserably they were enslaved to their habits. They even want to go back to their habits and relieve the strain as the Israelites did on this occasion.

The Lord's Encouragement -- As yet Moses was leaning to his own understanding and ability to deliver Israel, at least in a measure. Too much, also, the evangelist is prone to lean to his own ability and eloquence, power of persuasion, etc., to deliver souls from the power of satan. Nothing but the power of God could break the power of Pharaoh over the Israelites. Neither can anything but the power of God break the power of sin over captive souls. Men may persuade men to join an organization, sign a pledge, etc., but only God can deliver from sin.

Notice the self-assertions of God in chapter seven. Eighteen times in eight verses the pronoun I occurs, and in each case it is God using it of Himself, it is not egotistic for Him to do so. He is the all-powerful, self-sufficient One, Who is equal to every occasion. "I have" says God, speaking of His past great doings. "I am" says the One to Whom all time is one never-ceasing now. "I will" He says of what He is about to do in the case of delivering Israel from the thralldom of their rebellious ruler. God's dealings with Israel were based on the covenant made with Abraham, Isaac, and Jacob, and He says in this connection that He remembers that covenant.

The Charge of God -- After setting before Moses these great things about Himself, God gives to him and Aaron a charge to bring the children of Israel out of the bondage of Pharaoh, and God is back of the messengers to whom He gives a charge. The complaining of Israel, the discouragement of Moses, the opposition of Pharaoh are not regarded by the Lord, Who goes right on with His purpose and tells Moses to repeat his demand for the release of the captives. In like manner God is not limited by the power of satan over sinners, by the weakness of the instruments He employs, nor by the unwillingness of the captives He desires to deliver. All He wants is for His servants to keep His charge.

The Unchanging Message -- It is noticeable that Moses obeyed God, and in obeying God, brought about the deliverance of Israel. In coming chapters note the oft repeated message, "Thus saith the Lord, Let My people go, that they may serve Me." The section in this lesson ends (Ex. 7.7) with a record of the age of Moses at the time, and the statement that he and Aaron did what the Lord commanded them.

* * * * *

04 -- THE PLAGUES UPON EGYPT -- (Exodus 7:8-10:29)

THE Preliminary Miracle -- As a preliminary miracle Aaron cast down the rod before Pharaoh and it became a serpent. Pharaoh called his sorcerers and magicians and they imitated this miracle, and it is stated as a result that the heart of Pharaoh was hardened. This imitation of Moses' miracles continued through the plague of blood and of frogs, but ceased when the plague of lice came. This attitude of these magicians is referred to in II Timothy 3.8, where the names of the leaders are given: "Now as Jannes and Jambres withstood Moses, so these also resist the truth." This shows that one of the favorite ways by which satan opposes the truth is by imitation of Christianity in deeds or organizations.

The Key to the Plagues is found in Num. 33.4, last clause: "upon their gods also the Lord executed judgments." Every one of the plagues was directed against something the Egyptians

regarded sacred or worshipped. It was a contest between the gods of the Egyptians and the God of the Hebrews. One by one the true God overthrew their gods.

1. The Turning of Water to Blood was a blow at the patron deity of the land of Egypt, the river Nile on which the land depended for its fertility and irrigation. The Egyptians worshipped the means of their blessing instead of the God Who made the Nile. People still are prone to seek blessings instead of God Who gives all blessings. The spirit of idolatry is in this kind of seeking, and another god is enthroned in the heart when God alone is not sought.

2. The Plague of Frogs was against the Egyptian god Ptha, which had a frog's head. It was his office to control the frogs and see that in periods of inundation they did not overrun the land. But this god was shown to be powerless to control the frogs when Moses and Aaron, called for them to come up and cover the land.

3. The Plague of Lice doubtless interfered with the priesthood of Egypt fulfilling its functions making them unclean and therefore unfit for their service to their gods.

4. The Plague of Flies was really of all kinds of insects. It is to be noted that even in the Authorized Version the word "flies" is supplied by the translators. It was a plague of "swarms" evidently of all kinds of insects. Along with the mummies of the Egyptian kings have been found many charms called "scarabs" which are images of the beetle and supposed to be worn to keep insects away from the wearer. These charms, which were evidently miniature images of their beetle god, failed to be a protection in this plague brought by the hand of God. We hear now-a-days about people having their "mascots." It appears these little scarabs (images of beetles) were the Egyptians' mascots.

5. The Plague of Murrain attacked the cattle, and, of course, was against the sacred ox worship of Egypt.

6. The Plague of Boils was inaugurated by ashes from the brick-kilns, which were so closely associated with Israel's oppression.

7. The Plague of Hail was a demonstration of the power of the God of the Hebrews to do what He pleased in spite of the gods of the Egyptians. Rain, as a rule falls in Egypt only in the period between January and March, hail very rarely and that of an insignificant size, while thunder and lightning is rarely heard. This storm evidently was of great intensity, terrific in violence, and long in duration, the hailstones 'being large enough to- kill men and animals, and the lightning striking with "mighty thunders" that intimidated Pharaoh.

8. The Plague of Locusts demonstrated that God can control the movements of all His creatures, as the previous plague demonstrated that He had control over the elements. There was no god in Egypt that could repel the God of the Hebrews.

9. The Plague of Darkness was a direct blow at sun worship, the sun being one of the deities recognized and worshipped by the Egyptians.

10. The Death of the Firstborn, the teaching of which we will postpone to the next lesson, shows that the God of the Hebrews held in His hand even the lives of the Egyptians -- that all men are His subjects.

The Compromises offered by Pharaoh makes an interesting study, setting forth some of the devices of satan even today to keep the people of God from going all the way in their religious lives.

One compromise suggestion is found in Ex. 8:25, "sacrifice to your God in the land-." This is equivalent to a suggestion to have all the religious belief you want so long as it does not interfere with your relations in business and social life. Many are trying this today.

Another compromise suggestion is in Ex. 8:28, "ye shall not go very far away." This suggests that, while we may expect a Christian to be a little different from the world, do not be very different, enough to attract attention or to excite criticism. How multitudes are caught in this snare today. They hate the reproach of being out of fashion.

Still another compromise suggestion is in Ex. 10:11, "go now ye that are men, and serve the Lord." You grown people have all the religion you want, but do not try to put old heads on young shoulders. Let these boys and girls sow their wild oats. If the enemy gets the young he will soon have the old as well.

Another compromise suggestion is in Ex. 10:24, "let your flocks and herds be stayed." This is equivalent to a proposition to be as religious as you please so long as you let the world have your property and business. What a grand answer is that of Moses, "There shall not an hoof be left behind."

* * * * *

05 -- THE PASSOVER -- (Exodus 11:1-13:16)

THE Passover was the last of the ten plagues upon Egypt. The spiritual teachings connected with it make it well worth a lesson sheet all to itself.

Announcement of this tenth plague was made beforehand to both Israel and Pharaoh. God did not bring the death blow without warning but the warning was unheeded by Pharaoh. Preparatory the Israelites were to "borrow" from the Egyptian people jewels of silver and of gold. This was not borrowing with a promise to return, as the word might suggest. The original word is translated "borrow" only five times in the Bible, but it is translated "ask" 84 times. For an example see Judges 1:14. where Achsah asked of her father a field. The Israelites had served without wages, and, as they prepared to depart, God put it in the hearts of the Egyptians to respond to their asking liberally, much as a congregation responds to the taking of a collection.

The Slain Lamb is at the center of the teaching regarding the Passover, typical of the Lamb of God, who is referred to in I Cor. 5:7 as our Passover. Though many lambs were slain to care for the needs of all the Israelites, notice the description is all in the singular number -- "a lamb," "the

lamb," "your lamb," etc. The lamb was to be a male without blemish. It was to be selected four days before it was slain. It was to be slain by the whole congregation, not a bone of it was to be broken, all of which readily fits into the history of Christ and His crucifixion.

The Plague was Universal upon all the first born in Egypt, but immunity was secured by the blood of the lamb upon the door. Where the plague fell was determined entirely by the blood or the absence of it. So it is with salvation. Men may have their little moral codes and their estimate of their own value, but this is not going to determine the question of salvation. It rests entirely upon the attitude of the individual toward the blood of Christ. Just as all Egypt was determined under the plague, and immunity given only on the basis of blood, so all the world is determined guilty before God, and salvation entirely on the basis of the blood of Christ. "When I see the blood, I will pass over you," was the only promise God gave these Israelites.

The Place of the Blood is significant. It was to be struck upon the two side posts of the door and on the lintel over the door, thus making -the form of the cross, long before crucifixion as a means of executing criminals was ever thought of or practiced. The blood of the lamb was to be caught in a basin, and there was much more than enough blood to make the required application to the door, but a basin of blood in the yard would not bring immunity; it must be applied to the particular need of that household in order to be effective, and it took a definite act on the part of the head of that household to put it on the door. So the mere fact that the blood of Jesus Christ has been shed is not enough, nor belief that the blood has been shed, but a definite act of appropriation is necessary.

The Application of the Blood was a simple process. A bunch of hyssop was to be dipped in the blood and then the hyssop was to be struck where the blood was intended to be placed. Hyssop was designated, not because it was difficult to obtain or had a peculiar charm about it that nothing else had, but because it was a common herb in every yard. There was probably not a householder in Egypt who would have needed to have gone twenty steps from his door to get a bunch of hyssop. This is typical of faith by which the blood of Christ is appropriated by the individual to his need. Salvation is not by learning or intellectual apprehension, for then some could not attain to it. It is not by money, for some could never get the necessary amount. It is not by hereditary relation, for all could not qualify, But it is by faith, and no person need seek anything he does not already have in order to appropriate salvation.

The Birth of the Nation of Israel dated from the Passover month, quite independently of how the years had been counted before. This birth-day was to be celebrated each year by the celebration of the Passover feast and the Feast of Unleavened Bread that accompanied it for seven days. The directions for the keeping of this feast are found in these chapters in considerable detail.

The First-born of Israel were claimed by the Lord as His as a result of His delivering them from the plague. And not only this, but also the firstborn of all animals. If the animals were clean they were to be sacrificed to the Lord, But if the animal was unclean and the owner wanted to keep it, he had to redeem it with a clean animal, otherwise he was to break its neck. In this connection Ex. 13.13 is humiliating to the human family. "Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck: and all the firstborn of man

among thy children shalt thou redeem." Man by nature is classed with the unclean animals, But by the blood of the Lamb of God he can be redeemed and made fit for heaven.

The Flesh of the Lamb was to be eaten in order to give strength for the journey Israel was about to take. John 6.53 is striking in comparison: "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." The Israelites appropriated to their need the blood and flesh of the Passover lamb. In like manner we are to appropriate to our spiritual needs the blood and flesh of the Son of God. They did it literally; we do it spiritually. They were to eat the flesh standing with -staff in hand ready to go. Even so we are in this world as pilgrims ready to go at any time,

* * * * *

06 -- PASSAGE OF THE RED SEA -- (Exodus 13:17-15:27)

THE Departure of Israel from Egypt was a notable event in the history of the world. The movement may have embodied as many as three million people. The description in Ex. 12.37-39 shows that not only the Israelites, but also a mixed multitude of other people, possibly others besides Israelites who had been held as slaves, or disaffected Egyptians swept into the movement, besides a vast number of domestic animals.

The Plan of March appears to have been revealed to Moses a little at a time. The short course to Palestine would have been through the land of the Philistines, but it is explicitly said that God chose not to lead them that way, lest the opposition they would encounter would have discouraged them. The pillar and cloud gave momentary guidance from place to place on the march, and was a constant demonstration of the presence of God with them. This was perfectly adapted to their needs, the cloud giving shelter from the sun's heat by day, and the fire giving light by night.

Disaster Appeared to face Israel as the Lord directed them to turn to the west side of the Red Sea. Before them was the sea and behind them Pharaoh and his hosts, from whose vengeance there appeared to be no escape. But what appeared to be disaster for Israel was disaster for Pharaoh instead. Hardening his heart, he repented of his decision to let Israel go out of the land, and determined to pursue and destroy them. He was thus led into the trap the Lord set for him, his army was destroyed, and the menace of possible pursuit later was effectually removed from Israel. Moses truly said, "the Egyptians whom ye have seen today, ye shall see them again no more for ever." Whatever enemies awaited them in the wilderness or in Canaan, the Egyptians as enemies, were that day eliminated. The deliverance of Israel as a nation from Egypt is typical of the deliverance of the individual from the associations of his past sinful life when he becomes a Christian. He will still have struggles, but there has been a break with his past that makes a distinct epoch in life. If the professing Christian still "sees Egyptians" his profession is vain, and the bondage has not been broken.

The First Complaint made by Israel after leaving Egypt was at the Red Sea. In spite of the great manifestations of God's power in their behalf thus far, this new emergency seemed insurmountable, and they doubted God's power to deliver them from this threatening calamity. The

wilderness journey is marked with frequent complaints, and newborn Christians, who have not entered into the fulness of the Christian life are prone to the same disposition to complain in the face of danger.

God's Displays of Power in behalf of His people are ever in their times of greatest difficulty. Men are disposed to complain when they see no way out, but why need God intervene if man can devise a way out of his difficulties? if we never get into difficulties we will never see the display of God's power. When we submit ourselves to the leading of God we may be sure He will lead us into no emergency out of which He will not deliver us. The more trying the emergency the greater the opportunity to prove to God we believe Him.

Moses' Rod was used in the opening of a passage through the Red Sea so that the Israelites would honor Moses as their leader under God's direction. It was this event, more than any of those that went before, that bound Israel to Moses with ties of allegiance. We read in I Cor. 10:2 of Israel being "baptized unto Moses in the cloud and in the sea." Evidently this does not mean that they were immersed in either the sea or the cloud, but that this marvelous passage through the sea established them in the doctrines and teaching of Moses and welded them into a nation the integrity of which has never ceased to this day.

Joseph's Bones are specifically mentioned as taken along on this journey out of Egypt. It will be remembered that when Joseph was dying he foretold the coming departure from Egypt, and "gave commandment concerning his bones." Though 144 years had elapsed since Joseph's bones were put in a coffin in Egypt, Moses did not forget the commandment he gave in the midst of all the excitement of starting on the march to Canaan. Those bones traveled with the Israelites all through the wilderness journey, and were finally deposited in the land of Canaan by Joshua. (See Josh. 24:32). There they await the resurrection toward which doubtless Joseph looked forward.

The Song of the Israelites on the eastern shore of the Red Sea is the first note of rejoicing we have heard from them. God had heard their sighing and groaning (Ex. 2:23,24) and now for the first time He hears their singing. It was not until now that they realized their salvation from Egypt and a song sprung spontaneously to their lips. The sea rolled between them and the land of their bondage; their oppressors lay dead on the sea-shore. None can sing salvation's sweet songs until they have realized the fact of their salvation, and a border is drawn between their former life of bondage to sin and their new life of freedom.

The Bitter Water soon reminded Israel that they could not long continue on the blessings of yesterday. Dependence upon God must be a daily and continuous experience in their lives. The tree that sweetened the waters points forward to a Tree that has sweetened the lives of embittered souls ever since the Blood was shed on it. But if we never have any bitter water we will never experience how God can sweeten it. The promise of bodily healing, that peculiar heritage of the earthly Israel is here conditioned on obedience to God's moral and sanitary laws.

* * * * *

THE Jubilant Song of deliverance was succeeded by the march into the wilderness. Marah's water was sweetened, and Elim's wells and palm trees enjoyed, and then the wilderness of Sin. Here the Israelites found further cause for murmuring. Their bread supply brought from Egypt ran out, and starvation seemed to face them. But they were in the wilderness at God's command, and God would care for His own.

The Pinch of Need was allowed to be felt by them before God undertook. The reason for this is later given in Deut. 8:3: "suffered thee to hunger, and fed thee with. manna, . . . that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord."

Moses and Aaron, the instruments of God's deliverance of Israel out of their Egyptian bondage, come in for severe criticism in the emergency. They are blamed for bringing the multitude out in the wilderness to let them starve to death. But the criticism was really against God. At least four times He says that He has heard their murmurings. How it reflects on human ingratitude that their murmurings brought help from God instead of their prayers! Whenever a Christian murmurs at God's treatment he sets his judgment up against God's, for He says all things work together for our good.

God Provided Royally for them, first by sending quail, for supper, and then manna for breakfast. Manna was sent from this time morning by morning for forty years. It was not sent in large loaves, but in small particles that required work to gather, gave necessary exercise, and promoted industry. God gave it a day's supply at a time in accordance with the prayer Jesus later taught His disciples, "Give us this day our daily bread."

This Bread from Heaven symbolizes beforehand "That bread from heaven" of which Jesus particularly taught in the sixth chapter of John, after the miracle of feeding the five thousand. As their natural life was sustained day by day by the manna, so our spiritual life is sustained day by day as we eat the living Bread. Israel owed their allegiance from Egypt to a series of miracles of God, and they were sustained in the wilderness by a continuous series of articles. They could not draw their sustenance from Egypt, nor from the desert in which they wandered, but from God. In like manner we owe our salvation to the work of God, and the new life we have received cannot be sustained by the world from which we have been delivered, nor from the world in which we live, but it must come from God. The God-born life must daily be sustained by God-given food.

The Sabbath is named in Ex. 16:23, the first time in the Bible. Though God's resting and hallowing the seventh day is mentioned in Gen. 2:3, there was no command before this for man to keep it. The supply of manna was adjusted to the Sabbath command, and its nature adapted to it so that, while ordinarily it would not keep fresh for the second day, it would keep for the Sabbath day. The word "manna" means a gift, and is typical of the gift of God, even the Lord Jesus Christ.

Sufficient Manna was provided for the entire camp of Israel, an omer for each. Some gathered more and some less, but when it was measured out there was just an omer for each. Paul bases his exhortation to give to the poor saints on this fact, indicating that where some gather more of this world's goods than suffices for them, they should divide with those who have too little, that in turn they may help them back again. See 1 Cor. 8:14,15. Undoubtedly, when one part of the

earth has a shortage in provisions, some other part has an overplus, which should induce reciprocity among people especially Christians.

Water Shortage was again experienced at Rephidim, and again the children of Israel murmured, and even threatened violence to Moses. Again the great power of God was manifested in bringing water out of a rock. Here we are told what it is to tempt the Lord. Ex. 17.7 shows that it is to question whether or not the Lord is with one. How preposterous it looks to us for these people to ask whether or not God was with them after His great deliverances, His opening of the Red Sea, His daily supply of manna; but it may be people still tempt the Lord, when, after being led by Him to certain experiences or to certain service, after encountering difficulty ask whether or not the Lord is in it.

Enemies Appeared shortly after the water supply was opened. The Amalekites, possibly attracted by the water, fought with Israel. Here for the first time we find the name of Joshua, in due time to be the leader of Israel. Here for the first time the Israelites fight for themselves. In Egypt God fought for Israel without Israel's help, but now He uses Israel in the fight. In like manner God saves the sinner without the sinner's help, but, being saved, God uses the saved man in His battles. One does not need to fight to get salvation, but he needs to fight to retain its benefits once he is saved. Moses' uplifted hands brought the victory, as Christ's uplifted hands bring the victories still. An onlooker might have asked why those three men on the hill did not get down into the fight; but they were winning the victory. There is a part for the intercessor as well as the active worker. The memorial came to mind when God 400 years later commanded Saul to smite the Amalekites.

Jethro was friendly while Amalek was antagonistic to Israel. It is a mooted question whether the advice of Jethro was a help or a hindrance to Moses. It looks like a good plan, but we find no definite command of God concerning it.

* * * * *

08 -- GIVING OF THE COMMANDMENTS -- (Exodus 19:1-20:26)

ISRAEL Arrived at Sinai in the third month after leaving Egypt, evidently on the first day of the month, making 45 days for the journey thus far. if, as is supposed, Moses spent a day with God on the mount, then a day instructing Israel as to their conduct in view of the soon giving of the law, and Israel had three days of preparation (vs. 11), the law was given on the fiftieth day after the Passover. Thus what may be termed the Old Testament church was instituted on the day afterwards called Pentecost, the New Testament church being instituted on the anniversary of that event.

The Peninsula of Sinai, in which Israel has been since leaving Egypt, and where they were to remain for some time, lies between the two arms of the Red Sea, they having crossed the western arm coming in from Egypt. In the midst of this peninsula is the mountain system of Horeb, one peak of which is called Sinai. It was before this mountain that Israel camped at the beginning of the third month, and where they remained for nearly a year, leaving there when the cloud lifted from the completed Tabernacle, as recorded in Numbers 10. 11,12. Their camp was doubtless to

the north-east of the mountain where there is a spacious plain where it is estimated a host of two million people could camp.

The Law was an Addition to the original dealings of God with Israel. God gave the land of Canaan to Abraham and his seed by a covenant and made no stipulation as to moral or ceremonial law. Four hundred and thirty years later the law was added, and the reason is given in Gal. 3.19: "Wherefore then serveth the law? It was added because of transgressions, till the Seed should come to Whom the promise was made." God, of course, foreknew and had the law in His plan, but this was because He foreknew the conduct of Israel.

Transgression Brings Law and Ceremony in its wake. No moral or ceremonial law was given Adam in the Garden of Eden. One test commandment was given him that was neither moral nor ceremonial. It was when he disobeyed God that ceremony was brought in as a means of restoring and maintaining fellowship and communion with God. The shed blood of the animals with whose skins God clothed Adam and Eve was the first ceremonial sacrifice, and from that time law and ceremony were elaborated into its final manifestation in the law of Moses and the Tabernacle and its ritual.

The Passover Lamb, sacrificed and eaten in Egypt, appears to have been the basis of God's dealings with Israel for fifty days at least, for there is no record of any other sacrifice until after reaching Sinai. It is to be observed that it was not until after Israel had said, "All that the Lord hath spoken we will do," (Ex. 19.8) that God proclaimed the law. Possibly Israel here departed from the covenant plan of God and themselves proposed to keep right with God on the basis of right doing, so that God set forth the law as the basis of what would have to be done if one wanted to save himself by good works, accompanying it mercifully with the ceremonial law that made provision for restoring the lawbreaker to fellowship with Himself.

Christ is for Us the only needed sacrifice, and no ceremony is needed for him who accepts Christ as his Saviour and Substitute. The truly new-born soul has a righteousness superior to the righteousness of law-keeping, for his heart is fitted to the plan of God and the law within leads to righteous conduct that the law cannot lay hold of and penalize. The law marks the low level, the danger line between right and wrong, and he who undertakes to live right by law finds himself involved in a mass of details that he is constantly transgressing because his inward nature has not been changed to love the law of the spirit of life in Christ Jesus that makes him free from the law of sin and death.

The Law is Righteous, and if a law could have been framed that would have given life salvation would have been by the law (Gal. 3.21). It is truly said, regarding the law, "The man that doeth these things shall live by them." (Rom. 10.5). Therefore the law is not grace or faith, but works, and again it says, "By the deeds of the law shall no flesh be justified in His sight. (Rom. 3.20). The law therefore is to show men that they are sinners in the sight of God: "By the law is the knowledge of sin." (Rom. 3.20).

The Law is a Mirror held up to man to show him that he is a sinner, but it has no more power to make him good than a mirror has to wash a man's face. But as a mirror, showing a man how dirty his face is, may induce him to seek the basin of water and wash the dirt away; so the

mirror of the law, showing men how wicked they are, is calculated to drive them to the fountain of Blood that can take away sins.

Two kinds of Duties are enjoined by the law: duties toward God, and duties toward men, Of the former there are four; of the latter, six. They constitute the foundation of all law, and are in full force and effect to this day, so far as the principles inculcated in them is concerned. They should be compared with the Sermon on the Mount (Matt. 5, 6, and 7) in which their spiritual content is elaborated.

The Sabbath Commandment is continued in principle, but not in the letter, The Christian keeping the first day of the week instead of the seventh thereby testifies that he is not depending on his own law-keeping for salvation, but on Him Who perfectly kept it in His own person, a practice that is fully sustained by New Testament usage.

* * * * *

09 -- CIVIL AND CRIMINAL CODE -- (Exodus 21:1-23:33)

"THESE are the Judgments," the opening words of the chapter of Exodus, describe in a general way the contents of Chapters 21, 22, and 23. In the 20th chapter we had the "words" of God, and here the "judgments." The words are the great basic laws, and the judgments are detailed applications of these principles to civil affairs.

God's Justice and Holiness are in these judgments set over against man's depravity. The conscience must approve of the justice and equity of these judgments whereby God protects the oppressed from the oppressor, and metes out retribution to the offender on exact lines of compensation, On the other hand the vile and wicked deeds forbidden reveal the fact that man's inborn depravity is capable of all these heinous crimes.

The Rights of Servants are first protected in these judgments. The fact that God begins with the lowest stratum of society indicates that with Him the poorest of men may hope for justice being impartially administered in their case: that God is no respecter of persons. "In Thee the fatherless findeth mercy." (Hoses 14.3).

The Civil and Social relations of the people of Israel to one another are first set forth, (Ex. 21.1 to 23.12). After setting forth the rights of slaves, both male and female (21.1-11), judgments guarding life are set forth, crimes against which are punishable by death. Those who are puzzled as to the application of this law to present times, in view of the Sermon on the Mount, should remember that the world, outside the church is still governed by Old Testament law in so far as general principles are concerned, though some internal provisions intended for Israel only are abolished. Since state and church are now divided, and properly so, what may be termed religious crimes are not punishable by death, such as witchcraft and the like. Probably under a mistaken application of Christian principles to civil affairs the punishment of some crimes has been wrongly lessened in the practice of civilized nations, which may in a measure account for the increase of crime in recent times. Life is precious in its origin, hence provisions that every child shall have a legitimate father and mother, it is necessary that it be disciplined, hence the penalties against

disrespect for father and mother. Every person has the right to live, hence the drastic penalties attached to any crime doing violence to the blood of any man.

Protection of the Body is arranged for in the next section (vs. 18-32), for a man has a divine right to all his members and the right use of them. Responsibility for the injuries done by animals is laid against the owners thereof.

Property Rights are protected, hence the laws against stealing in the 22nd chapter. These regulations setting forth the responsibility of every person who does things that intentionally or accidentally result in the loss or destruction of other people's property appeal to one as correct, and lay the basic principles of laws regarding property to this day. It is plain to see that community of goods is not the basis of these laws, but individual ownership is recognized and protected.

Exclusiveness of Israel as a nation is aimed at in many of the provisions, that they might not be like the nations around them. But this exclusiveness does not exclude the stranger whose rights are carefully set forth. The stranger's gods were discriminated against, but not the stranger's person.

Israel's Religious Position toward God is set forth in the middle part of the 23rd chapter. The three great feasts of the year, Passover, Pentecost and Tabernacles, are here set forth, the other four minor feasts not yet being fully set forth as they will be in the 23rd of Leviticus.

Promises Succeed Judgments as set forth in the latter part of the 23rd chapter. Keeping the commandments and judgments of God was not a matter of arbitrary arrangement on the part of God. God's people are forbidden only those things harmful to themselves, and admonished to do only those things good for them. Therefore in the doing of these things there was great reward.

Some Spiritual Applications -- The lesson would not be complete and profitable to the modern reader without some mention of spiritual applications. Many of the outward regulations laid upon Israel have a spiritual content for the Christian. The Hebrew servant the first six years of this servitude served under compulsion; but after that, if he still served, it was a voluntary matter prompted by love. It was furthermore, a lifetime arrangement he entered into, and he was marked in such a way that every one knew where he belonged. There was no use of other possible masters trying to get him away to serve them. There is a stage in Christian experience where the individual enters a place where he is marked for life and eternity, and the world knows it. Before that stage is entered the world is always bidding for him, but after that the world opposes him.

The Love of Christ for His bride, the church, can be seen in the servant with his bored ear. He did it for the love of his wife. Even so Christ bears the marks of His voluntary service for the church, in His pierced hands, feet and side. Reference to Ps. 40.6, "Mine ears hast Thou opened," (margin, digged) evidently refers to Christ as the following verses in that Psalm and in Hebrews 10.6-9 indicate.

* * * * *

GOD Spoke Audibly the ten commandments in the hearing of all Israel, if we rightly understand what is said in Exodus 20.1. But the people were so awed by the voice of God that in Ex. 20.19 they requested that God speak no more in their hearing, but that Moses receive the words of the Lord and repeat what he heard to them. From this we understand that God spoke to Moses privately the remainder of chapter 20, beginning with the 22nd verse, and chapters 21, 22, and 23.

Moses is Called up into the mountain at the beginning of the 24th chapter to receive further instructions. Joshua accompanies him probably farther than any one else, but Aaron, with two sons, and seventy elders go part way. Before going into the mount, however, Moses tells the children of Israel all the Lord has told him, and then writes down all these words. The people declared they would do all the things the Lord had instructed them to do. This covenant is sealed with a ceremony of blood of sacrifices offered to the Lord, The priestly tribe not yet having been appointed young men of Moses appointment serve in that capacity. It is important to observe that this covenant of works made at this time was broken before Moses ever came back from the mount.

Moses Went into the Mount for the purpose, as we later find, of receiving the two tables of stone on which the commandments were inscribed, and the instructions about the tabernacle which was to be built that God might dwell in the midst of His people and thus speak to them. Notice after the tabernacle is erected, as described in the last chapter of Exodus, God thereafter speaks to Moses, not in the mount, but in the tabernacle (See Leviticus 1.1).

The Tabernacle is one of the most important things in the Bible, judging from the space that is occupied with it, and it is well to anticipate in this lesson some of the things described more in detail in later chapters. Not only is it important from the standpoint of the Old Testament, but also from the standpoint of the New Testament. In the single Epistle to the Hebrews there are about one hundred verses that cannot be understood without a knowledge of the tabernacle and its furniture and service.

The Purpose of the tabernacle was to bring God and Israel near together. Two conflicting elements had to be reconciled in doing this. God was holy and Israel sinful, For God and Israel to come into direct contact would have resulted either in compromising God's holiness, or in consuming Israel in their sins. God's love desires to extend mercy to sinful Israel; but God's justice demands sin shall be punished. The tabernacle is God's solution of the problem. Here He demonstrates how mercy and truth can meet together, and righteousness and peace can kiss each other (Ps. 85.10). The tabernacle, therefore is an outward figure of Jesus Christ in Whom a holy God and a sinful man can find a Mediator and by Him be reconciled to dwell together. Let the reader scan over the next several chapters of Exodus, and look into Leviticus with all the details about the tabernacle, its service and priesthood therein set forth, and ask himself the question, Is it becoming a great and holy God to spend forty days with a man on the top of a mountain revealing these plans if they began and ended with that tent in the wilderness that served its purpose mainly during the next forty years? If we have a right apprehension of God in any measure, we must answer, that what He has done in regard to this tabernacle must have far reaching implications that are not exhausted in the tabernacle in the wilderness.

The Plan of the Tabernacle is plainly declared to have been after a pattern shown to Moses in the mount. (See Ex. 25.40 and Heb. 8.5). There was something in heaven that was there complete long before this tabernacle was built. The plan of salvation existed before this picture of it was given to Moses. The Lamb of God that taketh away the sin of the world was sacrificed in the decrees of God before any lamb was offered on the altar of this tabernacle. (See Rev. 13.8). To one conversant with the details of the tabernacle the look into heaven afforded in Revelation 4 shows that what Moses saw fifteen centuries before Christ, will still be there when the saints arrive at the end of the present age. There is the layer in the sea of glass, the candlestick in the seven lamps, the mercy seat in the throne, and in other places in Revelation will be found both altars (See Rev. 8.3 and 8.5). While the curtains of the tabernacle were eventually folded away as having served their temporary purpose, the house not made with hands, after which it was patterned, will never go out of use.

The Three Compartments and the seven pieces of furniture constituting the tabernacle indicate how simple is the plan of salvation, while the complex directions about the metals, the colors, the measurements, the offerings, etc., that left nothing to man's inventiveness, indicate its comprehensiveness of every possible emergency. Everything is illustrative of Christ and His work. In Ps. 29.9 last clause is a significant statement. It should be read with the marginal rendering to get the thought: "In His temple every whit of it uttereth His glory." As the temple succeeded the tabernacle in the economy of Israel, so it served the same purpose in a more elaborate manner. So, unless we find Christ everywhere in the tabernacle, we do not get the lesson of the tabernacle. Consider this as we enter on the study in the next few lessons.

* * * * *

11 -- THE TABERNACLE FURNITURE -- (Exodus 25:1-40)

[To see a rough sketch of the layout of the Tabernacle, see hdm0908.jpg, which graphic also contains some remarks by the author. -- DVM]

THE Tabernacle's dimensions and compartments must be in mind if we understand the position of the furniture in it. We will therefore anticipate a little what will be more fully developed in future lessons. The outer court, which surrounded the tabernacle and its furniture was a rectangle 50 cubits wide and 100 cubits long (about 75 x 150 feet). It was always set up with the longer dimension east and west, the entrance being at the east end. The tabernacle proper was set up in this court nearer to the west end than to the east. This was 10 cubits wide and 30 cubits long, Its entrance also being at the east end. Entering at the east end one came into a room 10 cubits wide by 20 cubits long, called the holy place. The remaining 10 cubits of the tabernacle was divided from this room by a curtain and was known as the most holy place. The furniture of the tabernacle was distributed in these three compartments, as we will observe as we proceed with the detailed description.

The Furniture in these rooms needs to be carefully located in the reader's mind if he would understand the significance of each piece. Coming into the holy place from the east three pieces of furniture would be seen. In the middle at the west end, just before the curtain that divided the holy place from the most holy, would be seen the golden altar. On one's right hand would be the table of

shewbread, and on his left the golden candlestick with its seven lamps. Drawing aside the curtain that divided the holy place from the most holy (where only the high priest was allowed to enter and he only once a year) the golden ark surmounted by the mercy seat would be seen, the only furniture in that compartment. All of these pieces of furniture are described in this 25th chapter, except the golden altar, which is not described until we get to the 30th chapter, for reasons that may appear later.

The Place of Beginning is significant. While we, for purposes of human understanding, have begun with the court to describe the tabernacle, God begins at the center, the ark, and moves outward. This signifies that any plan for the reconciliation of man to God must begin with God. Man, of himself, has no desire to be reconciled to God; and, if he did, it would be impossible for him to devise means whereby he could find Him. The way to God is not of man's invention, therefore, but of God's revelation.

The Ark is the central piece of furniture of the tabernacle, and from this God starts on His redemptive plan to bring man into fellowship with Himself. This ark was made of acacia wood and overlaid with gold, thus typifying the humanity and deity of Christ. Its size can be figured in feet on the basis of a foot and a half to the cubit, which is approximate. The sole contents of the ark were the two tables of stone on which were engraved the ten commandments. These when deposited in the ark were unbroken., being typical of Christ Who perfectly kept every commandment of God. He could truly say all His life, "I delight to do Thy will, O My God: yea, Thy law is within My heart." (Ps. 40.8). Every plan of God for the restoration of fellowship with man is based on the perfect keeping of the law. The first Adam and his posterity have failed in this; hence the last Adam comes forward to keep it, and make it possible to credit those who become the sons of God through faith with keeping the law.

The Mercy Seat, though separately made and of gold throughout, is always associated with the ark. It served as a cover to it, thus hiding the law from view. The law represented the justice of God that demands perfect obedience; the mercy seat represents the love of God that has provided salvation for fallen man in spite of the broken law. As the ark and mercy seat represent Christ, here again we see typified how in Christ mercy and truth are met together in perfect blending of attributes, the justice of God being fully met, and His love justified in the salvation of men who have broken the law. Having thus laid the foundation of grace in the most holy place, God proceeds on His journey of love in quest of lost souls.

The Table for Shewbread is next described. It is composed of the same materials as the ark, God is not coming empty-handed to man, but with bread. When Jesus said, "I am the bread of life," He set forth the principle symbolized in this table with its twelve loaves of bread continually on it. Bread is the great sustainer of life. Christ not only atoned for sin and canceled the death penalty making life possible but He is the sustainer of the life He has imparted.

The Candlestick is next mentioned and described. It was of pure gold throughout. God comes to man with light as well as with life. This light has its source in Jesus Christ the Light of the world but is manifested by the Holy Spirit. There is no humanity in the Holy Spirit hence there is no wood in the candlestick. There are seven lamps indicating perfection of light. The light from this candlestick was the only light in the holy place, natural light being excluded by the curtains.

He who would understand the things of God will not do so by the light of natural reason. Flesh and blood cannot reveal the things of Christ; "but the Spirit takes the things of Christ and shows them unto us.

Thus we see, as far as we have gone in the description of the furniture, that every whit of it speaks of Jesus Christ, as suggested in the last lesson. Unless we see Jesus in the tabernacle we will gain only an academic knowledge of no spiritual value.

* * * * *

12 -- THE TABERNACLE BUILDING -- (Exodus 26:1-37)

[To see a rough sketch of the layout of the Tabernacle, see hdm0908.jpg, which graphic also contains some remarks by the author. -- DVM]

THE Description of the Tabernacle given in this chapter is of the tabernacle proper exclusive of the court. This, you will recall from the last lesson, was thirty cubits in length over all, twenty cubits of which was the holy place and the other ten cubits the most holy place, and ten cubits wide. The diagram on the back of this sheet will give a general idea of the relative sizes of the compartments and the location of the furniture in them.

The Curtains of the tabernacle are described before the wooden part of the structure which they completely cover. There were four sets of the curtains, and it is important to get their dimensions, their material, and construction. The description begins with the innermost set, which is described in Ex. 26.1-6, which should be carefully read.

Ten Curtains, each four cubits wide and 28 cubits long, constituted the first set. Then these ten curtains are coupled together into two larger curtains, five of the smaller curtains making one of the larger ones. Then these two larger curtains are looped together making a covering 28 x 40 cubits. As the boards that make the rigid framework of the tabernacle are ten cubits high, and the walls ten cubits apart and thirty cubits long, it will be seen that when this covering was put in place the forty-foot dimension would reach from the top of the front of the tabernacle the whole length of the tabernacle and to the ground at the back of the tabernacle, while the 28 cubit dimension would lack a cubit of reaching the ground on the walls of the tabernacle. Observe also that the loops that hold the two larger curtains together come twenty cubits from the front and ten cubits from the back, being just where the division comes between the holy and most holy places, serving, as will later be seen, as a place to attach the veil that divides these two compartments. It is possible this inner curtain was suspended on the inside of the boards. If so a cubit of the golden covered boards would show as a border at the base of the walls on both sides the entire length of the inside of the tabernacle. The material of this first set of curtains was fine twined linen and blue, purple, and scarlet, with figures of cherubim worked into them.

The Colors in these curtains are important as they occur elsewhere in the tabernacle. The white of the linen signifies the spotless human nature of Christ, Who, as a result of the immaculate conception and virgin birth, while human, had no taint of human sin that characterized all the race He came to redeem. The blue suggests His heavenly origin that made Him different from all the

world and incompatible with its schemes and plans. The purple is the color of royalty and marks Jesus as a king though earth would not own Him and His own people rejected Him. The scarlet speaks of blood, without shedding of which there is no remission of sin. Thus we see Christ in all these colors. The meaning of the cherubim may be suggested by the position of those on the mercy seat, which seem to stand guard over the mysteries of God. The mystery of godliness cannot be comprehended by man and there is a point where our investigation into the things of God are met as by the flaming cherubim at the entrance of Eden, and we dare venture no further in our investigations.

The Second Set of Curtains, it should be noted, are of different material and different dimensions. They are eleven in number and made of goats' hair. Each smaller curtain is 30 cubits long, instead of 28, but, like the others, four cubits wide. Five of these are coupled into one larger curtain and six into the other, then these two larger curtains are looped together, but, whereas the linen curtains had gold taches, these curtains have brass taches, an important difference. When the two large curtains are put together the whole is placed over the linen covering, completely concealing it, but there is the width of one of the small curtains to spare, and this is folded in the forefront of the tabernacle, serving as a protection and border to the linen covering over which it was folded. Its length of thirty cubits the other way also makes it come clear to the ground instead of a cubit from it as was observed of the linen covering.

The Third and Fourth coverings of the tabernacle are briefly described in a single verse, their dimensions not stated, only the material'. The third was of rams' skins dyed red, signifying, possibly, the sacrificial aspect of Christ's work. The fourth was of badger's skins, and possibly this covering, instead of being placed directly upon the tabernacle, as the others. appear to have been, was erected in the nature of a tent over it.

Inside and Outside the tabernacle was very different. Beginning inside with the fine twined linen and its beautiful patterns in blue, purple, and scarlet, it ends on the outside with badgers' skins, thought to be something like seal skins. Outwardly the tabernacle was not attractive, suggesting Him Who had no form nor comeliness, but inwardly it was most beautiful. Even so the Christian life viewed from without looks rigorous and forbidding, but inwardly is delightful.

The Boards that constituted the framework of the tabernacle are described in Ex. 26.15-30. They were made of the same kind of wood as the ark and table, and covered with gold. There were two tenons on the bottom of each board and these rested in silver sockets, there being, with the four sockets under the four pillars of the vail, 100 silver sockets. The boards were held together by means of bars, the middle bar evidently passing through a hole made edgewise through all the boards from end to end of the tabernacle. []

* * * * *

13 -- THE BRAZEN ALTAR AND COURT -- (Exodus 27:1-21)

[To see a rough sketch of the layout of the Tabernacle, see hdm0908.jpg, which graphic also contains some remarks by the author. -- DVM]

TWO Pieces of Furniture were shown in the court in the diagram of the tabernacle on the back of the previous lesson sheet -- the brazen altar and the laver. It is to the first of these that our attention is called in the chapter before us, the laver not being described until later.

There Were Two Altars, the golden one in the holy place, not yet described, and this brazen altar in the court. This altar of brass was by far the largest piece of furniture in the tabernacle, and the first one that would greet the eye of a worshipper coming in at the door of the court, near which it stood. Its framework, like the framework of all the furniture that had a wooden basis, was of acacia wood, but its covering, unlike all the furniture in the holy and most holy places, was of brass. In this connection it is well to notice that all inside the holy places was of gold, but all in the court was brass. C. H. McIntosh., in his helpful "Notes on the Pentateuch" suggests that gold is symbolic of Divine righteousness, or the Divine nature in Jesus Christ, while brass is symbolic of righteousness demanding judgment on sin. These suggestions are helpful and may well be borne in mind in our study.

The Brazen Altar was not only the largest piece of furniture in the tabernacle, but it was the most used piece. Practically nothing was done in the tabernacle that did not take its initiative from the altar. Was it a trespass offering, a sin offering, a peace offering, or a burnt offering that was brought, it was killed by this altar and its blood poured out at its foot, and various parts burned on it. Was it a meat (or meal) offering, an handful was burned here. Was incense to be burned on the golden altar in the holy place, the coals were taken from the brazen altar. This indicates that sin must always be put away before worship can be entered into acceptably. He who will have nought to do with the blood of Christ can never enjoy the blessings of His fellowship in worship or receive the anointing of the Holy Ghost.

The Court of the Tabernacle was that which divided the world outside from the privileges inside. The height of this curtain that surrounded the court was five cubits, about seven and a half feet, higher than any man's head, suggesting that no man is able in his own stature to look into the things of God. There was no opening in this curtain except at the gate at the east end. This gate was ample, being twenty cubits broad, and was plainly marked because the curtain for it was distinctly colored blue, purple and scarlet. This indicates that, though a man cannot in his own way get to God, yet the way to God is plainly marked and easily understood. The brass sockets everywhere in which the pillars stood to support the hangings, declared that sin must be put away by judgment before there can be any entering inside. But, just inside the gate stood the brazen altar with its continually burning fire ready to reduce to ashes the offering for sin, thus removing the only obstacle to fellowship with and worship of God.

The Priesthood is not yet described, but we may anticipate a little here for it seems necessary. The seeker after God would not only be able readily to find the opening into the court, but would find there the priests who would instruct him in every detail of what to do to get rid of his sin. When he had presented his offering at the door of the court and the priests had taken the offering from him, his responsibility was ended, for they did all the rest of the work, and he received the benefit of it. He could stand and see them dispose of the offering, and know that all was correctly done. The fire consumed such part of his offering as went on the altar would be as clear a witness to him that he was accepted of God as was Abel sure he was accepted with God when he had brought his sacrifice, Christ is the great sacrifice for sin, and God by raising Him

from the dead, has demonstrated His acceptance of the sacrifice, so, if we come in His name, pleading His blood, we may be sure of our acceptance with God and the putting away of our sin.

The Brass and Silver Sockets have a deeply spiritual lesson. It is to be observed that the sockets all around the court were of brass, and the sockets all around the tabernacle, in which the boards rested, were of silver. But at the door of the tabernacle the hanging was supported by pillars resting in brass sockets (see Ex. 26.37). We have already shown that brass symbolizes judgment on sin. With a trespass offering the seeker could pass the brass sockets at the entrance of the court, but the blood of this first sacrifice was never taken into the holy place. But there was a later offering, the sin offering, which was taken into the holy place and did cross the brazen sockets of the door without obstruction or prohibition. The symbolism of this seems to be that the first offering, the trespass offering takes away the guilt of one's own sins but that the sin offering always offered afterward takes away the corruption of inbred sin. All this is made more plain in a study of the offerings of Leviticus which are inseparable from the tabernacle. The sockets that held the vail between the holy and most holy places were silver suggesting that all sin is done away before one enters the holiest of all which place we have the privilege of entering since Christ has died, this being the vail that was rent in twain when He died (Matthew 27.51).

Reference to Hebrews 9.8 infers that though the way into the holiest was not made manifest under the old order, it is now through Christ. All this indicates that the only approach to God is through Christ.

* * * * *

14 -- THE ROBES AND SACRIFICES OF PRIESTS -- (Exodus 28:1-29:46)

THE Priesthood held a place of mediatorship between God and man. God had claims on man, and man had a need of God. In the priest these claims were reconciled. His garments, as set forth in the 28th chapter, typify man's needs; the sacrifices he offered, as set forth in the 29th chapter, symbolize how the claims of God are met. All this that is pictured in Aaron is real in the Great High Priest, Jesus Christ. What Aaron's garments symbolized, Christ was in nature and fact; what the sacrifices of Aaron typified, the death of Christ made effective. The study of these types and symbols is calculated to help the devout reader to better understand what the Christian has in Christ and His sacrifices.

The Garments of Aaron, as named here, are "a breastplate, and an ephod, and a robe, and a brodered coat, a mitre and a girdle." As to the order in which the garments were put on see Lev. 8.7-9. From this we judge that the coat was the first garment, answering to underclothing, though from Exodus 28.42, 43, it appears that a pair of linen breeches were underneath this. It is mentioned that this was girded to him, possibly having a girdle of its own. Next the robe was put on him, and then the ephod, which in turn was girded with "the curious girdle of the ephod." Then the breastplate was attached to the front and the mitre put on his head, with the golden plate.

The Description of these garments is very detailed in Exodus 28. The Ephod appears to be the most important garment, being first described (vss. 6, 7). Its materials were gold, blue, purple, scarlet, and fine twined linen. How the gold was woven in is described in Exodus 39. 3, where it

says it was beaten into thin plates and then cut up in "wires" and woven into the fabric, either as it was being made, or as embroidery afterward. The gold is typical of Deity, and is symbolical of the Deity of Christ, our Great High Priest. The blue suggests the heavenly origin of Christ, the purple His kingly Person, the scarlet His sacrifice, and the linen His purity. While Aaron had these only in his garments, Christ had them in His nature. It is to be noted that the girdle was made of the same material. The girdle, being used to bind up the loose garments when one worked indicates service. Christ's service on earth partook of His Deity and was therefore acceptable to God, giving to His service as a man infinitude of application, so that He could "taste death for every man."

The Names of Israel's Tribes were all twice placed on the high priest's garments; once on the onyx stones that served as shoulder-pieces on the ephod, and once in the breastplate. The shoulder symbolizes strength, the breast, love. Our strength and love for God are faulty, but our Great High Priest sustains us in a relationship of service and love that is acceptable with God.

The Urim and Thummim were in the breastplate in a manner not revealed. This was a power to discern the will of God given to the high priest. See Num. 27.21, Deut. 33.8-10, I Sam. 28. 6, Ezra 2.63 as suggesting the use of his power. Our High Priest reveals to His people the will of God concerning us, and it is significant that this power is in the breastplate, suggesting that all His will concerning us is in love.

Bells and Pomegranates alternated on the hem of the robe. The one indicated testimony, the other service or fruitfulness. The bells gave their sound as the high priest ministered in the holy places. Our Great High Priest is ministering in the holy places of heaven for us. The coming of the Holy Ghost on the day of Pentecost was the signal that He was installed there in His office. The coming of the Spirit to any individual heart is witness anew of the fact that He ever lives.

The Plate of Pure Gold on the front of the mitre bore the inscription, "HOLINESS UNTO THE LORD." Notice its significance for Israel: "It shall be always upon his forehead, that they may be accepted before the Lord." This maintained the standing of Israel before God as a holy people. Even so Christ stands responsible for the holiness of His church. We have no holiness of our own apart from the work of Jesus Christ.

The Sons of Aaron symbolize the members of the true church. In Hebrews 2.13 mention is made of Christ saying, "Behold I and the children which God hath given Me." The sons did not have garments like Aaron, but were clothed in a manner harmonious with him. They were consecrated by the same oil, and the sons served as assistants in the work of the temple.

The Consecration of the Priests occupies most of the 29th chapter, which deals with the offerings made in connection therewith. Notice (vs. 4) all were washed together, indicating that Christ and His church are "all of one" (Heb. 2.11). But Aaron is dressed first and anointed with oil, then the sons are clothed. Afterward (vs. 19) the blood of the ram is put on the right ear, right thumb, and right great toe of Aaron and his sons. But it is to be observed that Aaron was anointed with oil before the blood was applied, while his sons are not sprinkled with the oil until after the blood is applied. In like manner Christ was first anointed with the Holy Ghost 'before the blood of His sacrifice was shed, while we receive the forgiveness of sins, typified by the blood, before we are eligible to receive the Holy Ghost.

The Cross is typified in the heave offering and the wave offering that are mentioned in vs. 27. Observe that the heave offering is elevated and' lowered in a vertical line, and the wave offering swung back and forth in a horizontal line. The two lines crossing make the form of a cross.

* * * * *

15 -- GOLDEN ALTAR FOR INCENSE -- (Exodus 30:1-31:18)

THE Golden Altar, though a part of the furniture of the Holy Place, was not mentioned in connection with the other pieces of furniture when we were studying chapter 25, but is now minutely described, with directions as to its use.

The Order in which these pieces of furniture are described is as much a part of the inspiration of the Scriptures as anything else. Let us look at it again a little more carefully. In chapter 25 we start in the Most Holy place with the ark, typical of God's throne, pass through the Holy Place, mentioning the table of shewbread and the candlestick. When we reach the court we pause to have described to us the Tabernacle construction, and then proceed to the gate of the court where stands the brazen altar. God is walking, as it were, from His throne to the altar, here (not without blood) He meets the penitent sinner. Then the priesthood is described, for not without a priest can the sinner enter into fellowship with God. Having been reconciled by the blood of the altar, the penitent sinner is then led back with God into the Holy Place, where, at the golden altar of incense, he holds fellowship and communion with God. Observe carefully, for it is all important, that there is no communion with God, no promise of answered prayer, until sin has been disposed of at the brazen altar with blood. He who would commune with God must first put away sin by the blood of Christ's cross, and then by His intercessory priesthood the forgiven sinner holds communion with God. Observe that the sincere worship of forgiven and cleansed sinners is the highest services God receives from man. Mere works for God are not acceptable unless they spring from this holy fellowship typified by the golden altar of incense.

The Dimensions of the golden altar are significant. Whereas the brazen altar is five cubits square, and therefore has a surface of 25 square cubits, this golden altar is only one cubit square on the top and, of course, has a surface of only one square cubit. Can it be possible this signifies that God's provisions for man's sins are twenty-five times as great as the return He gets from man in the way of worship? Again it may be this signifies that man prays twenty-five times as much for forgiveness of sins and the supply of needs as he prays the heartfelt prayer of adoring worship for God. Once in a year blood was put on the horns of this altar, thereby reminding the worshipper that the blessings of fellowship with God are all based on the shed blood of the Lamb of God.

The Atonement Money is described in Ex. 30.11-16. This was an assessment laid upon each Israelite regardless of ability. This indicates that when it comes to atonement all men are equal before God and equally needy of atonement. In this connection it is well to recall I Peter 1.18,19, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

The Layer of Brass is the last piece of furniture of the Tabernacle to be described. Its position was in the court, between the brazen altar and the door of the Tabernacle. It was evidently of bright brass and served as a mirror, being made of the looking glasses of the women (Ex. 38.8). Water was placed in it for purposes of purifying. Here the priests always had to wash their hands and feet before going into the Holy Place for service. This is not a return to the blood of the altar, but for matters of less gross import. Here we have practical sanctification whereby our outward manners are designed to be brought up to our inward experience. Eph. 5.26 speaks of "the washing of water by the word," and Ps. 119.9 speaks of a young man cleansing his way "by taking heed thereto according to Thy word." Every time before one approaches the golden altar in the Holy Place he needs to come to the layer, look into its mirrored surface and see if hands or feet are soiled, and in the ever-present water, cleanse away all defilement. In other words it is essential to successful worship that one search himself in the light of the Bible to see if manners and ways accord with it, correcting what he sees is inconsistent therewith. The Holy Ointment and the Holy Perfume were to be used only in the service of the Tabernacle. Neither were to be imitated. There is nothing else "just as good" as the religion revealed in the Bible, and spiritual joys should not be prostituted to things outside.

Bezaleel and Aholiab were the men gifted of God to make the Tabernacle. As the pattern was from God, so the ability to work it out had to come from God also. These two devised the work, laid it out as it were and other helpers worked out the patterns put before them. Let any one try to get in mind just how each of these pieces of furniture was made and how the garments were put together, and he will see that it needed a Divine revelation to know how to put it together according to the pattern shown to Moses in the mount.

The Sabbath is again emphasized as we close the description of the Tabernacle. It was a sign between God and Israel, and when they were in harmony it was kept according to the law as given here. The Sabbath has never been changed. It is still in force upon him who is under the law. To try to keep it is to acknowledge one is under the law, But the first day of the week is the Christian's day to celebrate his freedom from the law sealed by the resurrection of the Lord and to engage in holy activity for Him.

* * * * *

16 -- THE GOLDEN CALF -- (Exodus 32:1-35)

THE Golden Calf was made before any of the furniture of the Tabernacle. While Moses was in the mount receiving directions as to the making of the Tabernacle and its furniture, which would require so much gold, the enemy of Israel was stealing a march on Moses to consume the gold of the people for purposes of his own, it is ever thus: what vast sums of money are spent for the devil that were intended for 'the purposes of God! What vast treasures in time and talent are spent in the worship of self and satan that were designed for the Lord!

Moses' Stay in the Mount Lasted Forty Days. It appears that the length of this stay was not announced beforehand. As the days grew in number the Israelites appear to have come to the conclusion that Moses had died in the mount, or in some other way disappeared, never 'to come to them again. To be sure the presence of God was still manifest in flaming fire on the mount, but

Moses, on whom they had come to depend, was invisible. They had given up hope of Moses ever returning, even as Israel now has given up hope of their promised Messiah; and, in most cases, the professed church has given up the return of the Lord according to His promise.

The Visible is Substituted for the invisible in cases like this. It is ever the tendency for human beings to revert to a worship of something they can apprehend with their natural senses, and to put dependence on forms and ceremonies instead of on the invisible things those ceremonies symbolize. We see today people depending on manifestations of God instead of on the invisible God Who speaks in 'the quiet of the inner consciousness. In the formal church ceremonialism is increasing, as in the Church of England where Romish forms are in growing evidence. In the more active churches, demonstration and activities are taking the place of worship in the Spirit. Men want to "feel" before they will believe the great promises of God. They want their sensibilities stirred rather than their spirits assured. Let the reader examine himself for tendencies to turn to things seen and felt rather than to the eternal verities of the invisible God.

"Make us gods" is the demand of the people. Men must have a god of some kind, and when they abandon the worship of the true God there is no telling what they will worship. They seem not to have abandoned the purpose of going on to Canaan, but they substituted another god "to go before us." So men still keep up Their churchly activities, even when they have abandoned the true God, for religion of some kind they must have.

Whose People? -- God informed Moses of the condition of things at the foot of the mount, saying to him, "Thy people, which thou broughtest out of the land of Egypt have corrupted themselves." But Moses disclaims their ownership, responding, "Thy people, which Thou hast brought forth out of the land of Egypt with great power and a mighty hand." Possibly God gave Moses an opportunity to claim he did it, but Moses promptly disclaims any merit in 'the matter.

Moses' Prayer embodies three elements that enter into prevailing prayer. One element was the promise of God made to Abraham, Isaac and Jacob. Though these promises were made some hundreds of years before, Moses considered rightly that God's promises are never too old to be good. Another element was beseeching. God could, of course, have kept the promises to Abraham, Isaac and Jacob by destroying the present race and raising up another, through Moses, but Moses besought the Lord to the contrary. Another element was the reasonableness of the request: the Egyptians would consider it to God's discredit that He could not do with Israel what He started out to do with them. Prayer based on these elements prevailed.

Moses Broke the Tables of stone that the Lord had given to him. To have carried them into the camp might have brought destruction from the Lord. The commandments on them were already broken, and Moses suited the action to the facts. There is no record of the Lord rebuking Moses for this act.

Three Thousand Slain was the cost of this initial idolatry on the part of Israel, indicative of what would happen to every man it judged by the law without mercy. The vengeance of the law appears to have been executed on those who persisted in their heathen, naked orgies after Moses came into the camp. At this time the tribe of Levi distinguished themselves as standing for what

their leader, Moses, stood. In contrast with this scene of carnage at the giving of the law observe the three thousand who were turned to the Lord when the Holy Ghost was given.

Moses Returned to the Lord to again plead for Israel. His prayer in verse 32 is a remarkable portion of Scripture. Notice how it is broken with a sob, as it were: "Yet now, if Thou wilt forgive their sin -- (here the sentence is broken, and he resumes) and if not, blot me I pray Thee, out of Thy book which Thou hast written." It reminds of Paul in Rom. 9.3: "I wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

There appears to have been in these men the Spirit of the Lord Jesus Who did endure the curse that sinners might be saved from the curse that rightly rests upon them. They could not have endured the curse and survived, but the Lord Jesus could, and He did for the sake of sinners endure the stripes and penalties that were their due.

* * * * *

17 -- THE RENEWED TABLES OF STONE -- (Exodus 33:1-34:35)

GOD had led the people from Egypt to Sinai. On account of their sin of the golden calf, He now announces His purpose to delegate their leading to an angel the remainder of the way to Canaan. This announcement is received with mourning by the Israelites. God demands that they strip themselves of their ornaments that He may know what to do with them. If one would receive forgiveness and grace from God he must stand before Him just as he is, without the ornamentation of human goodness and pretense. It is pertinent here to observe that devout Christians as a rule wear few ornaments, and the New Testament admonishes against the wearing of gold and pearls and such like ornaments on the part of Christians.

Awaiting God's further instructions, Moses removes his tent from the midst of the camp where it had 'been and pitches it outside the camp. While it is here called the "Tabernacle" it is plain it is not the Tabernacle that Moses has lately been instructed to build, for it was not yet constructed, but it serves as a temporary meeting place between God and Moses without endangering the camp by God's coming into their midst, or compromise God's holiness by His coming among them. All who truly sought the Lord came to this place without the camp to meet with Him and worship. Joshua remained constantly in this tabernacle, while Moses appears to have come and gone from the camp as a mediator between the people and God.

It is worthy of note that the position of Jesus in the present dispensation is without the Camp, as we learn from Heb. 13.10-14. When a corporate body of people sin as a corporation against God, the place of the individual who would retain fellowship with God is outside of that camp. A reproach will be heaped on every one who does this, but the encouragement is, "Let us go forth therefore unto Him without the camp, bearing His reproach."

God's Way, His Grace, His Goodness, and His Glory are mentioned in His dealings with Moses. He prays in 33.13, "shew me now Thy way," and asks it on the ground of God's grace. He obtains the promise that His presence will go with him because he has found grace with God (vs. 17). Moses, emboldened by his success, now beseeches God to show him His glory. God consents

to "how him His goodness, but tells him no one can see His glory and live. He hides Moses in a cleft of the rock while His glory passes by, but he sees but His "back parts." Perhaps these are like what are called in Job 26.14, "parts of His ways," much about God not being known by those most intimate with Him. Men can endure the glory of God only as it is seen "in the face of Jesus Christ" (II Corinthians 4.6).

The Second Tables of Stone containing the ten commandments are both like and unlike the first ones that were broken by Moses at the foot of the mount when he descended from the presence of God and saw the idol made by the Israelites, The first set were, both as to material and writing the work of God. The second set were hewed out by Moses, and God wrote on them the same words that were on the first tables. These were ever kept out of sight in the ark under the mercy seat in the Most Holy Place of the Tabernacle. Because of this God was justified, after the Tabernacle was erected, in dwelling in the midst of the camp, the law being perfectly kept in the ark with such environment as protected the honor of God and cared for the sin of the people.

The Two Adams are possibly typified by the two sets of tables, The first Adam was the work of God throughout. The last Adam, as to His body and human nature was taken from the human race, but the law of God was perfect in His heart, The first Adam failed, but the last Adam prevailed. He who traces his goodness to nature will be lost; but he who traces his goodness to Christ will be saved.

Moses' Face Shone when he came down from the mount after the second forty days with the second set of tables in his hands. There is no mention of any such manifestation when he came down the first time. Is it not possible that God's grace in the forgiveness of human sin is more glorious than righteousness that might have been possible in an Adam that never fell? May not this explain such passages as, "Where sin abounded, grace did much more abound," and the joy among the angels of heaven over one sinner repenting more than over ninety and nine just persons who need no repentance? It is not the sin that is glorious, but the grace that was necessary to put sin away, God is more glorious in His redemptive work than He is in His creative work.

Grace Does Not Cancel Law, as is manifested from the fact that the substance of the law is repeated in chapter 34 after grace is extended. But grace does away with the sins of the past, and fortifies against sinning again. The new nature imparted by grace is subject to law, while the old nature is not. God 'designs that His people shall be a separate people from all the people on earth. This is why Israel is as a scattered people today: they have mixed with the nations of the world and done after their ways. This is why the church is of so little force for good. It has mixed with the world and does after its ways. This is the secret of many an individual's powerlessness in the things of God: he has made a covenant with the world that mars his' covenant with God.

* * * * *

18 -- OFFERINGS FOR THE TABERNACLE -- (Exodus 35:1-36:7)

THE Tabernacle, concerning which so much has been said in previous chapters of Exodus, is now about to be made and put in its place. Preparatory to giving instructions concerning this important building Moses calls together the entire congregation of Israel in a solemn assembly.

The Sabbath Law is first emphasized. This seems important in view of the large work they were about to undertake. They were not to work even on the Tabernacle on the Sabbath days. It is strange that those who insist that the seventh-day Sabbath is still in force put the emphasis entirely on the day to the neglect of how to use the day. They were not to work even for the Lord on the Sabbath, and no fire was to be kindled throughout all their borders. If the Jewish Sabbath is to be kept there is every reason to believe it is to be kept according to the instructions given in connection with the commandment.

An inventory of what was needed for the Tabernacle is next given. It was truly an expensive outfit, beginning 'with gold as the first item. Just how much of each was needed was not stated, leaving it to the people themselves to determine what they ought to give as stirred up by the Spirit of the Lord, But by naming the pieces of furniture to be made it could be easily seen that the Lord required a liberal offering for 'the work, and was counting on a liberal-hearted people. God's work cannot be kept up by penny collections.

The Willingness of the People to give is something well worth noting. Remembering what a little while it has been since the sin of the golden calf, we are made to wonder why such grace seems to rest upon the entire congregation as is manifested in their liberal giving. The secret is found in the fact that God has by grace forgiven and restored the people to complete favor with Himself through the prayer of Moses. In like manner we are now restored to favor with God through the offering of the blood of Christ, and by His intercession. If we are as truly restored to acceptance with God as were these people why do not we see like liberality on the part of the professing people of God today? Instead of this spontaneous liberality on the part of the people of God we see methods of raising money invented that are very questionable. Even in camp meetings where the Spirit of the Lord seems free in the meetings for worship, we often see the joy leave when the time for the offering arrives, and much pleading is necessary in order to raise the needed funds. This often applies to missionary offerings as well as camp expenses.

The Giving was Deliberate, as is indicated from the fact that no pressure was brought to bear on the people by Moses at the time. No immediate offering was taken on the impulse of the moment. The people listened to Moses, and then went away: "the children of Israel departed from the presence of Moses." Then they came, and why they came is stated: "every one whose heart stirred him up, and every one whose spirit made him willing." This was not merely a tithe of their possessions, but a freewill offering of their substance. No one was compelled to give, no one was shut out from giving. How freely they gave!

The Lord's Offering is what it is called. Might not we do more for the Lord if we realized it is not our own offering, but the Lord's offering? Think what a privilege it is to cooperate with God in His work! The rulers, the men, the women, gladly brought every morning for the Lord's work. No one seemed to give just because someone else did, but simply because he was stirred up to give by the Spirit of the Lord. The Spirit of the Lord can be depended on to stir up people to give for the work that is of God. One great reason why offerings are so hard to get for some so-called religious work is because the Lord is not in it. Modernistic missionaries on the foreign field will restrain giving at home on the part of spiritual people because the Spirit will not stir

people up to give to the support of a false gospel. Therefore other methods have to be resorted to in order to keep up the missionary work. A return to sound doctrine would help the offerings.

Too much Given was the report of the workers when they came to assemble the offerings preparatory to beginning the work. The people still come every morning with more. At last it becomes necessary for Moses to make a proclamation and have it published throughout the camp telling people not to give any more for the Tabernacle. Who ever heard such a thing in our day? We have heard of broadcasts to stir people up to give more; but a broadcast to tell them to cease giving is unheard of in our day.

The Tabernacle was Elaborate and ornate. Some now justify expensive and ornate buildings for church purposes because the Tabernacle, and later the Temple, was very expensive, But it must be remembered that we are not building our Tabernacle of material things on the earth, but are gathering the living stones for a temple of God not made with hands eternal in the heavens. Jesus Christ is Himself the chief corner stone, and saved souls are the stones builded upon this foundation which groweth into a temple for a habitation of God through the Spirit. Very humble places of worship often produce more polished stones for the temple of God than the more elaborate and expensive places of worship. While the temple will be great, the quarries where the stones are hewn may be very commonplace.

* * * * *

19 -- MAKING THE TABERNACLE -- (Exodus 36:8-39:32)

THE Work of Making the Tabernacle now begins. As there was a willingness in offering, so there is an obedience in making. Both were necessary for success. Not to have been willing to give would have defeated the purpose of God. To have made it some other way than according to the pattern shown to Moses in the mount would have equally defeated the purpose of God. The secret was that Israel was in full favor with God at this time, and consequently they gave what the Lord wanted them to give, and they did their work as God wanted it to be done.

The Preciseness of the Work is remarkable. God had given instructions of the most minute character, how to make the ark, the boards, the curtains, the sockets, and even the pins. Every precious metal was stipulated for some particular thing. To have gotten these confused would have marred the pattern, and consequently wrongly set forth the plan of redemption as later manifested and wrought out in and by Jesus Christ. Each priestly garment had to be made just exactly as directed. These God-gifted and God-appointed men were able to figure out the instructions given to Moses and proceed to manufacture every part exactly as designed by the mind of God. In like manner the Holy Spirit is now directing in the work of God. It looks often times as though the work of God had fallen into a great jumble and that the pattern was being very imperfectly wrought out, but, though not in the popular church -- the one the world knows so much about -- yet in the hidden places of the earth, workmen are doing just what God wants them to do, guided by the Spirit of the Lord better than they know, fitting piece to piece and stone to stone like Solomon's temple, the parts of which were prepared before they were brought to the place of building, and some time all will be brought together and found to be perfect for the purpose God has intended.

The Repetition of the detail about the Tabernacle is noticeable. We have here the second time almost word for word what we have had in earlier chapters. There were the instructions as given to Moses. Here are the descriptions piece by piece as they were made. This indicates the importance of the matter, and how God regards these sacred symbols. Notice also that the lifework of Jesus Christ is told four times in the Gospels, and much of the detail is repeated at least three times, and sometimes four, it is not surprising, in view of the repetition of His life-work, that this building, which so symbolizes both His Person and His work, should in like manner be repeated. The Holy Spirit delights to dwell on these sacred symbols even as He delights in taking the things of Christ and showing them to us.

The Order of Making is different from the order of instruction, it is to be noticed, in the instructions the ark, the central piece of furniture, is first mentioned and described, But in the manufacture the Tabernacle itself is first mentioned in detail. The reason for this order is, of course, not difficult to see, as there had to be a Tabernacle to house the ark away from curious eyes before it was made. After the Tabernacle is completed then comes the description of the ark, the mercy-seat, the table and the candlestick in the same order as the directions were given, and then is given the golden altar, thus completing the furniture of the Holy and Most Holy Places. Then the altar of burnt offering and the laver, the furniture of the court, are described as made, then the curtains for the court. Lastly the priestly garments are described as made, but they are not here described as put on, that being left until the Tabernacle is fully made and erected, being described in Leviticus, chapter eight.

Some Values are Noted in these chapters also. In Ex. 38.24 the amount of gold used is given as 29 talents, 730 shekels. This is estimated by Edersheim as worth almost \$600,000. The silver is noted in Ex. 38.25 as 100 talents, and 1,775 shekels, estimated by the same authority as worth about \$375,000. And these values do not include the precious stones and fabrics. It will thus be seen that the Israelites brought an offering well over a million dollars in value on this occasion. Here the further fact about the sockets of the Tabernacle is given that each was made of a talent of silver, there being exactly one hundred of them.

A Poll Tax was Assessed on each male Israelite over twenty years old, except the Levites, on every occasion when they were numbered. This, at least in part, accounts for the plague that followed when David numbered Israel. (See II Sam. 24.10-14). It is to be noticed from Ex. 30.12 that a plague was threatened unless this tax was paid when the people were numbered. This was used in the service of the Tabernacle. The Tabernacle not only had to be built, but also maintained, and the services kept up according to the directions of the Lord.

The Scriptures are Hard to Understand to him who has not the Spirit of God. The directions about the Tabernacle would have been difficult to understand if the Lord had not put His Spirit upon Bezaleel and his helpers. They would have made a great bungle of the work, even as any man without the Spirit of God makes a great bungle in trying to interpret the Scriptures. The Scriptures are foolishness to such a man, because the things of God are spiritually discerned. If we would succeed in the work of God and have an understanding of His will it is essential that we be baptized with the same Spirit that gave forth the Scriptures and Who is in charge of the work of God in this dispensation.

* * * * *

20 -- THE TABERNACLE ERECTED -- (Exodus 39:33-40:38)

BEZALEEL, Aholiab, and their Helpers completed the work of making the Tabernacle and all its furniture, and brought it to Moses for inspection. Moses found it was in every respect made just exactly as the pattern that was shown to him in the mount, and he blessed the workers for their obedience. Had they in any respect substituted their own plan for the pattern the work would have been marred. They did not try to ornament the work with devices of their own. Their entire business was to find out what the plan of the Lord was, and do everything just as He wanted it. This is still the way to succeed in the Lord's work. We are not called on to devise great things for the Lord, but we are commanded to do what He wants us to do, and in the doing of His will is pleasure and blessing, with success following.

An Enumeration of all the parts of the Tabernacle and its furniture is again given piece by piece and item by item. It seems as though the Holy Spirit Who inspired the Scriptures delights in dwelling on these symbols of the Person and work of Jesus Christ. The order of enumeration is practically the same as the order in which their making is enumerated in the previous lesson. Read it again carefully.

The First Day of the First Month of the second year was the date appointed for the setting up of the Tabernacle. They left Egypt on the 15th day of the first month of the first year. So the Tabernacle was completed in less than a year after leaving Egypt.. The actual work was done in much less time. For it took about fifty days to march to Sinai from Egypt, and there were two periods of forty days each when Moses was in the mount, with an interval of some days between, besides other periods, so it is estimated the actual work on the Tabernacle occupied approximately six months. No marching was done while this work was being done. Everything was at a standstill until the Tabernacle was finished and set up, in order that God might dwell in the midst of the camp and His pillar of cloud and fire go before them when they marched.

The Setting up of the Tabernacle was personally conducted by Moses himself. Each step is enumerated as he proceeds with the work, The first part of the 40th chapter gives the directions God gave for the setting of it up, and the last part of the chapter tells of the actual work. Here we have again a double enumeration of the parts and furniture in order.

First of all Moses reared up the Tabernacle complete. Then he put the tables containing the ten commandments in the ark, put the staves in place, and set the mercy seat upon the ark. This done he brought it into the Most Holy place and drew the veil in place that divided that compartment of the Tabernacle from the Holy Place. Then he arranged the furniture of the Holy place -- the table with the shewbread upon it, the candlestick with its lamps lighted, the golden altar with incense burning on it. This done, he drew the curtain that closed the front of the Tabernacle from the court. This done, he placed the altar of burnt offering and the laver, the only furniture of the court, and then set up the curtains of the court. "So Moses finished the work," is the sacred record. There was no question as to its being done and being done rightly. So much work for God is done in a haphazard way with no aim in view and no Scripture to go by. Under these circumstances it is not strange that people never know when they have done the work of the Lord.

Sinners do not know when they have done repenting, and believers do not know when they have done consecrating. Consequently no fire falls on their self-erected plans.

The Frequently Repeated Phrase, "as the Lord commanded Moses," should be noted. No less than eight times is this phrase exactly repeated in the last part of the 40th chapter. Had things not been done as the Lord commanded Moses no cloud would have rested on the finished work. Step by step Moses satisfied himself that he had done according to the Lord's commandment. What failures men have made in trying to set up tabernacles for the Lord! Our bodies are intended as temples of the Holy Ghost, but He will not come until things are set in order as the Lord commands. Only Jesus Christ, the antitype of Moses, can set things right within us so that the fire will fall.

The Lord Took His Place in the Tabernacle when it was all set in order. Thus He was in the midst of the camp of Israel. Israel's sin was disposed of, and God's holiness was not compromised. The law was perfectly kept within the ark, and full provision was made for the cleansing of the sin of the people. When the priest and the people did as God commanded all was well, and His directions were not difficult to understand by a willing heart.

The Movements of the Camp were directed by the movements of the manifestation of God over the Tabernacle. By day this manifestation was a cloud; by night it was as fire. While this rested over the Tabernacle, Israel rested in their tents. When it was taken up the camp packed up and followed in the direction where it went. In this dispensation we have the guidance of the Holy Spirit in our movements for the Lord. In view of this our movements should be more completely under the Lord's control than were the movements of the camp of Israel.

* * * * *

THE END