

EXODUS

(Book of Redemption)

INTRODUCTION

Historically, the book of Exodus speaks of the deliverance of Israel from Egypt; but viewed doctrinally, it deals with *redemption*. Just as the first book of the Bible teaches that God elects unto salvation, so the second instructs us *how* God saves, namely, by redemption. Redemption, then, is the dominant subject of Exodus. Following this, we are shown what we are redeemed for—*worship*, and this characterizes Leviticus, where we learn of the holy requirements of God and the gracious provisions He has made to meet these. In Numbers we have *the walk and warfare of the wilderness*, where we have a typical representation of our experiences as we pass through this scene of sin and trial—our repeated and excuseless failures, and God's long-sufferance and faithfulness. And so we might continue.

But to return to Exodus. This we have pointed out (as others before us have done) speaks of redemption. To the writer it appears that its contents fall into five divisions, which we may summarize as follows: First, we see the *need* for redemption—pictured by a people enslaved: chapters 1 to 6. Second, we are shown the *might* of the Redeemer—displayed in the plagues on Egypt: chapters 7 to 11. Third, we behold the *character* of redemption—purchased by blood, emancipated by power: chapters 12 to 18. Fourth, we are taught the *duty of the redeemed*—obedience to the Lord: chapters 19 to 24. Fifth, we have revealed the *provisions made* for the failures of the redeemed—seen in the tabernacle and its services: chapters 25 to 40. In proof of what we have just said we would refer the reader to Ex. 15:13, which we regard as the key verse to the book, "Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation." Note that here we have the *need* for redemption implied—God's "mercy;" the *power* of the Redeemer is referred to—His "strength;" the *character* of redemption is described—"led forth the people;" the *responsibilities* of the redeemed and their *privileges* are signified in a reference to the tabernacle—"unto Thy holy habitation."

In earliest times, God, it would seem, did not communicate to His people in explicit and systematic form of doctrine; instead, He instructed them, mainly, through His providential dealings and by means of types (foreshadows) and symbols. Once this is clearly grasped by us it gives new interest to the Old Testament scriptures. The opening books of the Bible contain very much more than an inspired history of events that happened thousands of years ago; they are filled with adumbrations (foreshadows) and illustrations of the great doctrines of our faith which are set forth categorically in the New Testament epistles. Thus "whatsoever things were written aforetime were written for our learning" (Rom. 15:4), and we lose much if we neglect to study the historical portions of the Old Testament with this fact before us.

The deliverance of Israel from Egypt furnishes a remarkably full and accurate typification of our redemption by Christ. The details of this will come before us, God willing, in our later studies. Here, we can only call attention to the broad outlines of the picture. Israel in Egypt illustrates the place we were in before Divine grace saved us. Egypt symbolizes the world, according to the course of which we all walked in time past. Pharaoh, who knew not the Lord, who defied Him, who was the inveterate enemy of God's people, but who at the end was overthrown by God, shadows forth the great adversary, the Devil. The cruel bondage of the enslaved Hebrews pictures the tyrannical dominion of sin over its captives. The groaning of the Israelites under their burdens speaks of the painful exercises of conscience and heart when convicted of our lost condition. The deliverer raised up by God in the person of Moses, points to the greater Deliverer, even our Lord Jesus Christ. The Passover night tells of the security of the believer beneath the sheltering blood of God's Lamb. The exodus from Egypt announces our deliverance from the yoke of bondage and our judicial separation from the world. The crossing of the Red Sea depicts our union with Christ in His death and resurrection. The journey through the wilderness—its trials and testings, with God's provision to meet every need—represents the experiences of our pilgrim course. The giving of the law to Israel teaches us the obedient submission which we owe to our new Master. The tabernacle with its beautiful fittings and furnishings, shows us the varied excellencies and glories of Christ. Thus it will be found that almost everything in this second book of the Bible has a spiritual message and application to us.

History repeats itself, and what is recorded in Exodus will be found to *foreshadow* a later chapter in the vicissitudes of Abraham's descendants. The lot of Israel in the Tribulation period will be even worse than it was in the days of Moses. A greater tyrant than Pharaoh will yet be "raised up" by God to chastise them. A more determined effort than that of old will be made to cut them off from being a nation. Groanings and cryings more intense and piteous will yet ascend to heaven. Plagues even more fearful than those sent upon the land of Pharaoh will yet be poured out upon the world from the vials of God's wrath. God shall again send forth two witnesses, empowered by Him to show forth mighty signs and wonders but their testimony shall be rejected as was that of Moses and Aaron of old. Emissaries of Satan, supernaturally endowed, will perform greater prodigies than did the magicians of Egypt. A remnant of Israel shall again be found in the wilderness, there to be sustained by God. And at the end shall come forth the great Deliverer, who will vanquish the enemies of His people by a sorer judgment than that which overtook the Egyptians at the Red Sea. Finally, there shall yet be an even greater exodus than that from Egypt, when the Lord shall gather to Palestine the outcasts of Israel from "the uttermost part of the earth to the uttermost part of heaven."

(Gleanings in Exodus, A. W. Pink)

Exodus 1:1-22

The opening verse of Exodus carries us back to what is recorded in the closing chapters of Genesis, where we read of Jacob and his family settling in the land of the Pharaohs. On their entry they were accorded a hearty welcome, for Goshen, which was “the best of the land” of Egypt, (Gen. 47:6), was allotted to their use. But not for long were they suffered to dwell there in peace and comfort. It would seem that after their entrance into Egypt a spirit of enmity began to be manifested toward them, engendered at first, perhaps, from the fact that they were shepherds (see Gen. 46:34); and which terminated in their being subjected to hard bondage in the days of the new king which “knew not Joseph”. That their peace was disturbed thirty years after their settlement in Goshen seems clear from a comparison of Acts 7:6 and Ex. 12:40: in the former we are told they were “evilly entreated four hundred years”, in the latter we are informed that “the sojourning of the children of Israel, who dwelt in Egypt” was “four hundred and thirty years”.

Several questions naturally suggest themselves at this point. What was God’s reason for allowing Israel to spend so long a time in Egypt? Why did He suffer them to be so cruelly treated? The purpose of God was that the descendants of Abraham should occupy the land of Canaan, which He had given to their father. But why should an interval of more than four hundred years elapse before this purpose was realized? To this I think a twofold answer may be returned. First, to prepare Israel for their inheritance. The rough schooling they had in Egypt served to develop their muscles and toughen their sinews. Also, their bitter lot in Egypt and their trials in the wilderness were calculated to make the land that flowed with milk and honey the more appreciated when it became theirs. Moreover, the land of Canaan was too large for a single family or tribe, and the lengthy sojourn in Egypt gave time for them to develop into a nation that must have numbered fully two million.

The second answer is suggested by Gen. 15:16: “But in the fourth generation they shall come hither again: *for* the iniquity of the Amorites is not yet full.” God had told Abraham that his seed should sojourn in a strange land for four hundred years, but in the fourth generation they should return to Canaan, and then the iniquity of the Amorites would be filled up. The time for God to deal in judgment with the Amorites was not fully ripe in the days of Abraham: their iniquities had not reached the bound God had appointed. Thus God ordered it that by the time the iniquities of the Amorites were “filled up” (cf Matt. 23:32 and 1 Thess. 2:16) Israel was ready, as a nation, to be His instrument to destroy them. “Whatever the actings of men in wickedness and high-handed rebellion, they are made subservient to the establishment of the Divine counsels of grace and love. . . . Even the wrath of man is yoked to the chariot wheel of God’s decrees” (Ed. Dennett).

But why did God allow the descendants of Abraham to suffer such indignities and trials at the hands of the Egyptians? Ah does not the book of Genesis again supply the answer! Was the wicked treatment of Joseph by his brethren to pass unpunished? No, that could not be. They, like all others, must reap what they had sown; reap the bitter harvest not only themselves but in their offspring too, for the sins of the fathers are visited upon the children unto the third and fourth generation. So it proved here, for it was the “*fourth* generation” (Gen. 13:15) which came out of Egypt. Four generations, then, reaped the harvest, and reaped precisely “whatsoever” had been sown; for just as Joseph was sold into *slavery*, and carried down into *Egypt*, so *in Egyptian slavery* his brethren and their children suffered!! And what a foreshadowing was this of the bitter experiences of Israel during these nineteen centuries past, for their wicked treatment of that blessed One whom Joseph so strikingly typified! They, too, have reaped what they sow. Israel delivered up Christ into the hands of the Gentiles, and so into *their* hands they also have been delivered. Christ was shamefully treated by the Romans, and the *same* people were employed by God to punish the Jews. Christ was “cut off” out of the land of the living, and from A. D. 70 Israel, too, has been “cut off” from the land of their fathers. Thus we see again how inexorable is the outworking of this law of sowing and reaping.

(Gleanings in Exodus, A. W. Pink)

Why does God allow the Israelites to suffer so at the hands of the Egyptians?

1 Pet. 1:7 1 Pet. 4:1-2 1 Pet. 5:10

What does Egypt symbolize?

Is Ex 1:17 fulfilling God’s promise to Abraham in Gen 12:2?

Make a comparison of Israel being slaves under Pharaoh and how Satan enslaves us by fear, emotion, natural desires, accepting untruths as truth, etc. How are we delivered from ourselves and Satan? Is Pharaoh a type or example of Satan?

2 Pet. 2:19

Exodus 2:1-10

In the opening verses of our chapter we have a lovely picture of salvation. The infant Moses was placed on the brink of the river, the place of death. It is so in salvation. Death is the wages of sin, and from this there can be no escape. Having flagrantly broken God's holy law, justice demands the execution of its penalty. But is not this to close the door of hope against us, and seal our doom? Ah, it is just at this point that the Gospel announces God's gracious provision and tells us (what we had never conceived for ourselves) that life comes to us through death.

Though Moses was brought to the place of death, he was made secure *in the ark*. And this speaks to us of Christ who went down into death for us. The righteousness of God made imperative the payment of sin's awful wages, and so His spotless Son "died the just for the unjust that He might bring us to God" (1 Pet. 3:15). Thus, *in Christ* our Substitute, we too *have been* in the place of death as was the infant Moses. And note that as it was "*faith*" which placed him there, it is faith which identifies us with Christ. Again, just as Moses was brought out of the place of death, so when Christ rose again, we rose with Him (Eph. 2:5, 6). The typical picture may be followed still farther. In the merciful provision which the providence of God arranged for infant Moses (Ex. 2:4) we have illustrated the tender care of the heavenly Father for every babe in Christ. And, later, in the entrance of Moses into the household and palace of Pharaoh, we have foreshadowed the "mansions" on high, which are now being prepared for us!

It was neither by chance nor accident that Pharaoh's daughter went down to the river that day, for there are no accidents nor chance happenings in a world presided over by the living God. Whatsoever happens in time is but the outworking of His eternal decrees—"for Whom are all things, and *by Whom* are all things" (Heb. 2:10). God is behind the scenes, ordering everything for His own glory; hence our smallest actions are controlled by Him. "*O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps*" (Jer. 10:23).

"And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it" (v. 9). This whole incident of the Divine safeguarding of the infant life of Moses supplies a striking and blessed illustration of God's preservation of His elect during their unregeneracy—a fact that few believers are as thankful over as they should be. We believe it is this which explains a point that has been a sore puzzle to many commentators in Jude 1: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." The *order* of the verbs here is most significant. The "sanctification" by the Father manifestly speaks of our eternal election, when before the foundation of the world God, in His counsels, *separated us* from the mass of our fallen race, and appointed us to salvation. The "calling" evidently refers to that inward and invincible call which comes to each of God's elect at the hour of their regeneration (Rom. 8:30), when the dead hear the voice of the Son of God and live (John 5:25). But observe that in Jude 1 it is said they are "preserved" in Jesus Christ, and "called." Clearly the reference is to *temporal preservation prior to salvation*. As the writer looks back to his unregenerate days he recalls with a shudder a number of occasions when he was in imminent peril, brought face to face with death. But even then, even while in his sins, he was (because in Christ by eternal election) miraculously preserved. What cause for gratitude and praise is this! Doubtless, each Christian reader will recall similar deliverances out of danger. It is this which Ex. 2:6-9 so beautifully illustrates. Even in his unregenerate days, as a babe, the Angel of the Lord encamped round about the infant Moses and delivered him!

"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water" (v. 10). This is a striking illustration of Job 5:13—"He taketh the wise in their own craftiness; and the counsel of the wayward is carried headlong." Pharaoh proposed to "deal wisely" with the Israelites, and this, in order that they might not "get them up out of the land" (1:10); and yet, in the end, God compels him to give board, lodging, and education to the very man which accomplished the very thing that Pharaoh was trying to prevent! Thus was Pharaoh's wisdom turned to foolishness, and Satan's devices defeated.

(Gleanings in Exodus, A. W. Pink)

Show how Moses typified our Great Redeemer, one that would lead the brethren out of this present world into their spiritual inheritance.

(Ex. 2:1-2 Heb. 2:14) (Ex. 2:10 Phil. 2:6 Heb. 1:2) (Phil. 2:7-8 Heb. 11:25-26) (Ex. 2:3 Matt. 2:14-16)
(Ex. 2:11-25 Matt. 4:1-11) (1 John 3:8) (Ex. 3:11 Matt. 11:29) (Num. 12:3 Matt. 12:19-20) (Ex. 20:22 Gal. 3:19 1 Tim. 2:5) (Ex. 3:18 Matt. 17:5) (Ex. 3:7-8 Gal. 4:4-5)

Exodus 2:11-12

There are two passages in the New Testament which throw light on the interval passed over between verses 10 and 11 in Ex. 2. In Acts 7:22 we read, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds". But his heart was not in these things. There was something which had a more powerful attraction for him than the honors and comforts of Egypt's court. Doubtless his believing parents had acquainted him with the promises of Jehovah to his forefathers. That the time was not far distant when the Hebrews were to be delivered from their bondage and should journey to the land given to Abraham, Moses had heard, and hearing he believed. The result of his faith is described in Heb. 11:24-26: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward". Upon the character of his faith and this remarkable renunciation we can only comment briefly.

The first thing to be observed is *the nature of his renunciation*: he "refused to be called the son of Pharaoh's daughter". Josephus tells us that Pharaoh had no other children, and that his daughter, Thermutis, had no children of her own. So, most probably Moses would have succeeded to the throne. That some *offer* was made to Moses, after he had reached manhood, is clearly implied by the words "he *refused*". What he refused then was wealth, honors, power, and, most likely, a throne. Had he accepted, he could readily have mitigated the sufferings of His own people, and lightened their heavy burdens. But he "refused".

Second, note *the character of his choice*: he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season". It was not that suffering was thrust upon him, but that he voluntarily elected it. It was not that there was no escape from it but he deliberately determined to throw in his lot with a despised and persecuted people. He preferred hardship to comfort, shame and reproach rather than fame and honor, afflictions rather than pleasures, the wilderness rather than the court. A remarkable choice was this, and mark it, this was the choice not of a child, but of a full-grown man; not of a fool, but of one skilled in all the wisdom of the Egyptians.

Third, observe *the satisfaction he enjoyed*: "esteeming the reproach of Christ greater riches than the treasures in Egypt". The place Moses volunteered to occupy was a hard one, in every respect the very opposite of that in which he had been reared. Yet Moses did not repine or murmur. So far from being dissatisfied with his bargain, he valued the "reproach" which it brought him. So far from complaining at the affliction, he prized it. He not only endured suffering, but he esteemed it as of more worth than the wealth of the greatest and richest country on earth. In this he puts many of us to shame!

Fourth, mark *the motive spring of his actions*: "By faith Moses.... refused.... chose....esteemed". As another has said, "He must have *heard* from God that he was not to accept this high privilege. Inasmuch as 'faith cometh by hearing', Moses must have *heard*! And, inasmuch as this hearing cometh by the Word of God, God must have spoken or communicated His will to Moses; for Moses heard, Moses believed, Moses obeyed. God had other counsels and purposes with regard to Moses. Moses must have been told that 'God, by His hand, would deliver' Israel from Egypt's bondage. The 'things to come' had been revealed to him. The 'things of Christ' had been made known 'in part'. He knew God. He knew that Jehovah had a people, and that they were in sore bondage in Egypt. He knew that they were to be delivered. How, then, could he accept the position of heir to Egypt's throne?"

Finally, attend to *the object set before him*: "for he had respect unto the recompense of the reward". Moses must have "heard" of "the eternal weight of glory", and therefore he looked not at the "things that are seen". The pleasures of sin were of brief duration—only for "a season"; but, in view of the eternity of the glory, the "affliction" seemed brief—but "for a moment," and therefore, "light". Moses, then, walked by faith and not by sight; he had his eyes on the invisible, not the tangible; he was occupied with the future rather than the present; and, consequently, it was an easy matter to exchange the palace for the wilderness, and the pleasures of sin for the reproach of Christ. May like precious faith be vouchsafed both reader and writer.

Returning to the narrative we are next told, "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he espied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand" (Ex. 2:11,12). One of the features of Scripture which constantly impresses the writer is the absolute fidelity with which the lives of Bible heroes are described. Unlike so many human biographies, the characters of Scripture are painted in the colors of nature and truth. They are described as they actually were. An instance of this is before us here. Moses was truly a wonderful character, and endowed with no ordinary faith; yet, the Holy Spirit has not concealed his defects. Moses was in too big a hurry. He was running before the Lord. God's time had not yet come to deliver Israel. Another forty years must yet run their weary course. But Moses waxed impatient and acted in the energy of the flesh. Some writers have sought to vindicate him, but the words "he *looked* this way and that, and when he *saw* there was no man, he slew the Egyptian" make it evident that he was then walking by sight, rather than by faith; and the fact that we are told he "hid him in the sand" brings out his fear of being discovered. Thus we see that, like ourselves, Moses was one who offended in many things (Jas. 3:2, R.V.).

(Gleanings in Exodus, A. W. Pink)

Here we can readily see that Moses had never forgotten his nurse (birth mother) or his heritage, and that he had true compassion regarding the Israeli's suffering under the cruel treatment in Egypt. Nevertheless, his actions did not bring aid to them, but led to his fleeing the country for his safety. **Can man alone solve mankind's problems and trials? What great component is missing here in this story? Did Moses give any thought to praying about this situation? Could it be that it was not yet God's timing for their deliverance? And fast-forwarding his story, how long would it be before he would be dependent upon, and looking to God only, for answers?**

Exodus 2:13-25

"And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian" (2:13-15). This confirms our interpretation of the verses immediately preceding. Moses' eye was not on God but on man, and the fear of man bringeth a snare. Apprehensive that Pharaoh might take vengeance upon him, he fled to Midian. And yet while this is true from the human side, we ought not to ignore the over-ruling Providence of God. The *Lord's* time for delivering Israel had not yet arrived; and what is more to the point, the act of Moses was not at all in accord with the methods which *He* proposed to employ. Not by insurrection on their part, nor by a system of assassination, were the Hebrews to be delivered from the house of bondage. God, therefore, caused this deed of Moses (which he believed had passed unwitnessed) to become known, both to his own brethren and to the king. Thus did He teach a salutary lesson to this one who was yet to be employed as His servant. And is there not also a needed lesson here for us? When a servant of God is not permitted to perform a certain service for Him, on which his heart is set, it does not necessarily follow that this is due to some failure in the servant himself; it may be because *God's* time for the proposed service is not ripe. Such was the case with David who, prompted only by an ardent desire for God's glory, was not permitted to build Jehovah a "house"; yet in the end this "house" was built, though not by David or in David's time.

"Now the priest of Midian had seven daughters: and they came and drew water, and filled the trough to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon today? And they said, an Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where is he? Why is it that ye have left the man? Call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter" (2:16-21). Here again we may discern God working behind the scenes. That Moses should have "stood up" against those shepherds, single-handed, shows plainly that the Lord was on his side; and in thus befriending the daughters of Reuel, Moses was enabled to win the esteem of their father. The sequel shows how the Providence of God thus opened to Moses a home during his long exile from Egypt. Thus did God make all things work together for his good.

We saw how Moses' attempt to deliver Israel was inopportune, for God's time had not arrived. Moreover, the leader himself was not fully prepared, nor were the Hebrews themselves ready to leave Egypt. The impetuosity of Moses caused him to act with a zeal which was not according to knowledge and this, as is usually the case, brought him into serious trouble. The king sought his life, and to escape him, Moses fled into Midian. So much for the human side. Turning to the Divine, we are made to wonder at and worship before the infinite wisdom of Him who maketh the wrath of man to praise Him and who bringeth good out of evil.

God had an important work for Moses to do and for this he must be prepared. That work was to lead His people out of Egypt, and conduct them unto the promised inheritance. And for this work Moses was not yet equipped. It is true that this one who had become the adopted son of Pharaoh's daughter had received a thorough education, for he was "learned in *all* the wisdom of the Egyptians". Nor was he any longer a youth, but now forty years of age—in the very prime of life. Nor was he only a student or theorist—he was "mighty in words and deeds" (Acts 7:22). What, then, was lacking? Surely here was one who possessed all the necessary qualifications for leadership. Ah, how different are God's thoughts from ours! "That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). What we have enumerated above were but natural attainments and acquirements; and the natural man is set aside before God, for no *flesh* can glory in *His* presence (1 Cor. 1:29).

The "wisdom of the Egyptians", profound as men esteem it, was, after all, only "the wisdom of the world"; and that is "foolishness with God". The colleges of this world cannot equip for the Divine service; for *that* we must be taught in the school of God. And that is something which the natural man knows nothing about—"And the Jews marvelled, saying, How knoweth this man letters, having never learned?"—in *their* academies (John 7:15). To learn in the school of God, then, Moses must turn his back on the land of the Pharaohs. It is so still. The heart must be separated, the spirit divorced from the world, if progress is to be made in spiritual things. "The hand of man can never mould a vessel 'meet for the Master's use'. The One who is to use the vessel can alone prepare it".

In a place of *retirement* Moses spent the second forty years of his life; a place where every opportunity for *communion* with God was afforded. Here he was to learn the utter vanity of human resources and the need for entire dependence on God Himself. To be much alone with God is the first requisite for every servant of His. But why is it that no details are recorded of God's dealings with His servant during this interval? Practically nothing is told us of the experiences through which he passed, the discipline of which he was the subject, the heart exercises he suffered.

As in the case of the training of the prophets, John the Baptist, Paul in Arabia, this is passed over in silence. Is it because God's dealings with one of His servants are not fitted to another? Are there not some things we can learn neither by precept nor example? Certain it is that there is *no uniform curriculum* in the school of God. Each servant is dealt with according to his individual needs and disciplined with a view to the particular work which God has for *him* to do.

(Gleanings in Exodus, A. W. Pink)

Moses was schooled in the ways of God through revelation and experience. **Today, besides having the word of God to guide us are we also led by revelation and experience? Give a brief comment concerning God's caring for Moses and his future as the one who would lead his people out of bondage. Can any of us begin to explain God's timing and God's ways?**

Exodus 3:1-9

"And he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb" (v. 1). Horeb was the name of a mountain range; Sinai, the "mount of God" (see Ex. 24:12,13), was a particular peak in that range. It was in this same mount that, centuries later, the Lord met with and commissioned Elijah (1 Kings 19:4-11), as, perhaps, it was also at the same place He gave the Gospel of His glory to the apostle Paul (Gal. 1:17; 4:25).

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt" (Ex. 3:2, 3). Here was a wonder which all the magicians of Pharaoh could not produce. Here was something which must baffle all the wisdom of the Egyptians. Here was a manifestation of God Himself. The Hebrew word here for "bush" occurs in only one other passage, namely, Deut. 33:16, where we read, "And for the precious things of the earth and fulness thereof, and for the good will of Him that *dwelt* in the bush". In this verse the word for "dwelt" is "shah-chan". It was, then, the *Shekinah* glory which was now displayed before the wondering eyes of Moses. This, we take it, is the meaning of "the angel of the Lord *appeared* unto him in a *flame*" here manifested in the Shekinah-glory.

The "Angel of the Lord" was none other than the Lord Jesus in theophanic manifestation, for in v. 4 He is denominated "Lord" and "God". This sets forth a truth of vital moment to the servant of God. Before Moses can be sent forth on his important mission he must first behold the ineffable glory of the Lord. To serve acceptably we must work with an eye single to God's glory, but to do this we must first gaze upon that glory. It was so here with Moses. It was thus with Isaiah (Isa. 6). It was the same in the case of the great apostle to the Gentiles (Acts 9:3, etc.). Make no mistake fellow-laborer, a vision of the glory of God is an essential prerequisite if we are to serve Him acceptably.

As Moses turned aside to behold the amazing sight of the bush burning and yet not being consumed, the voice of God addressed him. First, God reminded Moses of His holiness (v. 5). Next He revealed Himself in covenant-relationship (v. 6). Then, He expressed His compassion (v. 7). Then He declared His purpose: "I am come down to deliver them out of the hand of the Egyptians", etc. (v. 8). Finally, He addressed Himself to His servant: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt" (v. 10).

Finally, admire the blessed *typical picture* here, a prophetic picture of the Divine Incarnation. First, the Divine compassion which *prompted* the unspeakable Gift: "I have surely seen the affliction of My people which are in Egypt"—God contemplated the wretched condition of sinners and their need of deliverance. Second, the *Incarnation itself*: "I am come down". Thus it was fifteen-hundred years later, when Jehovah-Jesus left His Father's House on high and came down to these scenes of sin and suffering. Third, the *purpose* of the Incarnation: to "deliver" His people and "bring them up out of that land", which symbolizes the world. Fourth, the *beneficent design* of the Incarnation: to "bring them into a good land and large, unto a land flowing with milk and honey"—to bring us on to resurrection ground, where there would be everything to satisfy and rejoice the heart.

(Gleanings in Exodus, A. W. Pink)

Who was it that spoke to Moses out of the burning bush?

Gen. 16:9, 10, 13 Gen. 21:17 Mal. 3:1

Exodus 3:10-14

"Come *now* therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt" (Ex. 3:10). Notice the little word which we have placed in italics. God is not to be rushed: our business is not (irreverently) to seek to hurry God, rather is it to *wait on Him* and *for Him*. For many long years had the groans and cries of the distressed Hebrews gone up; but the heavens were silent. Forty years previously, Moses had become impatient at the delay, and thought to take matters into his own hands, only to discover that the time for deliverance was not yet ripe. But "*now*". *Now* the four hundred years of servitude and affliction (Gen. 15:13) had run their ordained course. *Now* the hour for Divine intervention had struck. *Now* the time for Jehovah to deal with the haughty oppressor of His people had arrived. *Now* the children of Israel would be in a condition to appreciate the promised inheritance. The pleasant pastures of Goshen and the carnal attractions of Egypt had, no doubt, quelled all longings for Canaan, but *now* that their afflictions were fast becoming unbearable, the land flowing with milk and honey would be a pleasing prospect.

And now that the time for deliverance had arrived, what is the method of Divine procedure? A captive people is to be emancipated; a nation of slaves is to be liberated. What, then, is the first move toward this? Had God so chosen He

could have sent forth His angels, and in a single night destroyed all the Egyptians. Had He so pleased He could have appeared before the Hebrews in person and brought them out of their house of bondage. But this was not His way. Instead, *He appointed a human ministry to effect a Divine salvation*, to Moses He said, "I will send *thee* that *thou* mayest bring forth My people out of Egypt". There is little need to apply this to ourselves. God's way then, is God's way now. Human instrumentality is the means He most commonly employs in bringing sinners from bondage to liberty, from death to life.

"Come now therefore, and *I will send* thee unto Pharaoh, that thou mayest bring forth *My people* the children of Israel out of Egypt" (v. 10). What, then, is the response of our patriarch? Surely he will bow in worship before the great I am at being thus so highly honored. Surely he will ask, in fullest submission, "Lord, *what* would'st Thou have me to do?" But how did Moses reply? "And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (v. 11). Moses at eighty was not so eager as at forty. Solitude had sobered him. Keeping sheep had tamed him. He saw difficulties in himself, in the people, and in his task. He had already tried once and failed, and now for long years he had been out of touch with his people. But while all this was true, it was *God* who now called him to this work, and *He* makes no mistakes.

The Lord, therefore, graciously encourages him by promising to be with him and assuring him of the ultimate success of his mission. "And He said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (v. 12). This was very comforting. God did not ask Moses to go forward alone: an all-mighty One would accompany him. And this is still the Divine promise to each Divinely-called servant. I doubt not that the apostles must have felt much like Moses when the risen Savior commissioned them to go and preach the Gospel to every creature—Who am I that I should go? If so, their hearts were reassured with the same promise Moses received—"Lo I am with , you always". And fellow-worker, if the Lord has manifestly called *you* to some task for which you feel utterly insufficient, rest on this precious promise—"Certainly I will be with thee". This is a word that every one engaged in Christian service needs to take to heart. When we think of, what is involved in bringing a soul out of darkness into light; when we encounter the fierce opposition of the devil; when we face the frowns and sneers of the world, little wonder that we hesitate, and ask, "Who is sufficient for these things?" But take courage faint-heart, and remember the unfailing promise, "Certainly I will be with thee".

"And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (v. 14). At first sight this may strike us as strange and mysterious, yet a little reflection should discover its profound suggestiveness to us. "I am" is the great Jehovistic name of God. Dr. Pentecost says, "It contains each tense of the verb 'to be', and might be translated, I was, I am, and I shall always continue to be". The principle contained in this word of Jehovah to Moses contains timely instruction for us. We are to go forth declaring the name and nature of God as He has been revealed. No attempts are to be made to prove His existence; no time should be wasted with men in efforts to reason about God. Our business is to *proclaim* the Being of God as He has revealed Himself in and through Jesus Christ. The "I am" of the burning bush now stands fully declared in the blessed Person of our Savior who said, "*I am* the bread of life", "*I am* the good Shepherd", "*I am* the door". "*I am* the light of the world", "*I am* the way, the truth and the life", "*I am* the resurrection and the life", "*I am* the true vine". He is the eternal "I am"—"the Same, yesterday, and today, and forever".

(Gleanings in Exodus, A. W. Pink)

The apostle Paul could say in 1 Cor. 15:10: "By the grace of God I am what I am" so how does that differ from the Lord saying in Exodus 3:14: "I AM WHO I AM"?

Exodus 3:15-22

In the remaining verses of Ex. 3 we learn how God further re-assured His servant by declaring what should be the results of his mission (see vv. 16-22). And mark once more the positive terms used: "*I will* bring you up out of the affliction of Egypt And *they shall* hearken to thy voice *I am sure* that the king of Egypt will not let you go And *I will* smite Egypt with all My wonders and *I will* give this people favor in the sight of the Egyptians", etc. Everything is definitely determined. There is no possibility of the Divine purpose failing. There are no contingencies; no 'I will do my part, *if* you do yours'. The Lord has sworn, "My counsel shall stand, and I will do *all* My pleasure" (Isa. 46:10). Let this be the ground of our confidence. Though all the powers of evil array themselves against us, whatever *God* hath called us to do will issue precisely as He has appointed.

"And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice to the Lord our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand" (vv. 18, 19). This presented another test to Moses' faith. Had he stopped to reason about the commission God was giving him, it probably would have appeared foolishness to him. Here was he ordered to go, accompanied by the elders of Israel, unto Pharaoh, and present to Him the message of Jehovah. He was to request that the Hebrews should be allowed to go a three days' journey into the wilderness that they might worship God. And, yet,

before he starts Jehovah assures him, "I am *sure* that the king of Egypt *will not* let you go". He might have asked, What, then, is the use of me wasting my breath on him? But it is not for the servant to question his master's orders: it is for him to obey. But not yet was Moses ready to respond to God's call.

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee" (4:1). Were it not that we were acquainted in some measure with our own desperately-wicked hearts, it would appear to us well-nigh unthinkable that Moses should continue objecting and caviling (raising trivial objections). But the remembrance of our own repeated and humiliating failures only serves to show how sadly true to life is the picture here presented before us. The Lord had favored His servant with the awe-inspiring sight of the burning bush, He had spoken of His tender solicitude for the afflicted Hebrews, He had promised to be with Moses, He had expressly declared that He would deliver Israel from Egypt and bring them into Canaan. And yet all of this is not sufficient to silence unbelief and subdue the rebellious will. Alas! what is man that the Almighty should be mindful of him! Nothing but Divine power working within us can ever bring the human heart to abandon all creature props and trust in God.

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice". Awful presumption was this. The Lord had emphatically declared, "They *shall* hearken to thy voice" (3:18), and now Moses replies, They *will not*. Here was the servant daring to contradict his Lord to His face. Fearfully solemn is this; the more so, when we remember that we are made of precisely the same material that Moses was. There is in us the same evil, unbelieving, rebellious heart, and our only safeguard is to cast ourselves in the dust before God, beseeching Him to pity our helplessness and to keep down, subdue, overcome, the desperate and incurable wickedness which indwells us.

Not yet was Moses ready to respond to Jehovah's Call. There were other difficulties which the fertile mind of unbelief was ready to suggest, but one by one Divine power and long-sufferance overcame them. Let us take this lesson thoroughly to heart, and seek that grace which will enable us to place God between us and our difficulties, instead of putting difficulties between God and us. In our next paper we shall dwell upon the three "signs" which God gave to Moses; let the interested reader give these much prayerful meditation as he studies Ex. 4, and thus be prepared to test our exposition.

(Gleanings in Exodus, A. W. Pink)

We are all tested by God in some way or other and hopefully when it comes we will be strong in faith and be obedient to God's call upon our life. **Below are eight faith verses from Scripture that we ask you carefully to read, meditate and even commit to memory those that uplift you.**

Stand fast in faith – 1 Cor. 16:13

Be grounded in faith – Col. 1:23

Continue in faith – Acts 14:22

Hold fast your faith – 1 Tim. 1:19

Be strong in faith – Rom. 4:20-24

Pray for increase of faith – Luke 17:5

Abound in faith – 2 Cor. 8:7

Have assurance of faith – 2 Tim. 1:12

Exodus 4:1-9

Notwithstanding gracious re-assurances Moses continued to be occupied with difficulties and to raise objections: "Behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee" (4:1). Our present lesson resumes the sacred narrative at this point.

In response to the third difficulty raised by Moses, the Lord endued His recalcitrant servant with the power to perform three wonders or signs, which were to be wrought before his fellow-countrymen for the purpose of convincing them that Moses was Jehovah's accredited ambassador. That there is a deep meaning to these three signs, and that they were designed to teach important lessons both to Moses, to Israel, and to us, goes without saying. At the beginning of Israel's history it was God's method to teach more by signs and symbols, than by formal and explicit instruction. The fact, too, that these three signs are the *first* recorded in Scripture denotes that they are of prime importance and worthy of our most careful study.

"And the Lord said unto him, What is that in thine hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hands: That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee" (Ex. 4:2-5). The first of these signs was the turning of the rod into a serpent, and that back again into a rod. But three verses are devoted to the description of this wonder, but marvellously full are they in their spiritual suggestiveness and hidden riches. We purpose to study this miracle from seven different angles, considering in turn: its

practical lessons, its doctrinal meaning, its evidential value, its evangelical message, its historical significance, its dispensational forecast, and its typical purport (implied meaning). May the Lord give us eyes to see and ears to hear.

(1) There can be no doubt that the first design of God in connection with this sign was to teach Moses himself a *practical lesson*. What this was it is not difficult to discover. The sign had to do with the rod in his hand. This rod or staff (as the Hebrew word is sometimes translated) was his *support*. It was that which gave him aid as he walked, it was that on which he leaned when weary, it was a means of defence in times of danger. Now in the light of Psa. 23:4 we learn that, spiritually considered, the "rod" speaks of the upholding, strengthening, protecting *grace of God*. Here, then, is the first lesson the Lord would teach His servant: while Moses continued dependent (*supporting* himself) on God, all would be well; but let him cast his "rod" to the ground, that is, let him renounce God's grace, let him cast away his confidence in Jehovah, let him attempt to stand alone, and he would at once find himself helpless before that old Serpent, the Devil. Here, then, we say, was the great practical lesson for Moses, and for us: the secret of overcoming Satan lies in *leaning* in simple dependency and conscious weakness on our "staff", i. e., the power of God!

(2) But this first sign was also designed to teach Moses, and us, a great *doctrinal* lesson, a doctrine which as the priority of this sign suggests, is one of *fundamental* importance. Nor are we left to guess at what this may be. Just as the twenty-third Psalm enables us to interpret its practical meaning, so the second Psalm supplies the key to its doctrinal significance.

In Psa. 2:9 (cf Rev. 2:27) we learn that during the Millennium the Lord Jesus will rule the nations with a *rod* of iron. The "rod", then, speaks of *governmental power*. But what is signified by the "casting down" of the rod *to the ground*? Surely it speaks of God *delegating* governmental power to the rulers of *earth*. And what has been the uniform history of man's use of this delegated power? The answer is, exactly what the "serpent" suggests: it has been employed in the service of Satan! Thus it proved with Adam, when his Maker gave him "dominion" over all things terrestrial. Thus it proved with the nation of Israel after they became the conquerors of Canaan. So, too, with Nebuchadnezzar, after earthly sovereignty was transferred from Jerusalem to Babylon. And so it has continued all through the Times of the Gentiles. But it is blessed to note that the "serpent" no more succeeded in *getting away* from Moses than the rod had *slipped* out of his hand. Moses—as God's *representative* before Israel—took the "serpent" by the tail (the time for its head to be "bruised" had not yet come) and it was transformed into a "rod" in his hand again. This tells us that Satan is no 'free agent' in the popular acceptance of that term, but is completely under God's control, to be used by Him in fulfillment of His inscrutable counsels as He sees fit. Thus would Jehovah assure His servant at the outset that the enemy who would rage against him was unable to withstand him!

(3) This sign was to be wrought by Moses before the Hebrews as a proof that God had called and endowed him to be their deliverer. The *evidential value* of this wonder is easily perceived. To see the rod of Moses become a serpent before their eyes would at once evidence that he was endowed with supernatural power. To take that serpent by the tail and transform it again to a rod, would prove that Moses had not performed this miracle by the help of Satan. Moses was to show that he was able to deal with the serpent at his pleasure, making the rod a serpent, and the serpent a rod as he saw fit. Thus in performing a wonder that altogether transcended the skill of man, and a wonder that plainly was not wrought by the aid of the Devil, he demonstrated that he was commissioned and empowered by God.

(4) This sign which Moses wrought before the children of Israel also carried an *evangelical message*, though perhaps this is more difficult to discern than the other meanings it possessed. The rod cast to the ground became a "serpent", and we are told "Moses *fled* from before it". Clearly this speaks of the helplessness of man to cope with Satan. The sinner is completely under the Devil's power, "taken captive by him at his will" (2 Tim. 2:26). Such was the condition of Israel at this time. They were subject to a bondage far worse and more serious than any that the Egyptians could impose upon them, and what is more, they were as unable to free themselves from the one as from the other. Nothing but Divine power could emancipate them, and this is just what this sign was fitted to teach them. Moreover, this power was placed in the hands of a *mediator*—Moses, the one who stood between Israel and God. He, and he only, was qualified to deliver from the serpent. His power over the serpent was manifested by taking it by the tail and reducing it to nothing—it disappeared when it became a rod again. Beautifully does this speak to us of the Lord Jesus, the One Mediator between God and men, of whom Moses was a type (a shadow of what was to come). In Him is your only hope, dear reader; He alone can deliver you from the power of that old Serpent, the Devil.

(5) Let us consider next the *historical significance* of this wonder. The "sign" itself consisted of three things: a rod held in the hand of Moses (God's representative), the rod thrown down to the ground and becoming a serpent, the serpent transformed into a rod again. These three things accurately symbolized *the early history of Israel*. From the Call of Abraham to the going down of his descendants into Egypt, Israel had been held (miraculously supported) in the hand of God, until, in the person of Joseph, they had attained to the position of *rule* over Egypt. But then a king arose who "knew not Joseph", and the Hebrews were then "cast down to the ground"—humiliated by severe and cruel bondage, until at the time of Moses it seemed as though they were completely at the mercy of Satan. But the time for deliverance had now drawn nigh, and the Lord assures them by means of this "sign" that they should remain in the place of oppression no longer, but would be delivered. And not only so, the last part of the sign gave promise that they should be raised to the place of rulership again. This was realized when they reached the promised land and subjugated the Canaanites. Thus the sign prefigured the three great stages in the early history of Israel.

(6) But this sign also provided a *dispensational forecast*. Not only did it accurately prefigure the *early* history of Israel, but it also anticipated in a most striking way the whole of their *future* history. The rod held in the hand contemplated them in the position of authority in Canaan. This portion Judah (the *ruling* Tribe) retained till Shiloh came. But following their rejection of Christ, the "rod" was cast down to the ground, and for nineteen centuries Israel has been the prey and sport of the Serpent. But not forever are they to continue thus. The time is coming when Israel shall be raised out of the dust of degradation and, in the hand of a greater than Moses, shall be made the head of the nations (Deut. 28:13). Thus did this marvelous sign prefigure both the past and the future fortunes of the Chosen Nation.

(7) Deeper still lies the *typical purport* of this sign. We believe that its ultimate reference was to Christ Himself, and that the great mysteries of the Divine Incarnation and Atonement were foreshadowed. In Psa. 110:2 the Lord Jesus is called the *Rod* of God: "The Lord shall send the Rod (it is the same Hebrew word as here in Ex. 4) of Thy strength out of Zion: *rule* Thou in the midst of Thine enemies". The reference in Psa. 110 is to the second advent of Christ when His governmental authority and power shall be fully displayed. But when He was on earth the first time, it was in weakness and humiliation, and to this the casting-down of the "rod" on the ground points. But, it will be objected, surely there is no possible sense in which the Rod became a "serpent"! Yes there was, and none other than the Lord Jesus is our authority for such a statement. The "serpent" is inseparably connected with the Curse (Gen. 3), and on the Cross Christ was "made a curse" for His people (Gal. 3:10-13). Said He to Nicodemus, "As Moses lifted up *the serpent* in the wilderness, *even so* must the Son of Man be lifted up" (John 3:14). But blessed be God that is all past: the Lord Jesus (the Rod) is now exalted to God's right *hand*, and soon will He take to Himself His power and reign over the earth. Marvellously full then was the meaning of this first sign. Equally striking was the second, though we cannot now treat of it at the same length.

(Gleanings in Exodus, A. W. Pink)

What symbolization (connection) is there between Moses' Rod and Christ?

Ps. 110:2 John 3:14 Gal. 3:10-13

What is the significance of the second miracle (leprous hand) and the third miracle (water turned to blood)?

Exodus 4:10-17

Our present lesson deals with the concluding stage of the Lord's interview with Moses, and of the deliverer starting forth on his mighty errand. It is important to note that Moses was the *first* man that was ever formally called of God to engage in His *service*, and like the first notice of anything in Scripture this hints at all that is fundamental in connection with the subject. First, we are shown that *no training* of the natural man is of any avail in the work of God. Neither the wisdom of Egypt, in which Moses was thoroughly skilled, nor the solitude of the desert, had fitted Moses for spiritual activities. Forty years had been spent in Egypt's court, and another forty years in Midian's sheepfolds; yet, when the Lord appeared to him, Moses was full of unbelief and selfwill. How this shows that the quietude of monastic life is as impotent to destroy the enmity of the carnal mind as is the culture of high society or the instruction of the schools. It is true that Moses had been much sobered by his lengthy sojourn at "the backside of the desert", but in faith, in courage, in the spirit of obedience, he was greatly deficient—grace, not nature, must supply these.

In the second place, we are shown how the Lord *prepared* His servant. God dealt personally and directly with the one He was going to honor as His ambassador: there was a manifestation of His holiness, the avowal of His covenant-relationship, an assurance of His compassion for the suffering Hebrews, and the declaration of His self-sufficiency as the great "I am"; in short, there was a full revelation of His person and character. In addition, Moses received a definite call from Jehovah, the guarantee that God would be with him, an intimation of the difficulties that lay before him, and the promise that, in the end, God's purpose should be realized. These have ever been, and still are, the vital prerequisites for effectiveness in God's service. There must be a personal knowledge of God for ourselves: a knowledge obtained by direct revelation of God to the soul. There must be a definite call from God to warrant us engaging in His service. There must be a recognition of the difficulties confronting us and a confident resting on God's promise for ultimate success.

In the third place, the Lord *endowed* His servant for the work before him. This endowment was the bestowal upon him of power to work three miracles. The first two of these were designed to teach important lessons to God's servant: he was shown the secret of overcoming Satan, and he was reminded of the corruption of his own heart—things of vital moment for every servant to understand. Moreover, these miracles or signs had a voice for the Hebrews: they showed them their *need* of being delivered from the dominion of the Devil and the pollution of sin—things which every servant must continue pressing upon those to whom he ministers. The third miracle or sign spoke of the *judgment* awaiting those who received not God's testimonies—another thing which the faithful servant must not shun to declare.

In the fourth place, we are made acquainted with the *response* which Moses made to God's call. Here again we have something more than what is local and transient. The difficulties felt by Moses and the objections which he raised are those which have, in principle and essence, been felt and raised by all of God's servants at some time or other—the perfect Servant alone excepted. If they have not been expressed by lip, they have had a place in the heart. The first

three objections of Moses we have noticed in previous papers: they may be summed up as: self-occupation (3:11), fear (3:13), unbelief (4:1). The fourth, which savored of *pride*, will now engage our attention.

"And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue" (4:10). How many of the Lord's servants (and others who ought to be engaged in His service) regard this as a fatal defect. They suppose that the gift of oratory is a prime pre-requisite for effective ministry. Those who are being "trained for the ministry" must, forsooth, have a course in rhetoric and elocution: as though men dead in sins can be quickened by the enticing words of men's wisdom; as though carnal weapons could have a place in spiritual warfare. Sad it is that such elementary matters are so little understood in this twentieth century. Have we forgotten those words of the apostle Paul, "And I, brethren, when I came to you, *came not* with excellency of speech or of wisdom, declaring unto you the testimony of God" (1 Cor. 2:1)!

Though God's anger was kindled against Moses, His wrath was tempered by mercy. To strengthen his weak faith, the Lord grants him still another sign that He would give him success. As Moses returned to Egypt he would find Aaron coming forth to *meet* him. What an illustration is this that when God works, He works at *both* ends of the line! The eunuch and Philip, Saul and Ananias, Cornelius and Peter supply us with further illustrations of the same principle.

(Gleanings in Exodus, A. W. Pink)

This lesson teaches us that, with the exception of the Lord Jesus who was the Perfect Servant, all of God's servants raise similar questions as those of Moses when God calls them to His service. His objections include: Self-occupation, fear, unbelief and pride. **If one of these has especially troubled you, address it with specifics, and also give God's remedy for this. If all four problems are (or have been) yours, either (a) give Scripture verses that can heal and correct these, or (b) give an illustration of a person's being deceived by one of these, and how an action by God in that life brought about a higher perspective and assurance, causing that one to go forward in God's work.**

Exodus 4:18-26

"And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive". We are sorry that we cannot speak so favorably of Moses' words on this occasion. His utterance here was quite Jacob-like. Moses says nothing about the Lord's appearing to him, of the communication he had received, nor of the positive assurance from God that He would bring His people out of Egypt into Canaan. Evidently Moses was yet far from being convinced. This is clear from the next verse: "And the Lord said unto Moses in Midian, Go, return into Egypt: *for* all the men are dead which sought thy life". The Lord repeated His command, and at the same time graciously removed the fears of His servant that he was venturing himself into that very peril from which he had fled forty years before, How long-suffering and compassionate is our God!

"And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand and it came to pass by the way in the inn, that the Lord met him, and sought to kill him" (vv. 20, 24). At last Moses starts out on his epoch-making mission. In obedience to God's command he goes forth rod in hand, and accompanied by his wife and his sons, returns to the land of Egypt. But one other thing needed to be attended to, an important matter long neglected, before he is ready to act as God's ambassador. Jehovah was about to fulfill His covenant engagement to Abraham, but the sign of that covenant was circumcision, and this the son of Moses had not received, apparently because of the objections of the mother. Such an ignoring of the Divine requirements could not be passed by, and Moses is forcibly reminded anew of the holiness of the One with whom he had to do.

"And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So He let him go: then she said, A bloody husband thou art, because of the circumcision" (vv. 24-26). Whether it was the Lord Himself in theophanic manifestation who now appeared to Moses, or whether it was an angel of the Lord with sword in hand, as he later stood before Balaam, we are not told. Nor do we know in what way the Lord sought to kill Moses. It seems clear that he was stricken down and rendered helpless, for his wife was the one who performed the act of circumcision on their son. This is all the more striking because the inference seems unescapeable that Zipporah was the one who had resisted the ordinance of God—only thus can we explain her words to Moses, and only thus can we account for Moses here sending her back to her father (cf 18:2). Nevertheless, it was Moses, the *head* of the house (the one God ever holds primarily responsible for the framing and conduct of the children), and not Zipporah, whom the Lord sought to kill. This points a most solemn warning to Christian fathers today. A man may be united to a woman who opposes him at every step as he desires to maintain a scriptural discipline in his home, but this does not absolve him from doing his duty.

Let us also observe how the above incident teaches us another most important lesson in connection with *service*. Before God suffered Moses to go and minister to Israel, He first required him to set his own house in order. Not until this had been attended to was Moses qualified for his mission. There must be faithfulness in the sphere of his own responsibility before God would make him the channel of Divine power. As another has said, "Obedience at home must precede the display of power to the world". That this same principle obtains during the Christian dispensation is clear from 1 Tim. 3, where we are told that among the various qualifications of a "bishop" (elder) is that he must be "one that

ruleth his own house well, having his children in subjection with all gravity" (v. 14). As a general rule God refuses to use in public ministry one who is lax and lawless in his own home.

(Gleanings in Exodus, A. W. Pink)

Would you say that Moses had a great deal of his human fear dissolved when God told him that all who had sought his life in Egypt were now dead? By God's telling him of this, would you also say that God had perfect timing for him, and He also knew Moses and understood him completely?

Circumcision was a covenant sign of God's relationship with His people, and this requirement came from God Himself (here read Gen. 17:10-14). Moses, now being sent on a great mission of God, had neglected to perform this on his son. **Why do you suppose Zipporah performed the act herself?**

Exodus 4:27-31

"And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which He had commanded him" (vv. 27, 28). This is another example of how when God works, He works at *both* ends of the line: Moses was advancing toward Egypt, Aaron is sent to *meet* him. By comparing this verse with what is said in v. 14 it seems clear that the Lord had ordered Aaron to go into the wilderness *before* Moses actually started out for Egypt, for there we find Him saying to Moses, "Behold, he (Aaron) *cometh* forth to meet thee". What an encouragement was this for Moses. Ofttimes the Lord in His tenderness gives such encouragements to His servants, especially in their earlier days; thus did He to Eliezer (Gen. 24:14, 18, 19); to Joseph (Gen. 37:7, 8); to the disciples (Mark 14:13); to Paul (Acts 9:11, 12); to Peter (Acts 10:17).

(Gleanings in Exodus, A. W. Pink)

Speak to the Lord's perfect planning, His graciousness and encouragement in bringing to Moses his blood brother, and then allowing them both to explain their mission to the elders of Israel. When we are in the Lord's will serving Him, and some circumstances come that are favorable for our accomplishing this, do we say, "It must be good luck?"

Exodus 5:1-5

Pharaoh said: 'The people is mine; I will not let them go.' God said: 'The people is Mine; thou must let them go; they have been created and chosen that they may serve Me'. The conflict was being waged over the destiny of a race, its place in history and in the service of humanity. Was Israel to be slave, or priest? Egypt's beast of burden, or the anointed of Jehovah? That was the question; and was it possible that God could have done other than put that question, written large and clear, in the forefront of this great controversy?

"And Pharaoh said, Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go" (v. 2). Here then was Pharaoh's response to the overtures of God's grace. Unacquainted with God for himself, he defiantly refuses to bow to His mandate. The character of Egypt's king stood fully revealed: "I know not the Lord, neither will I let Israel go". Precisely such is the replay made (if not in word, plainly expressed by their attitude) by many of those who hear God's authoritative fiat, "Repent! Believe!", through His servants today. First and foremost the Gospel is not an invitation, but a *declaration* of what God demands from the sinner—"God now *commandeth* all men everywhere to repent" (Acts 17:30); "And this is His *commandment*, that we should believe on the name of His Son, Jesus Christ" (1 John 3:3). But the response of the unbelieving and rebellious heart of the natural man is "Who is the Lord that I should obey His voice?". This speaks the pride of the man who hardens his neck against the Blessed God. "I know Him not" expresses the heart of the sinner today; and what makes it so dreadful is, he desires not to correct this ignorance. For these two things God will yet take vengeance when Christ returns. He will be revealed "in flaming fire taking vengeance on them that *know not* God, and that *obey not* the Gospel of our Lord Jesus Christ" (2 Thess. 1:8).

Observe a "*three days' journey*" was necessary before the Hebrews could sacrifice to Jehovah. Profoundly significant is this in its typical suggestiveness. "Three days" speaks of the interval between death and resurrection. It is only on resurrection-ground, as made alive from the dead, that we can hold a feast unto the Lord!

(Gleanings in Exodus, A. W. Pink)

State in your words the need for and importance of Moses' request that the Hebrew people be allowed a three day journey into the desert, in order to sacrifice unto the Lord their God.

Exodus 5:6-9

The *unbelief* of Pharaoh comes out plainly here: "Let there more work be laid upon the men, that they may labor therein; and let them not regard *vain words*". Where God Himself is unknown His words are but idle tales. To talk of sacrificing unto Him is meaningless to the man of the world. Such are the Holy Scriptures to the sinner today. The Bible tells man that he is a fallen creature, unprepared to die, unfit for the presence of a holy God. The Bible tells him of the wondrous provision of God's grace, and presents a Savior all-sufficient for his acceptance. The Bible warns him faithfully of the solemn issues at stake, and asks him how he shall escape if he neglects so great salvation. The Bible tells him plainly that he that believeth not shall be damned, and that whosoever's name is not found written in the book of life shall be cast into the Lake of Fire. But these solemn verities are but "vain words" to the skeptical heart of the natural man. He refuses to receive them as a message from the living God addressed to his own soul. But let him beware. Let him be warned by the awful case of Pharaoh. If he continues in his unbelief and obstinacy, Pharaoh's fate shall be his—God will surely bring him into judgment.

(Gleanings in Exodus, A. W. Pink)

Following are some of the consequences of unbelief as described in the Bible:

Hindering miracles	Matt. 13:58
Exclusion from blessings	Heb. 3:15-19
Condemnation	John 3:18, 19
Rejection	Rom. 11:20
Judgment	John 12:48
Death	John 8:24, 25
Destruction	2 Thes. 1:8, 9
God's wrath	John 3:36

Also, those guilty of unbelief are:

Stiffnecked	Acts 7:51
Uncircumcised	Jer. 6:10
Blinded	Eph. 4:18
Rebels	Num. 17:10

Study all the above thoroughly. Ask the Lord to give you a heart of compassion and prayer for those unbelievers whom you know. Name someone in the Scripture who was a hardened unbeliever, but one whom God changed and give the Bible location.

Exodus 5:10-23

The severe measures which Pharaoh ordered to be taken upon the Hebrews illustrate the malignant efforts of Satan against the soul that God's grace is dealing with. When the Devil recognizes the first advances of the Holy Spirit toward a poor sinner he at once puts forth every effort to retain his victims. At no place is the frightful malevolence of the Fiend more plainly to be seen than here. No pains are spared by him to hinder the deliverance of his slaves. Satan never gives up his prey without a fierce struggle. When a soul is convicted of sin, and brought to long after liberty and peace with God, the Devil will endeavor, just as Pharaoh did with the Israelites, by increased occupation with material things, to expel all such desires from his heart.

"And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish anything from your bricks of your daily task. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And they said unto them, The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of His servants, to put a sword in their hand to slay us" (vv. 19-21). Poor Moses! His troubles now were only commencing. He had been prepared for the rebuff which he had himself received from Pharaoh, for the Lord had said plainly that He would harden the king's heart. But, so far as the inspired record informs us, nothing had been told him that he would meet with discouragement and opposition from his own brethren. A real testing was this for God's servant, for it is far more trying to be criticized by our own brethren, by those whom we are anxious to help, than it is to be persecuted by the world. But sufficient for the servant to be as his master. The Lord Himself was hated by his own brethren according to the flesh, and the very ones to whom He had ministered in ceaseless grace unanimously cried "Crucify Him".

We may add that what has been before us supplies a striking picture of that which awaits Israel in a coming day. The grievous afflictions which came upon the Hebrews in Egypt just before the Lord emancipated them from their hard and cruel bondage, did but foreshadow the awful experiences through which their descendants shall pass during the "time of Jacob's trouble", just prior to the coming of the Deliverer to Zion. Pharaoh's conduct as described in our chapter—his defiance of Jehovah, his rejection of the testimony of God's two witnesses, his cruel treatment of the children of Israel—

accurately typifies the course which will be followed by the Man of Sin. Thus may we discern once more how that these pages of Old Testament history are also prophetic in their forecastings of coming events. May it please the Lord to open our eyes so that we may perceive both the application to ourselves and those who are to follow us.

(Gleanings in Exodus, A. W. Pink)

As we consider the weight of the heavy burdens laid on the Hebrews by this Egyptian Pharaoh, and recognize the near impossibility of their lot under their taskmasters, could we (if we were in their place) see any good at all that God would bring out of it?

Many of us do not need God or endeavor to truly know Him until we are “caught” in a hard and trying place. **Think of the story of the prodigal son in Luke 15—would he have loved and appreciated his father’s love and goodness had he not gone to the far country and spent all his inheritance in riotous living, until finally he had nothing and no one to stand with him?**

Exodus 6:1-30

The discouragements which Moses had met with were more than flesh could stand, and he asks Jehovah, “Wherefore has Thou so evil entreated this people? And why is it that Thou hast sent me?”, ending by saying “For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all.” Moses was right in tracing the afflictions which had come upon the Hebrews to God Himself, for all things are “of Him and through Him” (Rom. 11:36); but He certainly did wrong in questioning the Almighty and in murmuring against the outworking of His counsels. But it is written, “He knoweth our frame; He remembereth that we are dust”, and again, “The Lord is merciful and gracious, slow to anger, and plenteous in mercy” (Psa. 103:14, 8). Fully was that manifested on this occasion. Instead of chastising His servant, the Lord encouraged him; instead of setting him aside, He renewed his commission; instead of slaying him, He revealed Himself in all His grace.

The Divine-titles are a most important subject of study for they are inseparably connected with a sound interpretation of the Scriptures. Elohim and Jehovah are not employed loosely on the pages of Holy Writ. Each has a definite significance, and the distinction is carefully preserved. Elohim (God) is the name which speaks of the Creator and Governor of His creatures. Jehovah (the Lord) is His title as connected with His people by *covenant* relationship. It is this which explains the verses now before us. Abraham, Isaac, and Jacob were acquainted with the Jehovistic title, but they had no experimental acquaintance with all that it stood for. God has entered into a “covenant” with them, but, as Heb. 11:13 tells us, “These all died in faith, *not having received* the promises”. But now the time had drawn nigh when the Lord was about to fulfill His covenant engagement and Israel would witness the faithfulness, the power, and the deliverance which His covenant-name implied. God was about to manifest Himself as the faithful *performer* of His word, and as such the descendants of the patriarchs would *know* Him in a way their fathers had not.

(Gleanings in Exodus, A. W. Pink)

With the name Jehovah in mind, list the amazing promises that God gives to Moses for His people, found in verses 4-8. Comment on them as you desire.

Show how the “I wills” of this chapter were fulfilled.

What is meant by Moses’s phrase in Exodus 6:12 “uncircumcised lips”?

Exodus 7:1-13

The seventh chapter begins the second literary division of the book of Exodus. The first six chapters are concerned more particularly with the *person of the deliverer*, the next six with an account of the *work of redemption*. In the first section we have had a brief description of the deadly persecution of Israel, then an account of Moses’ birth and his miraculous preservation by God, then his identifying of himself with his people and his flight into Midian. Next, we have learned how God met him, commanded him to go down into Egypt, overcame his fears, and equipped him for his mission. Finally, we have noted how that he delivered Jehovah’s message to the Hebrews and then to Pharaoh, and how that the king refused to heed the Divine demand, and how in consequence the people were thoroughly discouraged by the increased burdens laid upon them. Moses himself was deeply dejected, and chapter 6 closes with the Lord’s servant bemoaning the seeming hopelessness of his task. Thus the *weakness* of the instrument was fully manifested that it might the better be seen that the *power* was of Jehovah alone, and of Jehovah acting not in response to faith but in covenant faithfulness and in sovereign grace.

From chapter 7 onwards there is a marked change: Moses is no more timid, hesitant and discouraged. The omnipotence of the Lord is displayed in every scene. The conflict from this point onwards was one not of words but of deeds. The gauntlet had been thrown down, and now it is open war between the Almighty and the Egyptians. It hardly needs to be pointed out that what is before us in these early chapters of Exodus is something more than a mere episode in ancient history, something more than what was simply of local interest. A thrilling drama is unfolded to our view, and though its movements are swift, yet is there sufficient detail and repetition in principle for us to discern clearly its great design. It spreads before us, in vivid tableau, *the great conflict between good and evil* as far as this comes within the range of human vision.

So far as Scripture informs us the Great Conflict is being fought out *in this world*, hence this historical drama, with its profound symbolic moral meaning was staged in the land of *Egypt*. The great *mystery* in connection with the Conflict is forcibly shown us in the prosperity of the wicked and the adversity of the righteous. The Egyptians held the whip hand: the Hebrews groaned under unbearable oppression. The leading characters in the tableau are Moses as the vicegerent of God, and Pharaoh as the representative and emissary of Satan. The powerful and haughty king takes fiendish delight in persecuting the Lord's people, and openly defies the Almighty Himself. To outward sight *the issue* seemed long in doubt. The kingdom of Pharaoh was shaken again and again—as has the kingdom of Satan been during the course of the ages, in such events as the Flood, the destruction of the Canaanites, the Advent of the Son of God, the day of Pentecost, the Reformation, etc., etc.—but each fresh interposition of Jehovah's power and the withdrawal of His judgments only issued in the hardening of Pharaoh's heart. The *prolongation* of the Egyptian contest gave full opportunity for the complete testing of human responsibility, the trying of the saints' faith, and the manifestation of all the perfections and attributes of Deity—apparently the three chief ends which the Creator has in view in suffering the entrance and *continuance* of evil in His domains. The great drama *closes* by showing the absolute triumph of Jehovah, the completed redemption of His people, and the utter overthrow of His and their enemies. Thus we have revealed to the eye of faith the Glorious Consummation when God's elect—through the work of the Mediator—shall be emancipated from all bondage, when every high thing that exalteth itself against the Almighty shall be cast down, and when God Himself shall be *all in all*.

"I have made thee a *god* to Pharaoh", that is, Jehovah had selected Moses to act as His ambassador, had invested him with Divine authority, and was about to use him to perform prodigies which were contrary to the ordinary course of nature. But mark the qualification, "I have made thee a *god to Pharaoh*". Acting in God's stead, Moses was to *rule over* Egypt's proud king, commanding him what he should do, controlling him when he did wrong, and punishing him for his disobedience, so that Pharaoh had to apply *to him* for the removal of the plagues.

"And Aaron thy brother shall be *thy prophet*". If this be compared with 4:15, 16 we shall find a Divine definition of what constitutes a prophet. There we find the Lord promising Moses concerning Aaron that "thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." God's prophet then is God's spokesman: he acts as God's mouthpiece, the Lord putting into his lips the very *words* he would utter. Thus Moses was a "god to Pharaoh" in this additional way, in that he had one who acted as his prophet.

That Pharaoh *did* harden his own heart the Scriptures expressly affirm, but they *also* declare that THE LORD hardened his heart too, and clearly this is not one and the same thing, or the two *different* expressions would not have been employed. Our duty is to believe *both* statements, but to attempt to show the philosophy of their reconciliation is probably, as another has said, "to attempt to fathom infinity". In Psa. 105:25 it is said, "He turned their hearts to hate His people, to deal subtilly with His servants". Nothing could be stronger or plainer than this. Are we to deny it because we cannot explain the way in which God did it? On the same ground we might reject the doctrine of the Trinity. I may be asked how God could in any sense harden a man's heart without Him being the Author of sin. But the most assured belief of the fact does not require that an answer should be given by me to this question. If God has not explained the matter (and He has not), then it is not for us to feign to be wise above what is written. I believe many things recorded in Scripture not because I can *explain* their rationale, but because I know that God cannot lie.

"But Pharaoh shall not hearken unto you, that I may lay My hand upon Egypt, and bring forth Mine armies, and My people the children of Israel, out of the land of Egypt by great judgments, and the Egyptians shall know that I am the Lord, when I stretch forth Mine hand upon Egypt, and bring out the children of Israel from among them" (vv. 4, 5). These verses supply us with one reason *why* the Lord hardened the hearts of Pharaoh and the Egyptians: it was in order that He might have full opportunity to display His mighty power. A dark background it was indeed, but a dark background is required to bring out the white light of Divine holiness. Similarly we find the Lord Jesus saying, "It *must needs be* that offences come, but woe to that man by whom the offence cometh" (Matt. 18:7). What Jehovah's "great judgments" were we shall see in the chapters that follow.

If it should be asked, How was it possible for these Egyptian sorcerers to perform this miracle? The answer must be, By the power of the Devil. This subject is admittedly mysterious, and much too large a one for us to enter into now at length. As remarked at the beginning of this paper, what is before us here in these earlier chapters of Exodus adumbrates the great conflict between good and evil. Pharaoh acts throughout as the representative of Satan, and the fact that he was able to summon magicians who could work such prodigies only serves to illustrate and exemplify the mighty powers which the Devil has at his disposal. It is both foolish and mischievous to under-estimate the strength of our

great Enemy. The one that was permitted to transport our Savior from the wilderness to the temple at Jerusalem, and the one who was able to show Him "all the kingdoms of the world *in a moment of time*" (Luke 4:5), would have no difficulty in empowering his emissaries to transform their rods into serpents.

"They cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods" (v. 12). This is very striking. The magicians appeared in the name of their "gods" (cf Ex. 12:12 and 18:11), but this miracle made it apparent that the power of Moses was *superior* to their sorceries, and *opposed* to them too. This sign" foreshadowed the end of the great conflict then beginning, as of every other wherein powers terrestrial and infernal contend with the Almighty. "The symbols of their authority have disappeared, and that of Jehovah's servants alone remained" (Urquhart).

(Gleanings in Exodus, A. W. Pink)

Why do you think God places this strong emphasis on the fact that Moses and Aaron would appear with great authority before Pharaoh? And why are the ages of these two men given us here—what is God telling us?

Regarding the superior power of Aaron's rod over that of Pharaoh's magicians and sorcerers, has God given His followers of today a rod that has great power also? (Psalm 23:4) Is the rod also figurative of Christ's coming rule? (Psalm 2:9) And of His authority? (Isa. 14:5, 29)

Exodus 7:14-25

For over eighty years, and probably much longer, the Egyptians had oppressed the Hebrews, and patiently had God borne with their persecution of His people. But the time had arrived when He was to interpose on behalf of His "firstborn" (4:22) and take vengeance on those who had reduced Israel to the most servile bondage. The Lord is slow to anger and plenteous in mercy, but, "He will not always chide; neither will He keep His anger forever" (Ps. 103:9). A succession of terrible judgments therefore now descended upon Pharaoh and upon his land, judgments which are known as "the Plagues of Egypt". They were ten in number. First, the waters of the Nile were turned into blood (7:14-25). Second, frogs covered the land and entered the homes of the Egyptians (8:1-5). Third, lice was made to attack their persons (8:16-19). Fourth, swarms of flies invaded the houses of the Egyptians and covered the ground (8:20-24). Fifth, a grievous disease smote the cattle (9:1-7). Sixth, boils and sores were sent on man and beast (9:8-12). Seventh, thunder and hail were added to the terrors of these Divine visitations (9:18-35). Eighth, locusts consumed all vegetation (10:1-20). Ninth, thick darkness, which might be felt, overspread the land for three days (10:21-29). Tenth, the firstborn of man and beast were slain (11,12). A frightful summary is found in Psalm 78: "He cast upon them the fierceness of His anger, wrath, and indignation, and tribulation, by sending evil angels among them. He made a way to His anger; He spared not their soul from death, but gave their life over to the pestilence, and smote all the firstborn in Egypt, the chief of their strength in the tabernacle of Ham" (vv. 49-51 and cf. Ps. 105:27-36).

The *purpose* of these plagues was manifold. First, they gave a public manifestation of the mighty power of the Lord God (see 9:16). This, the very magicians were made to acknowledge—"then the magicians said unto Pharaoh, This is the finger of God" (8:19).

Second, they were a Divine visitation of wrath, a punishment of Pharaoh and the Egyptians for their cruel treatment of the Hebrews. Thus the haughty monarch was compelled to admit—"Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you" (10:16).

Third, They were a judgment from God upon the gods (demons) of Egypt. This is taught in Numbers 33:4—"For the Egyptians buried all their firstborn which the Lord had smitten among them; upon *their gods* also the Lord executed judgments".

Fourth, they demonstrated that Jehovah was high above all gods. This was confessed later by Jethro—"And Jethro said. Blessed be the Lord who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. *Now I know* that the Lord *is greater* than all gods; for in the thing wherein they dealt proudly He was above them."

Fifth, They furnished a complete testing of human responsibility. This is indicated by their *number*, for one of the leading significance of *ten*, is full responsibility—compare the *ten* Commandments, e. g.

Sixth, They were a solemn warning to other nations, that God would curse those who curse the Israelites (Gen. 12:3). This was plainly realized by Rahab of Jericho—"And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. *For we have heard* how the Lord dried up the water of the Red Sea for you when ye came out of Egypt" etc. (Josh. 2:8,9). It was also felt by the Philistines—"Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness" (1 Sam. 4:8).

Finally, these miraculous plagues were evidently designed as a series of testings for Israel. This is taught in Deut. 4:33, 34, where Moses asked Israel, "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? or hath God assayed to go and take Him a nation from the midst of another nation, *by temptations*, by signs, and by wonders, and by war, and by a mighty hand, and by stretched out arms, and by great terrors, according

to all that the Lord your God did for you in Egypt before your eyes?" The *outcome* of these testings was expressed in the following words—"who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15:11)!

The first plague is described in Exodus 7:14-25—let the reader turn to the passage and ponder it carefully. This initial judgment from the Lord consisted of the turning of the waters into blood. Blood, of course, speaks of death, and death is the wages of sin. It was, therefore, a most solemn warning from God to Egypt, a warning which intimated plainly the doom that awaited those who defied the Almighty. Similarly will God give warning at the beginning of the Great Tribulation, for then shall the moon "become as blood" (Rev. 6:12). The symbolic significance of this first plague is easily discerned. Water is the emblem of the Word (John 15:3; Eph. 5:26), and the water turned to blood reminds us that the Word is "a savor of death unto death" (2 Cor. 2:16) as well as "of life unto life".

The striking contrast between this first plague and the first miracle wrought by the Lord Jesus has been pointed out by others before us. The contrast strikingly illustrates the great difference there is between the two dispensations; "The law was given by Moses, but *grace* and truth came by Jesus Christ" (John 1:17). All that the Law can do to its guilty transgressor is to sentence him to death, and this is what the Water turned into blood symbolized. But by the incarnate Word the believing sinner is made to *rejoice*, and this is what the turning of the water into wine speaks of.

Before passing on to the next plague we would offer a word of explanation upon a point which may have troubled some of our readers. The Lord's command to Moses was, "Say unto Aaron, Take thy rod and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon *all* their pools of water, that they may become blood" (Ex. 7:19). And yet after this we are told, "And the magicians of Egypt did so with their enchantments" (v. 22). Where then did they obtain *their* water? The answer is evidently supplied in verse 24; "And all the Egyptians *digged* round about the river for water to drink".

(Gleanings in Exodus, A. W. Pink)

In pursuing the study of the whole Bible, we will find that God does *nothing* by happenstance! God's judgment is behind all of these plagues, and it was aimed at the very gods that the Egyptians worshiped, as well as at the people themselves. By these plagues He demonstrated that their gods were powerless, and they now are being judged by Him. **How important was the River Nile to the people—and notice that He struck all the waters of Egypt? How did they get water to drink? As you read on about the ten plagues, do the Egyptian people finally realize their gods were completely false? What is Pharaoh's reaction following each plague?**

Exodus 8:1-32

The second plague is described in Ex. 8:1-7. An interval of "seven days" (7:25) separated this second plague from the first. Full opportunity was thus given to Pharaoh to repent, before God acted in judgment again. In view of the fact that the Flood commenced on the *seventh* day (see Gen. 7:10 margin), that is, the holy Sabbath, the conclusion is highly probable that each of these first two plagues were sent upon Egypt on the *Sabbath* day, as a Divine judgment for the Egyptians' desecration of it.

This second plague, like the former, was Divinely directed against the idolatry of the Egyptians. The river Nile was sacred in their eyes, therefore did Jehovah turn its waters into blood. The frog was an object of worship among them, so God now caused Egypt to be plagued with frogs. Their ugly shape, their croaking noise, and their disagreeable smell, would make these frogs peculiarly obnoxious. Their abounding numbers marked the severity of this judgment. Escape from this scourge was impossible, for the frogs not only "covered the land of Egypt" but they invaded the homes of the Egyptians, entered their bed-chambers, and defiled their cooking-utensils.

The moral significance of these "frogs" is explained for us in Rev. 16:13—the only mention of these creatures in the New Testament. There we read "And I saw three *unclean* small spirits *like frogs* come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet". Frogs are used to symbolize the Powers of evil and stand for *uncleanness*. The turning of the waters into blood was a solemn reminder of the "wages of sin". The issuing forth of the frogs made manifest the character of the Devil's works—uncleanness.

Concerning this second plague we read, "And the magicians did so with their enchantments and brought forth frogs upon the land of Egypt" (8:7). This is most suggestive. The magicians were unable to remove the frogs, nor could they erect any barriers against their encroachments. All they could do was to bring forth more frogs. Thus it is with the Prince of this world. He is unable to exterminate the evil which he has brought into God's fair creation, and he cannot check its progress. All he can do is to multiply wickedness.

The third plague is described in Ex. 8:16-19. This judgment descended without any warning. The dust of the ground suddenly sprang into life, assuming the most disgusting and annoying form. This blow was aimed more directly at the persons of the Egyptians. Their bodies covered with lice, was a sore rebuke to their pride. Herodotus (2:37) refers to the cleanliness of the Egyptians: "So scrupulous were the priests on this point that they used to shave their heads and bodies every third day, for fear of harboring vermin while occupied in their sacred duties". As another has said, "This stroke would therefore humble their pride and stain their glory, rendering *themselves* objects of dislike and disgust".

The key to the moral significance of this third plague lies in the *source* from which the lice proceeded. Aaron smote the *dust* of the land "and it became lice in man and beast" (8:16). In the judgment which God pronounced upon disobedient Adam we read that He said, "*Cursed is the ground for thy sake*" (Gen. 3:17), and again, "for *dust* thou art, and unto dust shalt thou return" (Gen. 3:19). When Aaron *smote* the "ground", and its "dust" became lice, and the lice came upon the Egyptians, it was a graphic showing-forth of the awful fact that man by nature is *under the curse* of a holy God.

Concerning this plague we read, "and the magicians did so with their enchantments to bring forth lice, but *they could not*" (8: 18). How small a matter the Lord used to bring confusion upon these magicians! As soon as God restrained them, they were helpless. Turn water into blood, and bring forth frogs, they might, by God's permission; but when He withheld permission they were impotent. Thus it is with Satan himself. His bounds are definitely prescribed by the Almighty, and beyond them he cannot go. Death he can inflict (by God's permission), and uncleanness he can bring forth freely—as the "magicians" illustrated in the first two plagues; but with the Curse (which the "dust" becoming lice so plainly speaks of) he is not allowed to tamper.

The admission of the magicians on this occasion is noteworthy: "Then the magicians said unto Pharaoh, This is the finger of God" (8:19). These are their *last* recorded words. In the end they were obliged to acknowledge the hand of God. So will it be in the last Great Day with the Devil himself, and with all his hosts and victims. They, too, will have to bow before the Lord, and publicly confess the supremacy of the Almighty.

There is a striking correspondence between this third plague and what is recorded in the eighth chapter of John's Gospel. There we find a similar contest—between the Lord and His enemies. The Scribes and the Pharisees, using the woman taken in adultery as their bait, sought to ensnare the Savior. His only response was to stoop down and write *on the ground*. After saying to them, "He that is without sin among you, let him first cast a stone at her", we read that "Again He stooped down and wrote on the ground". The effect was startling: "They which heard, being convicted by their conscience, went out one by one and Jesus was left alone, and the woman standing in the midst". What was this but the enemy of the Lord acknowledging that it was "*the finger of God*" as He wrote in *the dust*!

The next plague is described in Ex. 8:20-32. This plague marked the beginning of a new series. In the first three, the magicians had opposed, but their defeat had been openly manifested. No longer do they appear upon the stage of action. Another thing which evidences that this fourth plague begins a new series is the fact that God now made "a division" between His own people and the Egyptians. The Israelites too had suffered from the first three judgments, for they also merited the wages of sin, were subject to the debasing influences of Satan, and were under the curse. But now that the Lord was about to destroy the property of the Egyptians, He spared the Israelites.

It will be noted by the student that the words "of flies" are in italics, supplied by the translators, the word "swarms" being given for the original term. The Hebrew word signifies, literally, "mixture", being akin to the term "*mixed multitude*" in Ex. 12:38. Apparently these "swarms" were made up of not only flies, but a variety of insects. As we are told in Ps. 78:45, "He sent *divers sorts* of flies". Moreover, this verse in the Psalms informs us of their devastating effects—they "devoured them"; the Hebrew signifying "ate up". This was, therefore, worse than the plague of lice. The lice annoyed, but the "divers sorts of flies" preyed upon their flesh.

The deeper meaning of this plague may be gathered from the nature of its effects, and also from the fact that the Israelites were exempted from it. This judgment had to do with *the tormenting of the bodies* of the Egyptians, thus looking forward to the eternal judgment of the lost, when their bodies shall be tormented forever and ever in the Lake which burneth with fire and brimstone. In this the people of God will have no part.

(Gleanings in Exodus, A. W. Pink)

First, the river turned to blood, then frogs all over the land, followed by lice everywhere and then flies—all on man and beast. In the first three plagues, both Israelites and Egyptians suffer; but then the fourth plague (flies) only the Egyptians suffer. **Why is this? What is the name of the land portion in Egypt where the Israelites were placed, and why was this area chosen for them?**

Exodus 9:1-35

The next plague is described in Ex. 9:1-7. This judgment was directed against the possessions of the Egyptians. A grievous disease smote their herds so that "all the cattle of Egypt died". But once more Jehovah exempted His own people—"of the cattle of the children of Israel died not one" (9:6). This afforded a striking demonstration of the absolute rulership of God. He completely controls every creature He has made. Disease strikes only when and where He has decreed. The herds of the Egyptians might be dying all around them, but the cattle of Israel were as secure as though there had been no epidemic at all.

The spiritual meaning and application of this judgment is not difficult to perceive. The cattle are man's servants. He harnesses them to do the hardest portion of his work. The destruction of all the "horses, asses, camels, oxen and sheep" of the Egyptians tells us that God will not accept the labors of the unregenerate—"the plowing of the wicked is sin" (Prov. 21:4). This world and all its works will yet be burned up—destroyed as completely as were the beasts of Egypt. The sparing of the cattle of the Israelites intimates that the works of the new nature in the believer *will* "abide" (1 Cor. 3:14).

The plague of the boils is recorded in Ex. 9:8-12. Like the third plague, this one was sent without any warning. Moses was instructed to take "handfuls of ashes of the furnace, and sprinkle it toward heaven in the sight of Pharaoh" (9:8). The definite article implies that some particular "furnace" is meant, and that Pharaoh was near it, suggests it was no mere heating apparatus. The Companion Bible says of this furnace: "i.e., one of the altars on which human sacrifices were sometimes offered to propitiate their god *Typhon* (the evil Principle). These were doubtless being offered to avert the plagues, and Moses, using the ashes in the same way produced another plague instead of averting it." Just as the previous plague signified the worthlessness of all the *works* of the natural man, so this teaches the utter vanity of his *religious* exercises.

The next plague is described in Ex. 9:18-35. It marks the beginning of a third series. We quote from the Numerical Bible; "We are now, in the third stage, to see, man being what he is, what the attitude of Heaven must be toward him. The three plagues that follow all distinctly point to heaven as their place of origin. Here too the rod, which in the last three, had not been seen, appears again,—a thing which the typical meaning alone, as it would seem, accounts for. For it will be seen that the middle plagues, to men, seem scarcely Divine inflictions; they proceed more from man himself, although, in fact, the government of God may truly be seen in them. But now we come again, as in the first plagues, to direct, positive influences". In other words, the last three plagues brought out, emblematically, the *state* of the natural man; the swarms of flies breeding from filthiness; the murrain (plague) of the cattle and the boils on man, telling of impurities within, which, through the corruption of sin breaks out in moral diseases; reminding us of that graphic but awful picture of the sinner drawn by Isaiah—"From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrifying sores" (1:6).

The *severity* of this plague (hail) is marked by several particulars. It was "a very grievous hail" (9:18). It was "such as hath not been in Egypt since the foundation thereof even until now". The hail was accompanied by an electric storm of fierce intensity, so that "the fire ran along upon the ground". The effects were equally striking: "The hail smote throughout *all* the land of Egypt *all* that was in the field, both man and beast; and the hail smote every herb of the field and brake every tree of the field". This judgment was expressive of the *wrath* of a holy and sin-hating God. Similar expressions of His anger will be witnessed during the Great Tribulation—see Rev. 8:7; 16:21.

(Gleanings in Exodus, A. W. Pink)

The fifth plague was disease to fall upon the livestock; this could have been an attack on the mother-goddess of Egypt, Hathor, who was portrayed in the form of a cow. For the plague of the boils, carefully read Deuteronomy 28:27; these were probably tumors, blisters and running sores. **Did God make it very plain to a Pharaoh and all of Egypt why He was sending these plagues?**

Ex. 9:13-17

We are told the 7th plague was hail. What do verses 20, 21 tell you? When this judgment occurred, how great was it? How was it in the land of Goshen?

How genuine was Pharaoh's plea to Moses and Aaron? What one thing did he admit? Comment on vv. 34 and 35?

Exodus 10:1-29

The eighth plague is recorded in Ex. 10:1-20. Locusts are one of the terrors of the East. They prey upon the crops, and consume all vegetation. This plague, coming on the top of the destruction of the cattle, seriously threatened the food-supplies of Egypt. Referring to this plague, the Psalmist says, "He spake and the locusts came, and caterpillars, and that without number and did eat up all the herbs in their land, and devoured the fruit of their ground" (Ps. 105:34,35). They came at the bidding of God, and they departed at His bidding. So does every creature, the feeblest as well as the mightiest, fulfill the secret counsels of their Creator. In Joel 2:11, which speaks of a yet future judgment in the Day of the Lord, the locusts are termed, "*His army*".

We are not quite sure about the deeper meaning and spiritual significance of this eighth plague. It is clear, that like the previous one, it definitely manifested the *wrath* of God. But there would seem to be an additional line of thought suggested by these "locusts". The second chapter of Joel and the ninth of Revelation should be carefully studied in this connection. In these two chapters we have a species of *infernal* "locusts" brought to our view. They issue from the Bottomless Pit, and the Anti-Christ, is said to be their "king". It would seem then that the plaguing of Pharaoh and the Egyptians with the "locusts" points to the yet future punishing of the lost in the company of *infernal beings*: as the Lord said, "They shall be cast into everlasting fire, prepared for the Devil and his angels" (Matt. 25:41).

The plague of darkness is described in Ex. 10:21-29. "In Egypt the sun was worshipped under the title of Ra: the name came conspicuously forward in the title of the kings, Pharaoh, or rather Phra, meaning 'the sun'" (Wilkinson's "Ancient Egypt"). "Not only therefore was the source of light and heat eclipsed for the Egyptians, but the god they

worshipped was obscured and his powerlessness demonstrated—a proof, had they but eyes to see, that a mightier than the sun, yea the Creator of the sun, was dealing with them in judgment." (Ed. Dennett).

This ninth plague formed a fitting climax to the third series. It is easily interpreted. God is Light: darkness is the withdrawal of light. Therefore, this judgment of darkness, gave plain intimation that Egypt was now *abandoned by God*. Nothing remained but death itself. The darkness continued for three days—*full manifestation* of God's withdrawal. So fearful was this "thick darkness" that the Egyptians "saw not one another, neither rose any from his place". Striking is the contrast presented in the next sentence: "But all the children of Israel *had* light in their dwellings." This light was as supernatural as the darkness. It emanated, most probably, from the Shekinah glory. The Egyptians had a darkness which they could not light up: Israel a light which they could not put out. Thus it is upon earth today. The people of God are "children of light" (Eph. 5:8), because God "who commanded the light to shine out of darkness, hath shined in our hearts to give *the light* of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). But "the way of the wicked *is as darkness*: they know not at what they stumble" (Prov. 4:19), and this because they are "without God in the world" (Eph. 2:12).

The three days of darkness which brooded over the land of Egypt remind us of the three hours of darkness over all the earth when the Savior hung upon the cross—outward expression of God's abandonment. There the Holy One of God was being "made sin" (2 Cor. 5:21) for His people, and He Who is "of purer eyes than to behold evil, and canst not look upon iniquity" (Hab. 1:13), turned away His face from the One who was being punished in our stead. It was this turning away of God from Him which caused the Savior to cry, "My God, my God, why hast Thou *forsaken* Me?"

Finally, this three days of dense darkness upon Egypt utters a solemn warning for all who are now out of Christ. Un-saved reader, if you continue in your present course, if you go on slighting the mercy of God, if you refuse to heed His warning to flee from the wrath to come, you shall be finally cast into "the outer darkness" (Matt. 8:12)—the "blackness of darkness forever" (Jude 13). Neglect, then, thy soul's salvation no longer. Turn even now unto Him who is "the *Light* of the world", and in His light thou shalt see light.

(Gleanings in Exodus, A. W. Pink)

As Moses predicted the plague of locusts to Pharaoh, he once again emphasized the need to make a feast to the LORD (Jehovah). **From verses 10 and 11, how is Pharaoh's condition changing?**

The locusts indeed ate what was left after the hailstorm, and by these two plagues the Egyptian gods of Isis and Seth were condemned by the true God. God demonstrated His great power over the sun, and the sun had been the greatest religious symbol of Egypt. **What kind of an attack would you say this is on Pharaoh himself, since his people thought of him as the sun god, Amon-Ra?**

Exodus 11:1

These plagues furnished a most striking *prophetic forecast* of God's future judgments upon the world. This is, to us, one of the most remarkable things connected with God's judgments upon Egypt. The analogies furnished between those visitations of Divine wrath of old and those which the Scriptures predict, and announce for the future, are many and most minute. We here call attention only to a few of the more striking ones; the diligent student may discover many more for himself if he will take the necessary trouble:—

- (1) During the Time of Jacob's Trouble Israel shall again be sorely oppressed and afflicted (Isa. 60:14 and Jer. 30:5-8).
- (2) They will cry unto God, and He will hear and answer (Jer. 31:18-20).
- (3) God will command their oppressors to Let them go! (Isa. 43:6)
- (4) God will send two witnesses to work miracles before their enemies (Rev. 11:3-6).
- (5) Their enemies will also perform miracles (Rev. 13:13-15)
- (6) God will execute sore judgments upon the world (Jer. 25:15, 16).
- (7) God will protect His own people from them (Rev. 7:4; 12:6,14-16.)
- (8) Water will again be turned into blood (Rev. 8:8; 16:4,5).
- (9) Satanic frogs will appear (Rev. 16:13).
- (10) A plague of locusts shall be sent (Rev. 9:2-11).
- (11) God will send boils and blains (Rev. 16:2).
- (12) Terrible hailstones shall descend from heaven (Rev. 8:7).
- (13) There shall be awful darkness (Isa. 60:2; Rev. 16:10).
- (14) Just as Pharaoh hardened his heart, so will the wicked in the day to come (Rev. 9:20, 21).
- (15) Death will consume multitudes (Rev. 9:15).
- (16) Israel will be delivered (Zech. 14:3, 4; Rom. 11:26).

Thus will history repeat itself, and then will it be fully demonstrated that the plagues of Jehovah upon Egypt of old portended the yet more awful judgments by which the earth shall be visited in a day now very near at hand.

(Gleanings in Exodus, A. W. Pink)

Exodus 11:2-3

The contest between Pharaoh and Jehovah was almost ended. Abundant opportunity had been given to the king to repent him of his wicked defiance. Warning after warning and plague after plague had been sent. But Egypt's ruler still "hardened his heart". One more judgment was appointed, the heaviest of them all, and then not only *would* Pharaoh "let" the people go, but he would *thrust* them out. Then would be clearly shown the folly of fighting against God. Then would be fully demonstrated the uselessness of resisting Jehovah. Then would be made manifest the impotence of the creature and the omnipotence of The Most High. "There are many devices in a man's heart; nevertheless the counsel of the Lord, that *shall* stand." (Prov. 19:21)

That which is recorded in verse 2 has been seized upon by enemies of God's truth and made the ground of the ethical objection. The word "borrow" implies that the article should later be returned. But there was no thought of the Israelites giving back these "jewels" to the Egyptians. From this it is argued that God was teaching His people to practice deception and dishonesty. But all ground for such an objection is at once swept away if the Hebrew word here translated "borrow" be rendered correctly. The Hebrew word is "Sha'al". It occurs 168 times in the Old Testament, and 162 times it is translated "ask, beg or require". The Septuagint (the Greek translation of the O. T.) gives "aites" (ask). Jeromes' Latin version renders it by "postulabit" (ask, request). The German translation by Luther reads "Fordern" (demand). The mistake has been corrected by the English Revisers, who give "ask" rather than "borrow".

(Gleanings in Exodus, A. W. Pink)

What was the Egyptian people's attitude toward the Israelites?

Ex. 3:21

Exodus 11:4-10

"But against any of the children of Israel shall not a dog move his tongue against man or beast: that ye may know how that the Lord *doth put a difference* between the Egyptians and Israel (11:7). Marvelous example was this of the absolute sovereignty of Divine grace. As we shall yet see, the Israelites, equally with the Egyptians, fully merited the wrath of God. It was not because of any virtue or excellence in them that the Hebrews were spared. They, too, had sinned and come short of the glory of God. It was simply according to His own good pleasure that God made this difference: "For He saith to Moses I will have mercy *on whom I will* have mercy, and I will have compassion *on whom I will* have compassion" (Rom. 9:15). And this was no isolated instance. It was characteristic of the ways of God in every age. It is the same today. Some are in Christ; many are out of Christ: *sovereign grace* alone has made the difference. There can be only one answer to the apostle's question "who maketh thee to differ from another?" (1 Cor. 4:7)—it is *God*. It is not because *our* hearts (by nature) are more tender, more responsive to the Holy Spirit, than the hearts of unbelievers; it is not that *our* wills are more pliable and less stubborn. Nor is it because of any superior mental acumen which enabled us to see *our* need of a Savior. No; grace, distinguishing grace, sovereign grace, is the discriminating cause. Then let us see to it that we give God *all* the glory for it!

"But against any of the children of Israel shall not a dog move his tongue". Striking proof was this that every creature is beneath the *direct control* of the great Creator! It was nighttime when the Angel of death executed God's sentence. Moreover, "thick darkness" shrouded the land. On every side was the weeping and howling of the Egyptians, as they discovered that their firstborn had been smitten down. Moreover, there was the movement of the Israelites, as by their hundreds of thousands they proceeded to leave the land of bondage. There was, then, every reason why the "dogs" *should* bark and howl, yea, why they should rush upon the Hebrews. But not a single dog moved his tongue! An invisible Hand locked their jaws. Just as Babylon's lions were rendered harmless by God, when Daniel was cast into their den, so Egypt's dogs were stricken dumb when Jehovah's people set out for the promised land. What comfort and assurance is there here for the believer today. Not so much as a fly can settle upon you without the Creator's bidding, any more than the demons could enter the herd of swine until Christ gave them permission.

It now remains for us to say something about the spiritual condition of this people here so signally favored of God. Comparatively little is told us in the earlier chapters of Exodus concerning the relations which Abraham's descendants sustained toward Jehovah, but one or two details of information are supplied in the later scriptures. We propose, then, to bring these together that we may contemplate, briefly, the picture which they furnish us of the moral state of the Children of Israel at the time that the Lord delivered them from the House of Bondage.

In Lev. 17:7 we read, "And they shall no more offer their sacrifices unto demons unto whom they have gone a whoring". Mark the words "no more": the implication is plain that *previously* to coming out into the wilderness, Israel *had*

practiced idolatry. Plainer still is Joshua 24:14, "Now therefore fear the Lord and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, *and in Egypt*; and serve ye the Lord". Here we learn that the patriarchs served false gods before Jehovah called them, and that their descendants did the same thing in Egypt.

(Gleanings in Exodus, A. W. Pink)

The previous plagues showed how God was in control of nature but what additional point does this last plague bring out?

Ex. 11:4-5

Did God harden Pharaoh's heart (11:10) or did Pharaoh harden his own heart?

Ex. 3:20 Ex. 10:1 Ex. 14:4-5

Exodus 12:1-51

In Exodus 11:4-7 we read, "Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it anymore. But against any of the children of Israel shall not a dog move his tongue against man or beast, that ye may know how that the Lord doth put a difference between the Egyptians and Israel". Notice carefully the exact wording of v. 5: it was not "all the firstborn *of* the land of Egypt shall die", but "all the firstborn *in* the land of Egypt". This Divine sentence of judgment included the Israelites equally with the Egyptians. Yet in the seventh verse we are told "not a dog shall move his tongue against any of the children of Israel, for the Lord put a *difference* between the Egyptians and Israel". Here is what the infidel would call "a flat contradiction!" But as we are fully assured that there can be *no* contradictions in "the Word of *Truth*", so we know there must be an interpretation which brings out the harmony of this passage. *What that is*, no mere human wisdom could have devised. The sentence of universal condemnation proceeded from the *righteousness* of God; the "difference" which He put between the Egyptians and Israel was the outflow of His *grace*. But how can justice and mercy be reconciled? How can justice exact its own full due without excluding mercy? How can mercy be manifested except at the expense of justice? This is really the problem that is raised here. The solution of it is found in Ex. 12. *All* the firstborn *in* the land of Egypt *did die*, and yet the firstborn of Israel were *delivered* from the Angel of Death! But how could this be? Surely both could not be true. Yes they were, and therein we may discover a blessed illustration and type of the contents of the Gospel.

Ex. 12 records the last of the ten plagues. This was the death of the firstborn, and inasmuch as death is "the wages of sin", we have no difficulty in perceiving that it is the question of SIN which is here raised and dealt with by God. This being the case, both the Egyptians and the Israelites alike were abnoxious to His righteous judgment, for both were sinners before Him. In this respect the Egyptians and the Israelites were alike: both in nature and in practice they were sinners. "There is no difference: for *all* have sinned and come short of the glory of God (Rom. 3:22, 23). It is true that God had purposed to redeem Israel out of Egypt, but He would do so only on a *righteous basis*. Holiness can never ignore sin, no matter where it is found. When the angels sinned God "spared them not" (2 Pet. 2:4). The elect are "children of *wrath* even as others" (Eph. 2:3). God made no exception of His own blessed Son: when He was "made sin for us" (2 Cor. 5:21)—He spared Him not (Rom. 8:32).

But all of this only seems to make the problem more impossible of solution. The Israelites were sinners: their guilt was irrefutably established: a just God can "by no means clear the guilty" (Ex. 34:7): sentence of death was passed upon them (Ex. 11:5). Nothing remained but the carrying out of the sentence. A reprieve was out of the question. Justice *must* be satisfied; sin *must* be paid its wages. What, then? Shall Israel perish after all? It would seem so. Human wisdom could furnish no solution. No; but man's extremity is God's opportunity, and He did find a solution. "Where sin abounded, grace did much more abound" (Rom. 5:20), and yet grace was not shown at the expense of righteousness. Every demand of justice *was* satisfied, every claim of holiness *was* fully met. But how? By means of a *substitute*. Sentence of death *was* executed, but it fell upon an innocent victim. That which was "*without blemish*" died in the stead of those who had "*no soundness*" (Isa. 1:6) in them. The "difference" between the Egyptians and Israel was not a moral one, but was made solely by the blood of the pascal lamb! It was in the blood of the Lamb that mercy and truth met together and righteousness and peace kissed each other (Ps. 85:10).

The whole value of the blood of the pascal lamb lay in its being a type (foreshadow) of the Lord Jesus—"Christ our Passover is sacrificed for us: therefore let us keep the feast" (1 Cor. 5:7, 8). Here is Divine authority for our regarding the contents of Ex. 12 as typical of the Cross-work of our blessed Savior.

The first great truth to lay hold of here is what we are told in the 11th verse: "It is *the Lord's* passover". This emphasizes a side of the truth which is much neglected today in evangelical preaching. Worship leaders have much to say about what Christ's death accomplished for those who believe in Him, but very little is said about what that Death accomplished *Godwards*. The fact is that the death of Christ glorified God if never a single sinner had been saved by

virtue of it. Nor is this simply a matter of theology. The more we study the teaching of Scripture on this subject, and the more we lay hold by simple faith of what the Cross meant to God, the more stable will be our peace and the deeper our joy and praise.

The particular aspect of truth which we now desire to press upon the reader is plainly taught in many a passage. Take the very first (direct) reference to the "Lamb" in Scripture. In Gen. 22:8 we read that Abraham said to his son, "God will provide Himself a lamb for a burnt offering". It was not simply God would "provide" a lamb, but that He would "provide *Himself* a lamb". The Lamb was "provided" to glorify God's character, to vindicate His throne, to satisfy His justice, to magnify His holiness. So, too, in the ritual on the annual Day of Atonement, we read of the two goats. Why *two*? To foreshadow the two great aspects of Christ's atoning work—Godwards and usward. "And he shall take the two goats and present them before the Lord at the door of the Tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot *for the Lord*, and the other for the scapegoat" (Lev. 16: 7, 8). It is *this* aspect of truth which is before us in Rom. 3:24-26, "Being justified freely by His grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a *propitiation* through faith in His blood to declare *His righteousness* ... that He might be *just*, and the justifier of him which believeth in Jesus". In 1 Cor. 5:7 we read, "Christ *our* Passover". He is now *our* Passover, because He was first *the Lord's* Passover (Ex. 12:11).

If further confirmation of what we have said above be needed it is supplied by another term which is used in Ex. 12:27. Here we are expressly told that the Passover was a "sacrifice"—"It is *the sacrifice* of the Lord's passover". Nor is this the only verse in the Scriptures where the Passover is called a sacrifice. In Ex. 34:25 we read that God said unto Israel, "Thou shalt not offer the blood of My sacrifice with leaven; neither shall *the sacrifice* of the feast of the Passover be left unto the morning". Again, in Deut. 16:2 we read, "Thou shalt therefore *sacrifice the Passover* unto the Lord thy God". So also in the New Testament, it is said, "Christ our Passover is *sacrificed* for us" (1 Cor. 5:7).

Now there are two lines of thought associated with *sacrifices* in Scripture. First, a sacrifice is a propitiatory satisfaction rendered unto God. It is to placate His holy wrath. It is to appease His righteous hatred of sin. It is to pacify the claims of His justice. It is to settle the demands of His law. God is "light" as well as "love". He is of "purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13). This truth is denied on every side today. Yet this should not surprise us; it is exactly what prophecy foretold (2 Tim. 4:3, 4). Plain and pointed is the teaching of Scripture on this subject. Following the rebellion and destruction of Korah, we read that all the Congregation murmured against Moses and Aaron saying, "Ye have killed the people". What was God's response? This: The Lord spake unto Moses saying, "Get you up from among this congregation, that I may consume them as in a moment" (Num. 16:45). How was the consuming anger of God averted? Thus: "And Moses said unto Aaron, Take a censer and put fire therein off the altar, and put on incense and go quickly unto the congregation and make an *atonement* for them; *for* there is *wrath* gone out from the Lord; the plague is begun. And Aaron took as Moses commanded and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and *the plague* was stayed" (Num. 16:46-48)! A similar passage is found in the last chapter of Job. There we read, "The Lord said to Eliphaz the Temanite, My *wrath* is kindled against thee and against thy two friends; for ye have not spoken of Me the thing that is right, as My servant Job hath. *Therefore* take unto you now seven bullocks and seven rams and go to My servant Job, and offer up for yourselves a *burnt offering*; and My servant Job shall pray for you: for him will I accept; lest I deal with you after your folly."

Here, then, is the primary thought connected with "sacrifice". It is a bloody offering to appease the holy wrath of a sin-hating and sin-punishing God. And *this* is the very word which is used again and again in connection with the Lord Jesus the Great Sacrifice. Thus, Eph. 5:2: "Christ also hath loved us, and hath given Himself for us an offering and *a sacrifice to God* for a sweet-smelling savor." Again, "Once in the end of the world hath He appeared to put away sin *by the sacrifice* of Himself", (Heb. 9:26). And again, "This man, after He had offered one *sacrifice* for sins forever sat down on the right hand of God (Heb. 10:12). The meaning of these passages is explained by Rom. 3:25, 26: Christ was unto God a "propitiation", an appeasement, a pacification, a legal satisfaction. Therefore could the forerunner of the Redeemer say, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29).

The second thought associated with "sacrifice" in the Scriptures is that of *thanksgiving and praise* unto God; this being the effect of the former. It is because Christ has propitiated God on their behalf that believers can now offer "a sacrifice of praise" (Heb. 13:15). Said one of old, "And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in His tabernacle *sacrifices of joy*" (Ps. 27:6). Said another, "I will sacrifice unto Thee with a voice of thanksgiving" (Jonah 2:9). This is why, after being told that "Christ our Passover hath been sacrificed for us", the exhortation follows "therefore let us keep *the feast*" (1 Cor. 5:7). The pascal lamb was first a sacrifice unto God; second, it then became the food of those sheltered beneath its blood.

The ritual in connection with the Passover in Egypt was very striking. The lamb was to be *killed* (Ex. 12:6). Death must be inflicted either upon the guilty transgressor or upon an innocent substitute. Then its *blood* was to be taken and sprinkled upon the door-posts and lintel of the house wherein the Israelites sheltered that night. "Without *shedding* of blood is no remission" (Heb. 9:22), and without *sprinkling* of blood is no salvation. The two words are by no means synonymous. The former is for *propitiation*; the latter is faith's *appropriation*. It is not until the converted sinner *applies* the blood that it avails *for him*. An Israelite might have selected a proper lamb, he might have slain it, but unless he had *applied* its blood to the outside of the door, the Angel of Death would have entered his house and slain his firstborn. In

like manner today, it is not enough for me to know that the precious blood of the Lamb of God was shed for the remission of sins. A Savior *provided* is not sufficient: he must be *received*. There must be "*faith* in His blood" (Rom. 3:25), and faith is a *personal* thing. I must exercise faith. I must by faith take the blood and shelter beneath it. I must place it between my sins and the thrice Holy God. I must rely upon it as the sole ground of my acceptance with Him.

"For I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. 12:12, 13). When the executioner of God's judgment saw the blood upon the houses of the Israelites, he entered not, and why? Because death had already done its work there! The innocent *had died* in the place of the guilty. And thus justice was satisfied. To punish twice for the same crime would be unjust. To exact payment twice for the same debt is unlawful: Even so those within the blood-sprinkled house were secure. Blessed, blessed truth is this. It is not merely God's mercy but His *righteousness* which is now on the side of His people. Justice itself *demand*s the acquittal of every believer in Christ. Herein lies the glory of the Gospel. Said the apostle Paul, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). And *why* was he not "ashamed" of the Gospel? Hear his next words, "*For* therein is *the righteousness of God* revealed from faith to faith".

"And when I see the blood I will pass over you". God's eye was not upon the house, but on the blood. It might have been a lofty house, a strong house, a beautiful house; this made no difference; if there was no blood there judgment entered and did its deadly work. Its height, its strength, its magnificence availed nothing, if the blood was lacking. On the other hand, the house might be a miserable hovel, falling to pieces with age and decay; but no matter; if *blood* was upon its door, those within were perfectly safe.

"It was at such a moment that Moses heard from God what he was to do. To sense and sight it must have seemed most inadequate, and quite unlikely to accomplish the desired result. Why should this last plague be expected to accomplish what the nine had failed to do with all their accumulating terrors? Why should the mere sprinkling of the blood have such a marvelous effect? And if they were indeed to leave Egypt 'that same night' why should the People be burdened with all those minute ceremonial observances at the moment when they ought to be making preparation for their departure? Nothing but 'faith' could be of any avail here. Everything was opposed to human understanding and human reasoning.

"But this is just where *faith* came in. This was just the field on which it could obtain its greatest victory. Hence we read that, "*through faith* he kept the passover, and the sprinkling of blood" (Heb. 11:28), and thus every difficulty was overcome, and the Exodus accomplished. All was based on 'the hearing of faith'. The words of Jehovah *produced* the faith, and were at once the cause and effect of all the blessing" (Dr. Bullinger)

"In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof (v. 46)." The lamb was to be eaten under the shelter of the atoning blood, and there alone. Men may admire Christ, as it is the fashion very much to do, while denying the whole reality of His atoning work, but the Lamb can only be eaten really where its virtue is owned! Apart from this, He cannot be understood or appreciated. Thus the denial of His *work* leads to the denial of His *person*.

It is indeed blessed to mark how God guarded the fulfillment of this particular aspect of the type. That there might be no uncertainty that Christ Himself, the Lamb of God, was in view here, the Spirit of prophecy also caused it to be written (in one of the Messianic Psalms), "He keepeth all His bones; not one of them is broken" (34:20). And in John 19 we behold the antitype (that which was foreshadowed) of Ex. 12 and the fulfillment of Ps. 34. "The Jews therefore, because it was the preparation that the bodies should not remain upon the Cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs *might be broken*, and that they might be taken away" (v. 31). Here was Satan, in his malignant enmity attempting to falsify and nullify the written Word. Vain effort was it. "Then came the soldiers and brake the legs of the first, and of the other which was crucified with Him" (v. 32). Thus far might the agents of the Roman empire go, but no farther—"But when they came to Jesus and saw that He was dead already, *they brake not His legs*" (John 19:33). Here we are given to see the Father "*keeping*" (preserving) all the bones of His blessed Son. Pierce His side with a spear a soldier might, and this, only that prophecy might be fulfilled, for it was written, "They shall look on Him whom they have *pierced*," (Zech. 12:10). But brake His legs they could not, "for not a bone of Him *shall be broken*", and *it was not!*

(Gleanings in Exodus, A. W. Pink)

Explain here in your words how equal sinners can be given different judgment. We know that God's wondrous grace prevailed, but in order for God to be God in complete righteousness, true justice and true mercy must first be served. **What did He provide that made this tremendous difference—death for the firstborn of Egypt, yet deliverance for the children of Israel?**

Passover is a special convocation instituted by God Himself to be remembered once each year, to help people thoroughly grasp the glorious meaning of what God has provided for our redemption, and the ability to live daily lives well

pleasing unto Him. **Following are statements regarding this faith teaching; you are to fill in the blanks from the Scripture references provided.**

God would provide Himself a _____ for a burnt offering (Gen. 22:8)

Christ our _____ is now _____ for us (1 Cor. 5:7)

Thou shalt therefore _____ the _____ unto the Lord thy God (Deut. 16:2)

On the 10th of the month every _____ shall take for himself a _____, according to the house of his _____, a Lamb for a _____. (Ex. 12:2)

But you shall seek the _____ where the Lord your God _____, out of all your tribes, to put His _____ for a _____ place; there you shall go. (Deut. 12:5)

Christ also hath _____ us, and hath given _____ for us an offering and a _____ to God for a _____ smelling _____. (Eph. 5:2)

This man, after He had offered one _____ for sins forever _____ on the right hand of _____ (Heb. 10:12)

Behold the _____ of _____ which taketh _____ the _____ of the _____. (John 1:29)

In your own words, tell in detail how this first Passover is a plan of redemption for *all* who will accept God's plan in Christ.

1 John 5:11-13, 20

From this study of Exodus by A. W. Pink we are learning amazing truths that pertained not only to God delivering Israel from Egypt, but also pointing forward to the great future redemption of all who would believe in the death and resurrection of God's Son, the Lord Jesus Christ—where His blood sacrifice and death would pay for the individual's sins who placed his complete trust in Him. **Take each directive given by God in Exodus 12, and show how each one was duplicated by Christ's sacrifice on the cross, and give its full meaning.** Example: A lamb of one year without blemish—speaks of the nature of Christ for that lamb has no defense for itself; its age was that of maturity; its being without blemish spoke of Christ's sinlessness.

Isa.53:6 John 1:29 John 3:3 John 19:33 Acts 4:12 Rom. 12:1 1 Cor. 6:19-20 2 Cor. 5:21 Gal. 3:13 1 Pet. 1:19-20 1 John 1:5-10

Exodus 13:1-16

A redeemed people become the property of the Redeemer. To His New Testament saints God says, "Ye are not your own; for ye are bought with a price" (1 Cor. 6:19, 20). It is on this same principle that Jehovah here says unto Moses, "Sanctify unto Me all the firstborn". The reference to the "firstborn" here should be carefully noted. It was the *firstborn* of Israel who had been redeemed from the death-judgment which fell upon the Egyptians, and now the Lord claims these for Himself. Typically this speaks of practical holiness, setting apart unto God. Thus the first exhortation in Romans which follows the doctrinal exposition in chapters 1 to 2 is, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (12:1). Personal devotedness is the first thing which God has a right to look for from His blood-bought people.

"Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters" (13:6,7). Typically this shows the nature of sanctification. Throughout Scripture "leaven" is the symbol of evil, evil which spreads and corrupts everything with which it comes into contact, for "a little leaven leaveneth the whole lump" (1 Cor. 5:6). To eat "unleavened bread" signifies separation from all evil, in order that we may feed upon Christ. That this Feast lasted "seven days", which is a *complete* period, tells us that this is to last throughout our whole sojourn on earth. It is to this that 1 Cor. 5:7, 8 refers. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us; Therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Because we are saved by *grace*, through the sprinkled blood of Christ, it is not that we may now indulge in sin without fear of its consequences, or that grace may abound. Not so. Redemption by the precious blood of Christ imposes an additional responsibility to separate ourselves from all evil, that we may now show forth the praises of Him who has called us out of

darkness into His marvelous light. Carelessness of walk, evil associations, worldliness, fleshly indulgences are the things which hinder us from keeping this Feast of *unleavened Bread*.

But much more is included by this figure of "leaven" than the grosser things of the flesh. We read in the N. T. of "the *leaven* of the *Pharisees*", (Matt. 16:6). This is superstition, the making void of the Word of God by the *traditions* of men. Formalism and legality are included too. Sectarianism and ritualism as well are the very essence of Phariseeism. Then we read of "the *leaven* of the *Sadducees*" (Matt. 16:6). The Sadducees were materialists, denying a spirit within man, and rejecting the truth of resurrection, (Acts 23:8). In its present-day form, Higher Criticism, Rationalism, Modernism answers to Sadduceeism. We also read of "the *leaven* of *Herod*" (Mark 8:15). This is worldliness, or more specifically, the friendship of the world, as the various statements made about Herod in the Gospels will bear out. All of these things must be rigidly excluded. The allowance of any of them makes it impossible to feed upon Christ. Is it not because of our failure to "purge out the old leaven" that so few of the Lord's people enter upon "the *feast of unleavened bread*"!

"And it shall be when the Lord shall bring thee into the land of the Canaanites, as He swore unto thee and to thy fathers, and shall give it thee, That thou shalt set apart unto the Lord all that openeth the womb and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the firstborn of man among thy children shalt thou redeem". (13:11-13) The deep significance of this cannot be missed if we observe the connection—that which precedes. In Ex. 12 we have had the redemption of the "firstborn" of *Israel*, here it is the redemption of the "firstling" of an ass. In the second verse of chapter 13 the two are definitely joined together—"Sanctify unto Me all the firstborn, whatsoever openeth the womb of the children of Israel, both of man *and* of beast; it is Mine". That there may be no mistaking what is in view here, the Lord gave orders that the firstling of the ass was to be redeemed with a lamb, just as the firstborn of Israel were redeemed with a lamb on the passover night. Furthermore, the ass was to have its neck broken, that is it was to be destroyed, unless redeemed; just as the Israelites would most certainly have been smitten by the avenging Angel unless they had slain the lamb and sprinkled its blood. The conclusion is therefore irresistible: God here compares the natural man with the ass! Deeply humbling is this!

The "ass" is an *unclean* animal. Such is man by nature; shapen in iniquity conceived in sin. The "ass" is a most *stupid and senseless* creature. So also is the natural man. Proudly as he may boast of his powers of reason, conceited as he may be over his intellectual achievements, the truth is, that he is utterly devoid of any *spiritual intelligence*. What saith the Scriptures? This: "Walk not as other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them" (Eph. 4:17, 18). Again; "If our Gospel be hid, it is hid to them that are lost; in whom the god of this world (Satan) has *blinded* the minds of them which believe not" (2 Cor. 4:3, 4). How accurately, then, does the "ass" picture the natural man! Again; the "ass" is *stubborn and intractable*, often as hard to move as a mule. So also is the natural man. The sinner is rebellious and defiant. He *will not* come to Christ that he might have life (John 5:40). It is in view of these things that Scripture declares, "For vain man would be wise, though *man be born like a wild ass's colt*" (Job 11:12).

It is instructive to trace the various references to the "ass" in Scripture. The first mention of the "ass" is in Gen. 22; from it we learn two things. "Abraham rose up early in the morning and *saddled* his "ass", (v. 3). The "ass" is not a free animal. It is a beast of burden, *saddled*. So, too, is the sinner—"serving divers lusts". Second, "And Abraham said unto his young men, *Abide ye here with the ass*; and I and the lad will go yonder and worship" (Gen. 22:5). The "ass" did not accompany Abraham and Isaac to the place of worship. Nor can the sinner worship God. Third, in Gen. 49:14 we read, "Issachar is a strong ass, couching down *between two burdens*". So, too, is the sinner—*heavily* "laden" (Matt. 11-28). Fourth, God forbade His people to plow with an ox and ass together (Deut. 22: 10). The sinner is shut out from the service of God. Fifth, in 1 Sam. 9:3 we are told, "And the asses of Kish, Saul's father, were *lost*", and though Saul and his servant sought long for them they recovered them not. The sinner, too, is lost, away from God, and no human power can restore him. Sixth, In Jer. 22:19 we read, "He shall be buried with the burial of an ass, drawn and *cast forth beyond* the gates of Jerusalem". Fearfully solemn is this. The carcass of the ass was cast forth *outside* the gates of the holy city. So shall it be with every sinner who dies outside of Christ; he shall not enter the New Jerusalem, but be "*cast into the Lake of Fire*". The final reference to the "ass" is found in Zech. 9:9 "Rejoice greatly O daughter of Zion; shout, O daughter of Jerusalem, behold, thy King cometh unto thee, He is just, and having salvation; lowly, and *riding upon an ass*". Most blessed contrast is this. Here we see the "ass" *entering Jerusalem*, but only so as it was beneath the controlling hand of the Lord Jesus! Here is the sinner's only hope—to submit to Christ!

In Gen. 16:12 we have a statement which is very pertinent in this connection, though its particular force is lost in the A. V. rendering; we quote therefore from the R. V., "And he shall be a *wild-ass* man among men; his hand shall be against every man, and every man's hand against him". Those were the words of the Lord to Hagar. They were a prophecy concerning Ishmael. From Gal. 4 we learn that Ishmael stands for *the natural man*, as Isaac for the believer, the seed of promise. In full accord, then, with all that we have said above is this striking description of Hagar's "*firstborn*"; he was a *wild-ass* man. The Bedowin Arabs are his descendants, and fully do they witness to the truth of his ancient prophecy. But solemn is it to find that here we have God's description of the natural man. And more solemn still is what we read of Ishmael in Galatians 4; he "*persecuted* him that was born after the Spirit" (v. 29), and in consequence had to be "cast out" (v. 30).

In view of what has been said above, how marvelous the *grace* which provided *redemption* for “the firstling of an ass”! “But God commendeth His love toward us, in that, *while we were yet sinners*, Christ died for us” (Rom. 5:8).

(Gleanings in Exodus, A. W. Pink)

Using Ex. 4:22, 23, along with Ex. 13:1, 2 and 11-16, give an explanation of what is meant by God’s claim upon the firstborn, both male children and male animals. From these Scriptures, would you say that the firstborn male animal was a sacrifice to the Lord? And how, or by what ordinance of God, would a male child be “redeemed?” (vv. 13 and 15)

Following Passover, wherein the unblemished lamb’s blood was placed on the doorposts and lintel of the Israeli home in order that God’s death angel might pass over, God required that His people eat only unleavened bread for seven days (see Lev. 23:4-8). **In the Scriptures leaven has but one meaning—what is it? And what is the significance of their having this holy feast of unleavened bread for 7 days?**

1 Cor. 5:5-8

Exodus 13:17-19

“And it came to pass when Pharaoh had let the people go that God led them not through the way of the land of the Philistines, although that was near; for God said, ‘Lest peradventure the people repent when they see war and they return to Egypt’ (13:17). How this reminds us of Ps. 103:13, 14: “Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.” This people who had spent many long years in slavery were now starting out for the promised land, and it is beautiful to see this tender concern for them. It exemplifies a principle of general application in connection with the Lord’s dealings with His people. The Lord is not only very compassionate, but His mercies are “tender” (James 5:11). The Lord does not suffer His “babes” to be tested as severely as those who are more mature; witness the various trials to which He subjected Abraham—the command for him to offer Isaac was not the first but the *last* great test which he received. It was so here with Israel. Later, there would be much *fighting* when Canaan was reached, but at the beginning He led them not the way of the land of the Philistines, for that would have involved warfare. He had respect unto their weakness and timidity. “The Lord, in His condescending grace, so orders things for His people that they do not, at their first setting out, encounter heavy trials, which might have the effect of discouraging their hearts and driving them back.” (C.H.M.)

“God *led* them not through the way of the land of the Philistines.” This is the *first* thing noticed by the Holy Spirit after Israel left the land of Egypt—*God* chose the way for His people through the wilderness. Unspeakably blessed is this. “The *steps* of a good man are ordered by the Lord, and He delighteth in his way” (Ps. 37:23). We are not left alone to choose our own path. “As many as are *led* by the Spirit of God they are the sons of God” (Rom. 8:14). And what is it that the Spirit uses in His leading of us today? In this, as in everything, it is the written Word—“Thy Word is a lamp unto my feet,” to reveal the pitfalls and obstacles of the way, “and a light unto my path”—to make clear the by-paths to be avoided (Ps. 119:105). What a full provision has been made for us! Nothing is left to chance, nothing to our own poor reasoning—“we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained *that we should walk in them*” (Eph. 2:10).

“And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you” (13:19). This was no ancestor or relic worship, but an act of faith, the declaration of Joseph’s belief that the destination of Israel was to be the land which God had promised to give to Abraham and his seed, which promise the faith of Joseph had firmly laid hold of. During their long bondage in Egypt this commandment which Joseph gave concerning “his bones” must have often been the theme of converse in many of the Hebrew households; and now, by taking with him the embalmed remains, Moses showed his sure confidence that a grave would be found for them in the land of promise. Nor was his confidence misplaced, as Joshua 24:33 shows: “And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem.”

Hebrews 11:22 tells us that this commandment which Joseph gave was “by *faith*,” and here, hundreds of years after, we behold God’s *response* to the faith of His servant. Moses had much to occupy him at this time. An immense responsibility and undertaking was his—to organize the “armies of Israel” and lead them forth in orderly array. But in simple dependence Joseph had put his dying trust in the living God, and it was impossible that he should be disappointed. Therefore did Jehovah bring to the mind of Moses this command of Joseph, and caused him to carry it out. Blessed demonstration was it of the *faithfulness* of God.

(Gleanings in Exodus, A. W. Pink)

What promise did Joseph give to his people prior to his death, and what special request did he make of them? (Gen. 50:24, 25). Show from the verses below how his request was fulfilled.

Ex. 13:19 Josh. 24:33

Exodus 13:20-22

"And they took their journey from Suc-coth, and encamped in Etham, on the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night" (13:20, 21). Very precious is this. Just as Jehovah—the *covenant* God, the *promising* God, the One who heard the groanings of Israel, the One who raised up a deliverer for them—reminds us of *God the Father*, just as the Lamb—without spot and blemish, slain and its blood sprinkled, securing protection and deliverance from the avenging angel—typifies *God the Son*; so this Pillar of Cloud—given to Israel for their guidance across the wilderness—speaks to us of *God the Holy Spirit*. Amazingly full, Divinely perfect, are these O.T. foreshadowings. At every point the teaching of the N.T. is anticipated. But the anointed eye is needed to perceive the hidden meaning of these primitive pictures. Much prayerful searching is necessary if we are to discern their spiritual signification.

This "pillar" was the visible sign of the Lord's presence with Israel. It is called "a pillar of cloud" and "a pillar of fire." Apparently its upper portion rose up to heaven in the form of a column; its lower being spread out cloudwise, over Israel's camp. Note how in Ex. 14:24 the two descriptive terms are combined, showing that the "pillar" did not change its form, as a "cloud" by day and a "fire" by night as is popularly supposed; but, as stated above, it was *one*—a "pillar of fire" in its upper portion, a "cloud" below." It is clear, though, from subsequent scriptures (Num. 14:14, etc.), that the whole "cloud" was illuminative by night-time "to give them light in the way wherein they should go" (Neh. 9:12). Let us now consider some of the points in which the Cloud typified the Holy Spirit.

1. The "Cloud" was not given to Israel until they had been delivered from Egypt. First, the slaying of the Pascal Lamb, then the giving of the Cloud. This is the order of the N.T. First, the death of God's Lamb, followed by His resurrection and ascension, and then the public descent of the Holy Spirit on the day of Pentecost. So, also, is it in Christian experience. There is first the sinner appropriating by faith the death of Christ, and then the coming of the Holy Spirit to indwell that soul. It is on the ground of Christ's shed blood—not because of *any* moral fitness in us—that the Spirit of God seals us unto the day of redemption. Strikingly is this order observed in the epistle to the Romans—the great doctrinal treatise of the N.T. There, as nowhere else so fully, is unfolded God's method of salvation. But it is not until *after* the believing sinner is "justified" (5:1) that we read of the Spirit of God. In 2:4-10 we get repentance; in 3:22-28, faith; and then in 5:5 we read, "the love of God is shed abroad in our hearts by *the Holy Spirit which is given unto us!*"

2. The "Cloud" was God's gracious *gift* to Israel. No word is said about the people *asking* for this Guide. It came to them quite unsought, as a tender provision of God's mercy. Do we not find the same thing in the Gospels? At the close of His mission the Lord Jesus told the disciples of His departure, of His return to the Father. And though we read of them being troubled and sorrowful, yet there is no hint that any of the apostles *requested* Him to send them another Comforter. The purpose to do this proceeded from Himself—"I will pray the Father, and He shall give you another Comforter" (John 4:16).

3. The Cloud was given to *guide* Israel through their wilderness journey. What a merciful provision was this—an infallible Guide to conduct them through the tractless desert! "The Lord went before them by day in a pillar of cloud, to *lead* them the way" (Ex. 13:21). In like manner, the Holy Spirit has been given to Christians to direct their steps along the Narrow Way which leadeth unto life. "As many as are *led* by the Spirit of God, they are the sons of God" (Rom. 8:14).

4. The Cloud gave *light*. "And by night in a pillar of fire to *give them light*" (Ex. 13:21). Beautifully does Nehemiah remind their descendants of this hundreds of years later: "Thou leadest them in the day by a cloudy pillar and in the night by a pillar of fire, to *give them light* in the way wherein they should go" (Neh. 9:12). By day or by night Israel was "thoroughly furnished." For a similar purpose is the Holy Spirit given to Christians. He is "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord" (Isa. 11:2). Said the Lord to His apostles, "When He, the Spirit of truth, is come, He will *guide* you into all the truth" (John 16:13).

5. The Cloud was given *for a covering*: "He spread a cloud for a covering" (Ps. 105:39). This Cloud was for Israel's protection from the scorching heat of the sun in the sandy desert where there was no screen. Beautifully has this been commented upon by one who knew from an experience of contrast the blessedness of this merciful provision of God for Israel: "To appreciate what the cloud was to Israel, we must transport ourselves in imagination to a rainless country like Egypt. We lived many years on the coast of Peru—hundreds of miles as rainless as Egypt. We recalled with horror that some English hymn writer had sung the glories of a "cloudless sky, a waveless sea." In a small schooner, becalmed under a tropical sun off the coast of Ecuador, we tasted the awfulness of a waveless sea, and in Peru for half the year we had a cloudless sky, and rainless always. How beautiful the distant clouds looked, away off there on the peaks of the lofty Andes. We could not but feel, 'What must be the soothingness of being under a cloud like those Indians who lived up there in that happy fertile region of clouds amid the valleys and mountains!' Therefore, that cloud must have been a welcome sight to those ex-slaves, accustomed to labor in the fields under the sun of Egypt. It was a proof to them of the *all-mighty* power of Jehovah. He could give them a cloud where there was nothing in Nature to form clouds. He could furnish a shelter to *His* people when no other people had a shelter" (C. H. Bright). So, too, is the Holy Spirit our Protector—we are "*sealed* unto the day of redemption" (Eph. 4:30).

6. God *spoke* from the Cloud: "He spake unto them *in the cloudy pillar*" (Ps. 99:7). The Psalmist is here referring back to such passages as Ex. 33:9—"And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended,

and stood at the door of the tabernacle, and the Lord *talked* with Moses" (Num. 12:5). In like manner the Holy Spirit is today the Spokesman for the Holy Trinity, "He that hath an ear, let him hear what *the Spirit* saith unto the churches" (Rev. 2, 3).

7. This Cloud was *darkness to the Egyptians*: "And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud *and darkness to them*" (14:20). Fearfully solemn is this. God not only reveals, but He also conceals: "At that time Jesus answered and said, I thank Thee, O Father, Lord of Heaven and Earth, because *Thou hast hid* these things from the wise and prudent" (Matt. 11:25). It is so with the Holy Spirit— "The Spirit of truth whom the world *cannot receive*" (John 14:17).

8. This Cloud rested upon the Tabernacle as soon as it was erected. "So Moses finished the work. *Then* a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle, and Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and *the glory* of the Lord filled the Tabernacle" (Ex. 40:33-35). How strikingly this foreshadowed the coming of the Holy Spirit upon that Blessed One who tabernacled among men of Whom it is written, "We beheld His *glory*" (John 1:14). So, too, the Holy Spirit came upon the twelve apostles on the day of Pentecost and they were all *filled* with the Holy Spirit" (Acts 2:4).

9. All through Israel's wilderness wanderings this Cloud *was never taken away from them*: "Yet Thou in Thy manifold mercies forsookest them not in the wilderness; the pillar of the cloud *departed not* from them" (Neh. 9:19). Despite all Israel's failures—their murmurings, their unbelief, their rebellion—God never withdrew the Cloudy Pillar! So, too, of the Holy Spirit given to believers the sure promise is, "He shall give you another Comforter, that He may (should) abide with you *forever*" (John 14:16).

10. It is blessed to learn that the Cloud shall once more descend upon and dwell among Israel. When God regathers His scattered people, when He resumes His covenant relationship with them, and brings them to a saving knowledge of their Messiah-Redeemer, then shall be fulfilled the ancient promise, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a Cloud and smoke by day and a shining of a *flaming fire* by night; for upon all the Glory shall be a defence" (Isa. 4:6). What a truly marvellous type (foreshadow) of the person and ministry of the Holy Spirit was the fiery and cloudy "pillar!"

(Gleanings in Exodus, A. W. Pink)

Tell us the two forms of constant protection for their journey that God provided for them, and provide detail regarding the extent of those protections as they traveled toward the land God had promised, wherein there would be many dangers, including tribal enemies. (Ps. 105:38, 39)

Exodus 14:1-31

"And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his hosts; that the Egyptians may know that I am the Lord. And they did so" (14:4). Here was God's reason for commanding Israel to "encamp by the sea." "Terrible as Egypt's chastisements had been, something more was still needed to humble her proud king and his arrogant subjects under the felt hand of God, and to remove from Israel all further fear of molestation. There was one part of Egypt's strength, their chief glory, which had so far escaped. Their triumphant army had not been touched. Moses is told that, when Pharaoh's spies carried the tidings to him that the Israelites had gone down by the Egyptian shore, it would seem to the king that his hour for vengeance had come. A force advancing rapidly upon the rear of the Israelites would block their only way of escape, and so the helpless multitude would be at his mercy" (Urquhart).

"And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him; and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh and his horsemen and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baal-Zephon" (vv. 5-9). All happened as God had foretold. Pharaoh and his courtiers became suddenly alive to their folly in having permitted Israel to go, and now a splendid opportunity seems to be afforded them to retrieve their error. The army is summoned in hot haste, Pharaoh and his nobles arm and mount their chariots. The famous cavalry of Egypt sally forth with all their glory. Not only the king, but his servants also, the very ones who had entreated him to let Israel go (10:7), are urgent that Israel should be pursued and captured. The judgments of God being no more upon their land, and recollecting the great service the Hebrews had rendered them, the advantages of having them for slaves, and the loss sustained by parting with them, they are now anxious to recover them as speedily as possible.

"And when Pharaoh drew nigh, the children of Israel lifted up their eyes and behold the Egyptians marched after them; and they were sore afraid; and the children of Israel cried out unto the Lord. And they said unto Moses, because there were no graves in Egypt hast thou taken us away to die in the wilderness? Wherefore hast thou dealt with us, to

carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness" (vv. 10-12). This was a sore trial of faith, and sadly did Israel fail in the hour of testing. Alas! that this should so often be the case with us. After all God had done on their behalf in Egypt, they surely had good reason to trust in Him now. After such wondrous displays of Divine power, and after their own gracious deliverance from the Angel of Death, their present fear and despair were inexcusable. But how like ourselves! Our memories are so short. No matter how many times the Lord has delivered us in the past, no matter how signally His power has been exerted on our behalf, when some new trial comes upon us we forget God's previous interventions, and are swallowed up by the greatness of our present emergency.

"And they said unto Moses, 'Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us to carry us out of Egypt?' " (v. 11). How absurd are the reasonings of unbelief! If death at the hands of the Egyptians was to be their lot, why had Jehovah delivered them from the land of bondage? The fact that He had led them out of Egypt was evidence enough that He was not going to allow them to fall before their enemies. Besides, the Lord had promised they should worship Him in Mount Horeb (3:12). How, then, could they now perish in the wilderness? But where faith is not exercised, the promises of God bring no comfort and afford no stay to the heart.

Israel had been brought into their present predicament by God Himself. It was the Pillar of Cloud which had led them to where they were now encamped. Important truth for *us* to lay hold of. We must not expect the path of faith to be an easy and smooth one. Faith must be tested, tested severely. But, why? That we may learn the *sufficiency* of our God! That we may prove from experience that He *is* able to supply our every need (Phil. 4:19), make a way of escape from every temptation (1 Cor. 10:13), and do for us exceedingly abundantly above all that we ask or think.

"Is not this the word that we did tell thee in Egypt, saying, 'Let us alone that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness' " (v. 12). Behind the rage of Pharaoh and his hosts who were pursuing the Israelites, we are to see the enmity of Satan against those whom Divine grace has delivered from his toils. It is not until a sinner is saved that the spite of the Devil is directed against him who till recently was his captive. It is now that he goes forth as a roaring lion seeking to devour Christ's lamb. Beautiful it is to see here the utter failure of the enemy's efforts. Now that the Divine righteousness had been satisfied by the blood of the Lamb, it was solely a question between God and the Enemy. Israel had to do no fighting—*God fought for them*, and the enemy was utterly defeated. This is one of the outstanding lessons of Ex. 14—"If God be for us who can be against us?"

Vitally important it is for the believer to lay firm hold on this soul-sustaining truth. How often it occurs (exceptions must surely be few, in number) that as soon as a sinner has fled to Christ for refuge, Satan at once lets fly his fiery darts. The young believer is tempted now as he never was in his unregenerate days; his mind is filled with evil thoughts and doubts, and he is terrified by the roaring of the "lion," until he wonders who is really going to gain possession of his soul—God or Satan. This was precisely the issue raised here at the Red Sea. It *looked* as though Jehovah had deserted His people. It *seemed* as though they must fall victims to their powerful and merciless foes. But how deceptive are appearances? How quickly and how easily the Lord Almighty reversed the situation? The sequel shows us *all* Israel *safe* on the other side of the Red Sea, and *all* the Egyptians *drowned* therein! But how was this brought about? Of deep moment is every word that follows.

"And Moses said unto the people. Fear ye not, stand still, and see the salvation of the Lord, which He will show to you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever (v. 13). The first word was, "Fear not." The servant of God would quieten their hearts and set them in perfect peace before Him. "Fear not" is one of the great words recurring all through the Scriptures. "Fear not" was what God said to Abraham (Gen. 15:1). "Fear not, neither be thou dismayed" was His message to Joshua (8:1). "Fear not" was His command to Gideon (Judges 16:23). "Fear not" was David's counsel to Solomon (1 Chron. 28:20). This will be the word of the Jewish remnant in a day to come: "Be strong, fear not, behold, your God will come" (Isa. 35:4). "Fear not" was the angel's counsel to Daniel (10:12). "Fear not little flock" is the Lord's message to us (Luke 12:32). "I will fear no evil" said the Psalmist (23:4), "for Thou art with me." But how is this to be attained? *How* is the heart to be established in peace? Does not Isa. 26:3 sum it all up—"Thou wilt keep him in perfect peace whose *mind is stayed in Thee* because He trusteth in Thee."

"Stand still" was the next word of Moses to Israel. All attempts at self-help must end. All activities of the flesh must cease. The workings of nature must *be* subdued. Here is the right attitude of faith in the presence of a trial—"stand still." This is impossible to flesh and blood. All who know, in any measure, the restlessness of the human heart under anticipated trial and difficulty, will be able to form some conception of what is involved in standing still. Nature must be *doing* something. It will rush hither and thither. It would feign have some hand in the matter. And although it may attempt to justify and sanctify its worthless doings, by bestowing upon them the imposing and popular title of "a legitimate use of means," yet are they the plain and positive fruits of unbelief, which always shut out God, and sees nought save every dark cloud of its own creation. Unbelief creates or magnifies difficulties, and then sets us about removing them by our own bustling and fruitless actions, which, in reality, do but raise a dust around us which prevents our seeing God's salvation.

"Faith, on the contrary, raises the soul above the difficulty, straight to God Himself, and enables one to 'stand still.' We gain nothing by our restless and anxious efforts. We cannot make one hair white or black, nor add one cubit to our stature, What could Israel do at the Red Sea! Could they dry it up? Could they level the mountains? Could they annihilate the hosts of Egypt? Impossible! There they were, enclosed within an impenetrable wall of difficulties, in view of

which nature could but tremble and feel its own impotency. But this was just the time for God to act. When unbelief is driven from the scene, then God can enter; and in order to get a proper view of His actings, we must 'stand still.' Every movement of nature is, so far as it goes, a positive hindrance to our perception and enjoyment of Divine interference on our behalf" (C.H.M.).

"And see the salvation of the Lord." It is surprising how many have missed the point here. Most of the commentators regard this word as signifying that Israel were to remain passive until the waters of the Red Sea should be cleft asunder. But this is clearly erroneous. Heb. 11:29 tells us that it was "by *faith* they passed through the Red Sea," and faith is the opposite of sight. The mistake arises from jumping to the conclusion that "see the salvation of the Lord" refers to *physical* sight. It was *spiritual sight* that Moses referred to, the exercising of the eyes of the heart. Faith is a looking not at the things which are seen, but a *looking* "at the things which are not seen" (2 Cor. 4:18)—strange paradox to the natural man! As we read in Heb. 11:13, "These all died *in faith*, not having received the promises, but having *seen* them afar off." And of Moses we read, "he endured *as seeing* Him who is invisible" (Heb. 11:13)—that is, seeing Him with the eyes of faith. To "see the salvation of the Lord" we must first "stand still"—all fleshly activity must cease. We have to be *still* if we would *know* that God is God (Ps. 46:10).

"For the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace" (vv. 13, 14). Notice the repeated use of the future tense here: "He *will* show you ye *shall* see them again no more the Lord *shall* fight for you." How this confirms what we have just said. Jehovah's "salvation" had first to be seen by the eye of faith before it would be seen with the eye of sense. *That* "salvation" must first be revealed to and received by "the hearing of faith." "Which *He will* show you today" was the *ground* of their faith. Striking are the closing words of v. 14: "and ye shall hold your peace," or, as some render it, "ye shall keep silence." Six hundred thousand men, besides women and children, were to remain motionless in the profound silence which befitted them in a scene where so unparalleled a drama was to be enacted, moving neither hand, foot, nor tongue! How well calculated was such an order to draw the trembling heart of Israel away from a fatal occupation with its own exigencies to faith in the Lord of hosts!

Dispensationally the passing of Israel through the Red Sea foreshadows the yet future deliverance and restoration of the Jews. The "sea" is a well-known figure of *the Gentiles* (Psalm 65:7; Daniel 7:2; Revelation 17:15). Among the Gentiles the seed of Abraham have long been scattered, and to the eye of sense it has seemed that they would be utterly swallowed up. But marvelously has God preserved the Jews all through these many centuries. The "sea" *has not* consumed them. They still dwell as "a people apart" (Num. 23:9), and the time is coming when Jehovah will fulfil the promises made to their fathers (Ezek. 20:34; 37:21, etc.). When these promises are fulfilled our type will receive its final accomplishment. Israel shall be brought safely *out of* the "sea" of the Gentiles, into their own land.

(Gleanings in Exodus, A. W. Pink)

Rom. 6:5: "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Eph. 2:4-6: "But God ... made us alive together with Christ ... and raised us up together, and made us sit together in the heavenly places in Christ Jesus."

From the above two verses, give the gracious status of all who place their full trust in the Lord Jesus Christ. What has the Lord done with *our* judgment?

What does the Red Seas symbolize for believers?

What does the Red Sea symbolize for unbelievers?

Heb. 9:27 Eph. 2:1-3

How does the Red Sea foreshadow the future restoration of Israel?

Ps. 65:7 Ezek. 20:34 Ezek. 37:21 Dan. 7:2 Rev. 17:15

Exodus 15:1-21

This first Song of Scripture has been rightly designated the Song of Redemption, for it proceeded from the hearts of a redeemed people. Now there are two great elements in redemption, two parts to it, we may say: redemption is by *purchase* and by *power*. Redemption therefore differs from ransoming, though they are frequently confounded. Ransoming is but a part of redemption. The two are clearly distinguished in Scripture. Thus in Hosea 13:14 the Lord Jesus by the Spirit of Prophecy declares, "I will *ransom* them from the power of the grave; I will *redeem* them from death." And again we read, "For the Lord hath redeemed Jacob *and* ransomed him from the hand of him that was stronger than he" (Jer. 31:11). So in Eph. 1:14 we read, "which is the earnest of our inheritance until *the redemption of the purchased* possession."

Ransoming is the payment of the price; redemption, in the full sense, is the *deliverance* of the persons for whom the price was paid. It is the latter which is the all-important item. Of what use is the ransom if the captive be not released?

Without actual emancipation there will be no song of praise. Who would ever thank a ransom that left him in bondage? The Greek word for "Redemption" is rendered "*deliverance*" in Heb. 11:35—"And others were tortured not accepting deliverance." "Not accepting *deliverance*" means release from their affliction, i.e., not accepting it on the terms of their persecutors, namely, upon condition of apostasy. The twofold nature of Redemption is the key to that wondrous and glorious vision described in Rev. 5. The "book" there, is the Redeemer's title-deeds to the earth. Hence his dual character; "Lamb"—the Purchaser; "Lion"—the powerful Emancipator.

On the Passover-night Israel was secured from the *doom* of the Egyptians; at the Red Sea they were delivered from the power of the Egyptians. Thus delivered—"redeemed"—they sang. It is only a redeemed people, conscious of their deliverance, that can really praise Jehovah, the Deliverer. Not only is worship impossible for those yet dead in trespasses and sins, but intelligent worship cannot be rendered by professing Christians who are in doubt as to their standing before God. And necessarily so. Praise and joy are essential elements of worship; but how can those who question their acceptance in the Beloved, who are not *certain* whether they would go to Heaven or Hell should they die this moment,—how could such be joyful and thankful? Impossible! Uncertainty and doubt beget fear and distrust, and not gladness and adoration. There is a very striking word in Psalm 106:12 which throws light on Ex. 15:1—"*Then believed* they His words; they sang *His praise*"

"Then sang Moses and the children of Israel this song unto the Lord." And what did they sing about? Their song was entirely about Jehovah. They not only sang *unto* the Lord, but they sang *about* Him! It was all concerning Himself, and nothing about themselves. The word "Lord" occurs no less than twelve times within eighteen verses! The pronouns "He," "Him," "Thy," "Thou," and "Thee" are found thirty-three times!! How significant and how searching is this! How entirely different from modern hymnology! So many hymns today (if "hymns" they deserve to be called) are full of maudlin sentimentality, instead of Divine adoration. They announce *our* love to God instead of *His* for us. They recount our experiences, instead of His mercies. They tell more of human attainments, instead of Christ's Atonement. Sad index of our low state of spirituality! Different far was this Song of Moses and Israel: "I will exalt *Him*" (v. 3), sums it all up.

"I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea" (v. 1). How many there are who imagine that the first thing for which we should praise God is our *own* blessing, what He has done for *us*! But while that is indeed the *natural* order, it is not the *supernatural*. Where the Spirit of God is fully in control He always draws out the heart unto God. It was so here. So much was self forgotten, the Deliverer *alone* was seen. "Out of the abundance of the heart the mouth speaketh," and where the heart is really occupied with the Lord, the mouth will tell forth *His* praises. "*The Lord* is my strength and song." Beautiful and blessed was this first note struck by God's redeemed. O that *our* hearts were so set upon things above that *He* might be the constant theme of our praise—"singing and making melody in your hearts *unto the Lord*" (Eph. 5:19).

"He is my God, and I will prepare Him an habitation" (v. 2). Beautiful is this. A spirit of true devotion is here expressed. An "habitation" is a dwelling-place. It was Jehovah's *presence* in their midst that their hearts desired. And is it not ever thus with the Lord's redeemed—to enjoy *fellowship* with the One who has saved us! True, it is our happy privilege to enjoy communion with the Lord even now, but nevertheless the soul pants for the time when everything that hinders and spoils our fellowship will be forever removed—"Having a desire to depart, and *to be with Christ*; which is far better" (Phil. 1:23). Blessed beyond words will be the full realization of our hope. Then shall it be said, "Behold *the Tabernacle of God* is with men, and He will *dwell with* them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:3, 4).

"The Lord is a man of war: The Lord is His name" (v. 3). This brings before us an aspect of the Divine character which is very largely ignored today. God is "light" (1 John 1:5) as well as "love;" holy and righteous, as well as longsuffering and merciful. And because He *is* holy, He hates sin; because He *is* righteous, He must punish it. This is something for which the believer should *rejoice*; if he does not, something is wrong with him. It is only the sickly sentimentality of the flesh which shrinks from believing and meditating upon these Divine perfections. Far different was it here with Israel at the Red Sea. They praised God *because* He had dealt in judgment with those who so stoutly defied Him. They looked at things from the Divine viewpoint. They referred to Pharaoh and his hosts as *God's* enemies, not as *theirs*. "In the greatness of Thine excellency Thou hast overthrown them that rose up *against Thee*" (v. 7).

Well might Israel cry, "Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (v. 11). And well may we ask today, "Who is like Thee, O God of the Holy Scriptures, among the 'gods' of Christendom?" How entirely different is *the Lord*—omnipotent, immutable, sovereign, triumphant—from the feeble, changeable, disappointed and defeated "god" which is the object of "worship" in thousands of the churches! How few today *glory* in God's "holiness!" How few *praise* Him for His "fearfulness!" How few are acquainted with His "wonders!"

"Thou in Thy mercy hast led forth the people which Thou hast redeemed. Thou hast guided them in Thy strength unto Thy holy habitation" (v. 13). This was a *new standing*—brought nigh to God, into His very presence. This is what redemption effects. This is the *position* of all believers in the Lord Jesus Christ. "For Christ also hath once suffered for sins, the just for the unjust, that He might *bring us to God*" (1 Peter 3:18). God's redeemed are a people whom He has purchased for Himself, to be with Himself forever—"that where I am, there ye may be also." "Thou hast guided them in Thy strength unto Thy holy habitation." "This is our place as His redeemed. That is, we are brought to God according to

all that He is. His whole moral nature having been completely satisfied in the death of Christ, He can now rest in us in perfect complacency. The hymn therefore does but express a Scriptural thought which says—'So near, so very near to God, I nearer cannot be, For in the person of His Son, I am as near as He.' The place indeed is accorded to us in grace, but none the less in righteousness; so that not only are all the attributes of God's character concerned in bringing us there, but He Himself is also glorified by it. It is an immense thought, and one which, when held in power, imparts both strength and energy to our souls—that we are even now *brought to God*. The whole distance—measured by the death of Christ on the cross, when He was made sin for us—has been bridged over, and *our* position of nearness is marked by the place *He* now occupies as glorified by the right hand of God. In Heaven itself we shall not be nearer, as to our position, because it is *in Christ*. It will not be forgotten that our *enjoyment* of this truth, indeed our apprehension of it, will depend upon our *present* condition. God looks for a state corresponding with our standing, i.e., our responsibility is measured by our privilege. But until we know our place there cannot be an answering condition. We must first learn that we are brought to God if we would in any measure walk in accordance with the position. State and walk must ever flow from a *known relationship*. Unless therefore we are taught the truth of our standing before God, we shall never answer to it in our souls, or in our walk and conversation" (Ed. Dennett).

"The people shall hear, and be afraid; sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of Thine arm they shall be as still as a stone; till Thy people pass over, O Lord, till the people pass over, which Thou hast purchased. Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established" (vv. 14-17). What firm confidence do these words breathe! What God had wrought at the Red Sea was the guaranty to Israel that He who had begun a work for them, would finish it. They were not counting on their own strength—"By the greatness of *Thine* arm they (their enemies) shall be as still as a stone." Their trust was solely in the Lord—"Thou shalt bring them in," blessed illustration of the first outflowings of simple but confident faith! Alas, that this early simplicity is usually so quickly lost. Alas, that so often it is displaced by the workings of an evil heart of unbelief. Oh, that we might ever *reason* as did Israel here, and as the apostle Paul—"Who *delivered* us from so great a death, and *doth* deliver; in whom we trust that He *will yet* deliver (2 Cor. 1:10)."

"Fear and dread shall fall upon them; by the greatness of Thine arm they shall be as still as a stone" (v. 16). Opposition there would be, enemies to be encountered. But utterly futile would be their puny efforts. Impossible for them to resist successfully the execution of God's eternal counsels. Equally impossible is it for *our* enemies, be they human or demoniac, to keep us out of the promised inheritance. "Who shall separate us from the love of God in Christ Jesus?" Who, indeed! "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creator, shall be able to separate *us*" (Rom. 8:38, 39). This the end is sure from the beginning, and we may, like Israel, sing the Song of Victory *before* the first step is taken in the wilderness pathway!

"The Lord shall reign forever and ever" (v. 18). And here the Song, ends—the next verse is simply the inspired record of the historian, giving us the cause and the occasion of the Song. The Song ends as it began—with "The Lord." Faith views the eternal future without a tremor. Fully assured that God is *sovereign*, sovereign because omnipotent, immutable, and eternal, the conclusion is irresistible and certain that, "The Lord *shall* reign *forever and ever*."

(Gleanings in Exodus, A. W. Pink)

What a change in the hearts of the people of Israel! **Compare their rejoicing here with Exodus 14:10-12. Did their deliverance also give them faith in God's power to protect them from the enemies in the land? What lesson should we receive from these readings?**

Ps. 40:3 Isa.12:1

Give a Scripture verse that teaches us to trust in God's constant and abiding care.

Exodus 15:22-27

Trial and humiliation are not "the end of the Lord" (James 5:11), but are rather the occasions for fresh displays of the Father's long-sufferance and goodness. The wilderness may and will make manifest the weakness of His saints, and, alas! their failures, but this is only to magnify the power and mercy of Him who brought them into the place of testing. Further: God has in view our ultimate wellbeing—that He may "do thee good at thy *latter* end" (Deut. 6:18); and when the trials are over, when our faithful God has supplied our "every need," *all*, all shall be found to be to *His* honor, praise, and glory. Thus God's purpose in leading His people through the wilderness was (and is) not only that He might try and prove *them* (Deut. 8:2-5), but that in the trial He might exhibit what He was for them in bearing with their failures and in supplying their need. The "wilderness," then, gives us not only a revelation of *ourselves*, but it also makes manifest the *ways* of God.

It is only when the Christian's faith lays hold of his oneness with Christ in His death and resurrection, recognizing that he is a "new creature" in Him, that he becomes conscious of "the wilderness." Just in proportion as we apprehend our new standing before God and our portion in His Son, so will this world become to us a dreary and desolate *wilderness*. To the natural man the world offers much that is attractive and alluring; but to the spiritual man all in it is only "vanity and vexation of spirit." To the eye of sense there is much in the world that is pleasant and pleasing; but the eye of faith sees nothing but death written across the whole scene—"change and decay in *all* around I see." It has much which ministers to "the lust of the flesh, the lust of the eye, and the pride of life," but nothing whatever for the new nature. So far as the spiritual life is concerned, the world is simply a *wilderness*—barren and desolate.

The wilderness is the place of *travellers*, journeying from one country to another; none but a madman would think of making his *home* there. Precisely such is this world. It is the place through which man journeys from time to eternity. And *faith* it is which makes the difference between the way in which men regard this world. The unbeliever, for the most part, is content to *remain* here. He settles down as though he is to stay here for ever. "Their inward thought is, their houses shall continue *forever*, and their dwelling-places to all generations; they call their land after their names" (Ps. 49:11). Every effort is made to prolong his earthly sojourn, and when at last death claims him, he is loath to leave. Far different is it with the believer, the *real* believer. *His* home is not here. He looks "*for* a city which hath foundations whose builder and maker is God" (Heb. 11:10). Consequently, he is a stranger and pilgrim here (Heb. 11:13). It is of *this* the "wilderness" speaks. Canaan was the country which God gave to Abraham and his seed, and the wilderness was simply a strange land through which they passed on their way to their inheritance.

"And they went three days in the wilderness, *and found no water*" (v. 22). This is the first lesson which our wilderness-life is designed to teach us. There is nothing down here which can in anywise minister to that life which we have received from Christ. The pleasures of sin, the attractions of the world, no longer satisfy. The things which formerly charmed, now repel us. The companionships we used to find so pleasing have become distasteful. The things which delight the ungodly only cause us to groan. The Christian who is in communion with his Lord finds absolutely nothing around him which will or can *refresh his thirsty soul*. For him the shallow cisterns of this world have run dry. His cry will be that of the Psalmist: "O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee, *in a dry and thirsty land, where no water is*" (Ps. 63:1). Ah, here is the believer's Resource: *God* alone can satisfy the longings of his heart. Just as he first heeded the gracious words of the Savior, "If any man thirst, let him come unto *Me*, and *drink*" (John 7:37), so must he *continue to go* to Him who alone has the Water of Life.

Israel were now made to feel the bareness and bitterness of the wilderness. With what light hearts did they begin their journey across it? Little prepared were they for what lay before them. To go three days and find no water, and when they reached some to find it bitter! How differently had they expected from God! How natural for them, after experiencing the great work of deliverance which He had wrought for them, to count on Him providing a smooth and easy path for them. So, too, is it with young Christians. They have peace with God and rejoice in the knowledge of sins forgiven. Little do they (or did we) anticipate the tribulations which lay before them. Did not we expect things would be agreeable here? Have we not sought to make ourselves happy in this world? And have we not been disappointed and discouraged, when we found "no water," and that what there is was "bitter?" Ah, we enter the wilderness without understanding what it is! We thought, if we thought at all, that our gracious God would screen us from sorrow. Ah, dear reader, it is at *God's right hand*, and not in this world, that there are "pleasures for evermore."

As we have said, the "wilderness" accurately symbolizes and portrays this world, and the *first* stage of the journey forecasts the whole! Drought and bitterness are all that we can expect in the place that owns not Christ. How could it be otherwise? Does God mean for us to settle down and be content in a world which hates Him and which cast out His beloved Son? Never! Here, then, is something of vital importance for the young Christian. I ought to start my wilderness journey *expecting* nothing but dearth. If we expect peace instead of persecution, that which will make us merry rather than cause us to groan, disappointment and disheartenment at not having our expectations realized, will be our portion. Many an experienced Christian would bear witness that most of his failings in the wilderness are to be attributed to his starting out with a wrong view of what the wilderness is. Ease and rest are not to be found in it, and the more we look for these, the keener will be our disappointment. The first stage in our journey must proclaim to us, as to Israel, what the true nature of the journey is. *It is Marah*.

"And the people *murmured* against Moses, saying, What shall we drink?" (v. 24). Very solemn is this. Three days ago this people had been singing, now they are murmuring. Praising before the Red Sea gives place to complaining at Marah! A real trial was this experience, but how sadly Israel failed under it. Just as before, when they saw the Egyptians bearing down upon them at Pihahiroth, so now once more they upbraid Moses for bringing them into trouble. They appeared to have overlooked entirely the fact that they had been *led* to Marah by the Pillar of Cloud (13:22)! Their murmuring against Moses was, in reality, murmuring against the Lord. And so it is with us. Every complaint against our circumstances, every grumble about the weather, about the way people treat us, about the daily trials of life, is directed *against* that One Who "worketh *all* things after the counsel of *His Own* will" (Eph. 1:11). Remember, dear reader, that what is here recorded of Israel's history is "written for *our admonition*" (1 Cor. 10:11). There is the same evil heart of unbelief and the same rebellious will within us as were in the Israelites. Therefore do we need to earnestly seek grace that the one may be subdued and the other broken.

And what was the *cause* of their "murmuring?" There can be only one answer: their eye was no longer upon God. After the wonders of Jehovah's power which they had witnessed in Egypt, and their glorious deliverance at the Red Sea, it ought to have been unmistakably evident to them that *He* was *for* and *with* them in very truth. But so far from recognizing this, they do not seem to have given *Him* a single thought. They speak as if they had to do with Moses only. And is it not frequently so with us? When we reach Marah, do we not charge some fellow-creature with being responsible for *our* hard lot? Some friend in whom we trusted, some counselor whose advice we respected, some arm of flesh on which we leaned has failed us, and we *blame them* because of the "bitter waters!"

"And he cried unto the Lord" (v. 25). Moses did what Israel ought to have done—he took the matter to God in prayer. This is what our "Marah's" are for—to drive us to the Lord. I say "*drive*" for the tragic thing is that most of the time we are so under the influence of the flesh that we become absorbed with His blessings, rather than with the Blessor Himself. Not, perhaps, that we are entirely prayerless, but rather that there is so little *heart* in our prayers. It is sad and solemn, yet nevertheless true, that it takes a "Marah" to make us cry unto God *in earnest*. "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty their soul fainted in them. *THEN they cried unto the Lord in their trouble*, and He delivered them out of their distresses. . . . Therefore He brought down their heart with labor; they fell down, and there was none to help. *THEN they cried unto the Lord in their trouble*, and He saved them out of their distresses. . . . Their soul abhorreth all manner of meat; and they drew near unto the gates of death, *THEN they cry unto the Lord in their trouble*, and He saveth them out of their distresses. . . . They reel to and fro, and stagger like a drunken man, and are at their wits' end. *THEN they cry unto the Lord in their trouble*, and He bringeth them out of their distresses" (Ps. 107:4, 5, 12, 13, 18, 19, 27, 28). Alas that this is so often true of writer and reader.

"And he cried unto the Lord; and the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet" (v. 25). Moses did not cry unto God in vain. The One who has provided redemption for His people is the God of all grace, and with infinite long-sufferance does He bear with them. The faith of Israel might fail, and instead of trusting the Lord for the supply of their need, give way to murmuring; nevertheless, He came to their relief. So with us. How true it is that "He hath not dealt with us *after* our sins, nor rewarded us *according to* our iniquities" (Ps. 103:10). But *on what ground* does the thrice Holy One deal so tenderly with His erring people? Ah, is it not beautiful to see that at this point, too, our type is perfect—it was in response to the cries of an *interceding mediator* that God acted in His official character. Moses is seen all through as the one who came between God and Israel. It was in response to *his* cry that the Lord came to Israel's relief! And blessed be God there is also One who "ever liveth to make intercession for us" (Heb. 7:25), and on *this* ground God deals tenderly with us as we pass through the wilderness: "If any man sin we have an *Advocate* with the Father, Jesus Christ the Righteous" (1 John 2:1).

The form which God's response took on this occasion is also deeply significant and instructive. He showed Moses "a tree." The "tree" had evidently been there all the time, but Moses *saw* it not, or at least knew not its sweetening properties. It was not until the Lord "*showed* him" the tree that he learned of the provision of God's grace. This shows how *dependent* we are upon the Lord, and how blind we are in ourselves. Of Hagar we read, "And God *opened her eyes*, and she saw a well of water" (Gen. 21:19). So in 2 Kings 6:17 we are told, "And the Lord *opened the eyes* of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." Clearly "the hearing ear, and *seeing eye*, the Lord hath made even both of them" (Prov. 20:12).

The "tree" also speaks of the cross of Christ: "Who His own self bare our sins in His own body *on the Tree*" (1 Pet 2:24), "The cross of Christ is that which makes what is naturally bitter sweet to us. It is *the fellowship of His sufferings* (Phil. 3:10), and the knowledge of its being that, what suffering can it not sweeten! . . . Let us remember here that these sufferings of which we speak are therefore sufferings which are peculiar to us *as Christians*. This 'bitterness' of death in the wilderness is not simply the experience of what falls to the common lot of man to experience. It is not the bitterness simply of being in the body—of enduring the ills which, they say, flesh is heir to. It is the bitterness which results from being linked with Christ in His own path of suffering here. 'If we suffer with Him we shall also reign with Him.' Marah then is sweetened by this 'tree'; the cross, the cross of shame; the cross which was the mark of the world's verdict as to Him—the cross it is that sweetens the struggles. If we endure shame and rejection for Him, as His, we can endure it, and the sweet reality of being linked with Him makes Marah itself drinkable" (Mr. Grant). A beautiful illustration is furnished in Acts 16. There we see Paul and Silas in the prison of Philippi; they were cruelly scourged, and then thrown into the innermost dungeon. Behold them in the darkness, feet fast in the stocks, and backs bleeding. That was "*Marah*" for them indeed. But how were they employed? They "*sang praises*" and sang so lustily that the other prisoners heard them (Acts 16:25). There we see the "tree" sweetening the bitter waters. How was it possible for them to sing under such circumstances? Because they rejoiced that they were counted worthy to suffer shame for "*His name*" (Act 5:41)! This, then, is *how we are to use* the Cross in our daily lives—to regard our Christian trials and afflictions as opportunities for having fellowship with the sufferings of the Savior.

"There He made for them a statute and an ordinance, and there he proved them and said, If thou wilt diligently hearken to the voice of the Lord thy God and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians" (vv. 25, 26). It is very important to mark the context here. Nothing had been said to Israel about Jehovah's "statutes and commandments" while they were in Egypt. But now that they were redeemed, now that they had been purchased for Himself, God's governmental claims are pressed upon them. The Lord was dealing with them in wondrous

grace. But grace is not lawlessness. Grace only makes us the more indebted to God. Our obligations are increased not cancelled thereby. Grace reigns "through righteousness," not at the expense of it (Rom. 5:21). The obligation of obedience can never be liquidated so long as God is God. Grace only establishes *on a higher basis* what we most emphatically and fully OWE to Him as His redeemed creatures.

"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees, and they encamped there by the waters" (v. 27). This does not conflict with our remarks upon the previous verses. Elim is the complement to Marah, and this will be the more evident if we observe their order. First, the bitter waters of Marah sweetened by the tree, and then the wells of pure water and the palm trees for shade and refreshment. Surely the interpretation is obvious: when we are walking in fellowship with Christ and the principle of His cross is faithfully applied to our daily life, not only is the bitterness of suffering for His sake sweetened, but we enter into the pure joys which God has provided for His own, even down here. "Elim" speaks, then, of the satisfaction which God gives to those who are walking with Him in obedience. This joy of heart, this satisfaction of soul, comes to us through *the ministry of the Word*—hence the significance of the *twelve* "wells" and the *seventy* "palm trees"; the very numbers selected by Christ in the sending forth of His apostles. (See Luke 9:1-10:1) May the Lord grant that we shall so heed the lesson of Marah that Elim will be our happy lot.

(Gleanings in Exodus, A. W. Pink)

God wants them to heed (or truly hear) Him—He is seeking for a people who will hear His voice and not try to run and hide from Him. He wants them not only to hear Him but to take these Words to heart and obey them. (James 1:22-25)

What is the meaning of the word "Marah?"

What did the "tree" represent that cast into the waters by Moses made the waters sweet?

Finish the following statement: It is God's very nature to be the _____ to those who _____
_____.

Exodus 16:1-36

The leading of Israel into the Wilderness of Sin brings out the strength of Moses' *faith*. Here, for the first time, the full privation of desert life stared the people fully in the face. Every step they took was now leading them farther away from the inhabited countries and conducting them deeper into the land of desolation and death. The isolation of the wilderness was complete, and the courage and faith of their leader in bringing a multitude of at least two million people into such a howling waste, demonstrates his firm confidence in the Lord God. Moses was not ignorant of the character of the desert. He had lived for forty years in its immediate vicinity (3:1), and, therefore, he knew full well that only a miracle, yea, a series of daily miracles, could meet the vast needs of such a multitude. In this his faith was superior to Abraham's (Gen. 12:10).

In order for grace to shine forth there must first be the dark background of sin. Grace is unmerited favor, and to enhance its glory the demerits of man must be exhibited. It is where *sin* abounded that *grace* did much more abound (Rom. 5:21). It was so here. The very next thing that we read of is, "And the whole congregation of the children of Israel *murmured* against Moses and Aaron in the Wilderness: And the children of Israel said unto them. Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger" (vv. 2, 3). A darker background could scarcely be imagined.

Here was the self-same people who had been divinely spared from the ten plagues on Egypt, who had been brought forth from the land of bondage, miraculously delivered at the Red Sea, Divinely guided by a Pillar of Cloud and Fire, day and night, —now "murmuring," complaining, rebelling! And it was not a few of the people who did so; the *"whole congregation"* were guilty. It was not simply that they muttered among themselves, but they murmured *against* their Divinely-chosen leader. Their sin, too, was aggravated by an oath; they took the Divine name "in vain"—"would to God we had died by the hand of the Lord in the land of Egypt." It is also evident that in their hot-headed insubordination they *lied*, for as slaves of the merciless Egyptians there is no ground whatever for us to suppose that they "sat by the flesh-pots" or "ate bread to the full." Finally, their wicked unbelief comes out in the words, "for ye have brought us forth into this wilderness to *kill* this whole assembly with hunger." It was *Jehovah*, not simply Moses and Aaron, who had brought them forth; and He had promised they should worship Him at Sinai (Ex. 3:12). It was not possible, then, for them to die with hunger in the wilderness.

What, then, was the Lord's response to this awful outbreak of rebellious unbelief? Verse 4 tells us: "Behold, I will rain"—what: "fire and brimstone that ye may be consumed"? No; "Behold, I will rain *bread from heaven for you*." Marvellous grace was this; sovereign, unmerited favor! The very first word here is designed to arrest our attention. In Scripture, "behold" is the Holy Spirit's exclamation mark. "Behold"—mark with worshipful wonder. Here, then, is the blessed force of the *time-mark* in verse 1. The raining (which speaks of a *plentiful* supply) of bread from Heaven for these murmuring Israelites was indeed a *witness* to the *grace* of God *fully manifested*!

That which follows here in Exodus 16 is deeply important. Every detail in it speaks loudly *to us*, if only we have ears to hear. The manna which Jehovah provided for Israel is a beautiful type of *the food which God has provided for our souls*. This food is His own Word. This food is both His written Word and His incarnate Word.

The manna was not given simply to look at, or admire; but to be eaten. It was for food. It was God's provision to meet the bodily need of His people Israel. It is thus with the spiritual manna. God's Word is to be turned to practical account. It is given to provide food for our souls. But in order to derive from it the nutriment we require we need to learn *how* to feed on the Bread of Life. Just as a neglect of suitable diet or proper feeding in the natural sphere results in a low condition of bodily health, so to neglect our spiritual food or to ignore the laws of spiritual dietetics results in a sickly state of soul.

Our first need is to *appropriate*. To appropriate means to take unto ourselves, to *make our own*. This was the initial lesson in connection with our salvation. The difference between an unbeliever and a believer is the employment of the personal pronoun. An unbeliever may speak of *the Savior*, but only the believer can truthfully say "*my* Savior." Faith appropriates unto ourselves. Faith personalizes. When I read in Isa. 53 concerning Christ that "He was wounded for *our* transgression," faith individualizes it and says, "He was wounded for *my* transgressions." This is what we mean by appropriation. We appropriated Christ when we *took Him as our own* personal Savior.

Now, just as we appropriated the Savior, so we need to appropriate the *promises* and the *precepts* of God's Word. For example, when I read in Matt. 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," faith makes it personal, and applying to myself what I read there, I say—"Ask, and it shall be given *me*; seek, and I shall find; knock, and it shall be opened unto *me*." And again, I read in Rom. 8:32, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give *us* all things," and faith takes this to myself. I apply it to my *own* case, and read, "How shall He not with Him also freely give *me* all things?"

Then said the Lord unto Moses, "Behold I will rain bread from Heaven for you; and the people shall go out and gather a certain rate *every day*" (v. 4). The manna which Israel gathered today would not suffice them for tomorrow. A new supply must be secured each day. The spiritual application of this is very evident. The soul requires the same systematic attention as does the body, and if this be neglected and our spiritual meals are taken irregularly, the results will be equally disastrous. But how many fail at this very point! What would you think of a man who sat down to his Sunday dinner and tried to eat sufficient then, at one meal, to last him for the whole week? And yet that is precisely the method followed by multitudes of people with their spiritual food. The only time they get an adequate spiritual meal is on Sunday, and they make *that* last them for the remainder of the week. Is there any wonder that so many Christians are weak and sickly! O let us face the fact that our souls are in urgent need of a *daily* supply of the Bread of Life. Whatever else be left undone let us see to it that we *regularly* feed on the spiritual manna. Remember, it is not the amount of time spent, but the amount of *heart* which is put into the time which counts.

"And *in the morning* the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing" (vv. 13, 14). Here is a lesson which all of us need to seriously take to heart. It was in the early morning, *before other things had time to occupy their attention*, that God's people of old gathered their daily supply of the manna. And this is recorded "for our learning." The Divine Word must not be given a secondary place if we would have *God's* blessing upon us. What a difference it would make in many a Christian life if *each* day was BEGUN in God's presence!

"We are reminded by the gathering of it, of the Lord's words, '*Labor* for the meat.' They did not indeed labor to bring it from Heaven; their labor was to gather it when rained down to them from thence. And here we find that they had to use diligence. It would not keep; they could not lay up a stock for the future: every day they had afresh to be employed with it. If they were not out early and the sun rose upon it, it melted. And here is where *diligence* on our part is so much needed. Would that we understood this, beloved brethren, better! Manna *did not fall into their mouths*, but around their tent. They had to use diligence to gather it. Do we understand the necessity of diligence in the apprehension of Divine things? Do we understand that the character of the Word of God is such, as that however plain in a sense it may be, yet it ministers in fact its fullness only to those who have *earnestness* of heart to seek it. Only 'if you cry out for discernment,' says the wise man, 'and lift up you voice for understanding; if you *seek* her as silver, and *search* for her as for hidden treasures; then you will understand the fear of the Lord and find the knowledge of God.' And yet He adds, 'for the Lord gives wisdom.' But He gives it according to the rules of His own holy government.

"*Labor* is here, therefore, very specially needed; not that the labor simply by itself is anything; not that man's efforts only can ever here procure for himself what God alone supplies, but still God seeks from us that *diligence* which shows our apprehension of the treasure that His Word is. He does not give to carelessness or indolence of soul, nor is faith simply a receiver here, but a *worker with God*." (Mr. Grant.)

"Let no man leave of it till the morning" (v. 19). Divine truth is not to be hoarded up, but turned to present profit. We are to use what God has given us. We are first to walk in the truth ourselves, and then to recommend it to others.

As the Lord gives us opportunities it is our happy privilege to pass on to others what He has given to us. It is in this way that Christian fellowship becomes most helpful—when we spend an hour, or even a few minutes, with a fellow-believer and discuss together the things of God, instead of the things of the world.

"And when the children of Israel saw it they said one to another it is manna: *for they wist* (knew) *not* what it was" (v. 15). There was something about this manna which the Israelites could not understand. It was different from anything else

they had ever seen. They possessed no knowledge of it. The very word "manna" means "What is it"? "They knew not what it was." Thus it is also with that which the manna prefigured. The unregenerate are unable to comprehend the Scriptures: "The natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them because they are spiritually discerned" (1 Cor. 2:14).

"And the mixed multitude that was among them fell a lusting and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlic: But now our soul is dried away: there is nothing at all, besides this manna before our eyes" (Num. 11:4-6). Israel were not alone as they came forth from Egypt. They were accompanied by "A mixed multitude" which had, doubtless, been deeply impressed by Jehovah's plagues and interventions on Israel's behalf, but who had no knowledge of God for themselves. Just so it is today; side by side with the wheat grows the tares. There is a "mixed multitude" in the Christian profession, and these like their ancient forefathers, despise the manna. They have no relish for spiritual things. They may own a Bible, perhaps one with an expensive binding and beautifully gilded; but its contents are dry and insipid to them.

"And Moses said unto Aaron, 'Take a pot, and put an omer full of manna therein, and lay it up before the Lord to be kept for your generations.'" (Ex. 16:33). Heb. 9:4 tells us that it was a 'golden pot'. This is very striking. The manna was not to be stored up in the tents of the Israelites for a single day; yet here we see it preserved for almost forty years in the Tabernacle. It was to be kept for the land of Canaan. And so with the antitype: while we cannot feed on yesterday's experience and make that satisfy the need of today, nevertheless, our experiences from day to day in the wilderness will be found again with rich and blessed fruitage. The 'golden pot' in which the manna was stored tells of what a *high value* God sets upon that which it typified. The fact that the manna was kept in the ark till Canaan was reached, tells of how God has *preserved* the Scriptures all through the ages.

"And the children of Israel did eat manna forty years until they came to a land inhabited: they did eat manna until they came unto the borders of the land of Canaan" (Ex. 16:35). This tells of what an *inexhaustible supply* God has for His people. To the end of the wilderness journey the manna continued. And thank God this is true of the spiritual manna. The grass withereth and the flower fadeth, but the Word of the Lord endureth forever. We may be in the "last days" of this age; the "perilous times" may be upon us; but we still have God's blessed word. May we prize it more highly, read it more carefully, study it more diligently.

Here is the grand secret of a healthy and vigorous spiritual life. It is by earnestly desiring the sincere (pure) milk of the Word, that we grow thereby. It is by daily feeding on the Bread of Life that we obtain the strength which we need. It is through having God's Word in our hearts that we are kept from sinning against Him. And it is in this way that we should be able to say with Jeremiah, "Thy words were found *and I did eat them*; and Thy Word was unto me the joy and rejoicing of mine heart." (15:16).

(Gleanings in Exodus, A. W. Pink)

What did the manna typify?

Ex. 16:33 Ps. 78:24-25 John 6:31-35 1 Cor. 10:3 Heb. 9:1-4 Rev. 2:17

What is your reflection on the children of Israel's strong complaints in Exodus 16:3?

Do you think the Israelites endeavored to understand God's teaching?

Exodus 17:1-7

Israel is once again face to face with a trial of faith. Their dependency upon God is tested. This time it is not lack of food, but absence of water. How this illustrates the fact that the path of faith is a path of trial. Those who are led by God must expect to encounter that which is displeasing to the flesh, and also a constant and a real testing of faith itself. God's design is to wean us from everything down here, to bring us to the place where we have no reliance upon material and human resources, to cast us completely upon Himself. O how slow, how painfully slow we are to learn this lesson! How miserably and how repeatedly we fail! How *long*-suffering the Lord is with us. It is *this* which the introductory "And" is designed to point. Here in Exodus 17 it is but a tragic repetition of what it signifies at the beginning of chapter 16.

"And there was no water for the people to drink." What of that? This presented no difficulty to Him who could part the sea asunder and then make its waves return and overwhelm their enemies. It was no harder for Jehovah to provide water than it was for Him to supply them with food. Was not He their Shepherd? If so, shall they want? Moreover, had not the Lord Himself *led* Israel to Rephidim? Yes, for we are here expressly told, "The children of Israel journeyed according to *the commandment of the Lord*, and pitched in Rephidim." He knew there was *no* water there, and yet He directed them to this very place! Well for *us* to remember this. Ofttimes when we reach some particularly hard place, when the streams of creature-comfort are dried up, we blame ourselves, our friends, our brethren, or the Devil perhaps. But the first thing to realize in *every* circumstance and situation where faith is tested, is, that the Lord Himself has *brought us* there! If this be apprehended, it will not be so difficult for us to trust Him to *sustain* us while we remain there.

"And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" (v. 3). As their thirst increased they grew more impatient and enraged, and threw out their invectives against Moses. "Had Israel been transported from Egypt to Canaan they would not have made such sad exhibitions of what the human heart is, and, as a consequence, they would not have proved such admirable examples or types for us; but their forty years' wandering in the desert furnish us with a volume of warning, admonition, and instruction, fruitful beyond conception. From it we learn, amongst many other things, the unvarying tendency of the heart to distrust God. Anything, in short, for it but God. It would rather lean upon a cobweb of human resources than upon the arm of an omnipotent, all-wise, and infinitely gracious God; and the smallest cloud is more than sufficient to hide from its view the light of His blessed countenance. Well, therefore, may it be termed 'an evil heart of unbelief,' which will ever show itself ready to 'depart from the living God'" (C.H.M.).

"And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me" (v. 14). It is beautiful to see that Moses made no reply to the cruel reproaches which were cast upon him. Like that Blessed One whom he in so many respects typified, "When He was reviled, He reviled not again; when He suffered. He threatened not; but committed Himself to Him that judgeth righteously" (1 Peter, 2:23). This is what we see Moses doing here. Instead of returning an angry and bitter rejoinder to those who falsely accused him, he sought the Lord. Blessed example for us. This was ever his refuge in times of trouble (cf. Ex. 15:25, etc.). The fact that we are told Moses "*cried* unto the Lord" indicates the earnestness and vehemence of his prayer. "What shall I do?" expressed a consciousness of his own inability to cope with the situation, and also showed his confidence that the Lord would come to his and their relief. How often should we be spared much sorrowful regret later, if, instead of replying on the spur of the moment to those who malign us, we first sought the Lord and asked, "What shall I do?"

"And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel" (v. 5, 6). This brings before us one of the many Old Testament types (foreshadows) of the Lord Jesus, one for which we have New Testament authority for regarding it as such. In 1 Cor. 10:1-4 we read, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: And *that Rock was Christ*"

The "Rock" is one of the titles of Jehovah, found frequently on the pages of the O.T. In his "song," Moses laments that Israel forsook God and "lightly esteemed the *Rock* of his salvation" (Deut. 32:15). In his song, we also hear the sweet singer of Israel saying, "The Lord is my *Rock*, and my Fortress, and my Deliverer" (2 Sam. 22:2). The Psalmist bids us make a "joyful noise to the *Rock* of our salvation" (95:1). While the prophet Isaiah tells us "And a Man shall be as an hiding place from the wind, and a covert from the tempest as rivers of water in a dry place, as the shadow of a *Great Rock* in a weary land" (32:2). In the N.T. we get that memorable and precious word, "Upon *this Rock* (pointing to Himself, not referring to Peter's confession) I will build My church" (Matt. 16:18).

The first thing to be noted here in our type is that the rock was to be *smitten*. This, of course, speaks of the death of the Lord Jesus. It is striking to note the *order* of the typical teaching of Ex. 16 and 17. In the former we have that which speaks of the incarnation of Christ; in the latter, that which foreshadowed the crucifixion of Christ. Ex. 17 is supplementary to chapter 16. Christ must descend from Heaven to earth (as the manna did) if He was to become the Bread of life to His people; but He must be smitten by Divine judgment if He was to be the Water of life to them! Here is another reason for the opening "And."

There are three details here which enable us to fix the interpretation of the smiting of the rock as a type (foreshadow) of *the death* of the Lord Jesus. First, it was to be smitten by the *rod* of Moses. The "rod" in the hand of Moses had been the symbol of *judgment*. The *first* reference to it definitely determines that. When he cast it on to the ground it became a "serpent" (4:3)—reminder of the *curse*. With his rod the waters of the Nile were smitten and turned into blood (7:17), and so on. Second, only the "elders of Israel" witnessed the smiting of the rock. This emphasises the *governmental* character of what was here foreshadowed. Third, Jehovah Himself stood upon the rock while it was smitten. "*Behold, I will stand before thee there upon the rock in Horeb*" (v. 6)—marvellous line in the picture was this. Putting these things together what spiritual eye can fail to see here a portrayal of our Substitute being smitten by the rod of Divine justice, held in the hand of the Governor of the Universe. Doubtless that word in Isa. 53:4, 5 looks back to this very type—"Smitten of God by His *stripes* we are healed." How solemn to behold that it was the people's *sin* which led to the smiting of the rock!

Out from the smitten rock flowed the water. Beautiful type was this of the *Holy Spirit*—gift of the crucified, now glorified, Savior. May not this be one reason why the Holy Spirit is said to be "*poured out*" (Act. 2:18)?—speaking in the language of this very type. The gift of the Holy Spirit was consequent upon the crucifixion and exaltation of the Lord Jesus. This is clear from His own words from John 7:37, 38: "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." Now mark the interpretation which is given us in the very next verse: "But this spake He *of the Spirit*, which they that believe on Him should receive: for the Holy Spirit was not yet given because that Jesus was not yet glorified."

The Holy Spirit has given us a supplementary word through the Psalmist which enhances the beauty of the picture found in Exodus 17. There we are told, "He opened the rock, and the waters gushed out; they ran in the dry places like a

river. For He remembered His holy promise (to) Abraham His servant" (Ps. 105:41, 42). It was because of His covenant to Abraham that God gave the water to Israel. So, too we read of God promising to give eternal life to His elect "before the world began" (Titus 1:1, 2), and this, on the basis of "the everlasting covenant" (Heb. 13: 20).

1 Corinthians 10, also supplements Exodus 17. In the historical narrative we read of Moses striking the rock in the presence of "the elders" of Israel, but nothing is there said about the people drinking of the streams of water that flowed from it. But in 1 Corinthians 10:4, we are told, "And did all drink the same spiritual drink." This is an important word. It affirms, in type, that all of God's people have received the Holy Spirit. There are some who deny this. There are those who teach that receiving the Holy Spirit is a second work of grace. This is a serious error. Just as all the children of Israel (God's covenant people) drank of the water from the smitten rock, so in the anti-type (that which was foreshadowed), all of God's children are made partakers of the Holy Spirit, gift of the ascended Christ—"And because ye are sons, God had sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. 4:6). There is no such thing as a believer in Christ who has not received the Holy Spirit: "If any man have not the Spirit of Christ, he is none of Him" (Rom. 8:9).

Much of the blessedness of our type will pass unappreciated unless we note carefully the occasion when the stream of living water gushed from the smitten rock. It was not when Israel were bowed in worship before the Lord, it was not when they were praising Him for all His abundant mercies toward them. No such happy scene do the opening verses of Exodus 17 present to our view. The very reverse is what is there described. Israel were murmuring (v. 3); they were almost ready to stone God's servant (v. 4); they were filled with unbelief, saying, "Is the Lord among us, or not?" (v. 7). The giving of the water, then, was God acting according to His marvelous grace. Where sin abounded, grace did much more abound. But, be it well noted, it was grace acting on a righteous basis. Not till the rock was smitten did the waters flow forth. And not till the Savior had been bruised by God was the Gospel of His grace sent forth to "every creature." What, my reader, is the response of your heart to this amazing and rich mercy of God? Surely you say, out of deepest gratitude, "thanks be unto God for His unspeakable Gift" (2 Cor. 9:15).

This paper would not be complete were we to close without a brief word upon Num. 20, where we again find Moses smiting the rock. "And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron, thy brother, and speak ye unto the rock before their eyes, and it shall give forth His water, and thou shall bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink" (vv. 7, 8).

What is recorded in Num. 20 occurred forty years later than what has been before us in Ex. 17. Almost everything here is in sharp contrast. The rock in Ex. 17 foreshadowed Christ on the cross; the rock in Num. 20 pictured Him on high. The Hebrew word for "rock" is not the same. The word used here in Num. 20 means an *elevated* rock, pointing plainly to the Savior in His exaltation. Next, we notice that Moses was *not* now bidden to "strike" the rock, but simply to *speak* to it. In Ex. 17 the rock was smitten before the "elders" of Israel; here Moses was bidden to "gather the assembly together." And while Jehovah bade him take a rod, it was not the rod used in Ex. 17. On the former occasion Moses was to use his *own* rod—"Thy *rod*, wherewith thou smotest the river." That was the rod of judgment. But here he was to take "*The rod*" (Num. 20:8), namely, the rod of Aaron. This is clear from verse 9, "And Moses took the rod *from before the Lord*, as He commanded him" if we compare it with Num. 17:10—"And the Lord saith unto Moses, Bring *Aaron's rod* again *before the testimony* (viz., the Ark in the Holy of Holies), to be kept for a token against the rebels." This, then, was the *priestly* rod. Note also how this aspect of truth was further emphasized in the type by the Lord bidding Moses, on this second occasion, to take *Aaron* along with him—Aaron is *not* referred to at the first smiting of the rock!

The interpretation of the typical meaning of Num. 20:8 is therefore abundantly clear. The rock must not be *smitten* a second time, for that would spoil the type. "Knowing that Christ being raised from the dead *dieth no more*; death hath no more dominion over Him. For in that He died, He died unto sin *once*; but in that He *liveth*, He *liveth unto God*." (Rom. 6:9, 10). "But now *once* in the end of the world hath He appeared to put away sin by the sacrifice of Himself So Christ was *once* offered to bear the sins of many" (Heb. 9:26, 28). Streams of spiritual refreshment flow to us on the ground of *accomplished* redemption and in connection with Christ's *priestly ministry*.

How solemn the sequel here. The servant of the Lord failed—there has been but one *perfect* "Servant" (Isa. 42:1). The meekest man upon earth became angry at the repeated murmurings of Israel. He addressed the covenant people of God as "Ye rebels." He asked them, "Must we fetch you water out of the rock?" He "*smote* the rock *twice*"—indicating the heat of his temper. And because of this, God suffered him not to lead Israel into Canaan. He is very jealous of the types—more than one man was slain because his conduct marred them.

It is striking to note that though Moses smote the rock instead of speaking to it, nevertheless, the refreshing waters gushed forth from it. How this should warn us against the conclusion that a man's *methods* must be right if the Lord is pleased to *use* him. Many there are who imagine that the methods used in service *must* be pleasing to God if His blessing attends them. But this incident shows plainly that it is not safe to argue thus. Moses' methods were *wrong*; notwithstanding, God gave the blessing! But how this incident also manifests, once more, the wondrous grace of God. In spite of (not because of) Israel's murmuring, and in spite of Moses' failure, water was given to them, their every need was supplied. Truly, our God is the "God of *all* grace." May the realization of this draw out our hearts in adoring worship, and may our lives rebound more and more unto His glory.

(Gleanings in Exodus, A. W. Pink)

In Ex. 17:6 God says to Moses, "I will stand before you," which is an astonishing statement, for man stands before God, not God before man (Deut. 17:8-13; 19:17). **What was the meaning of God standing before Moses on the rock?**

The people's complaining has been bad enough, but this Scripture says that now they "contend" with Moses as their leader, threatening to stone him unless he provides water. "And he called the name of the place Massah, and Meribah, because of the striving of the children of Israel, and because they tested the Lord, saying, Is the Lord among us, or not? (Ex. 17:7) "Meribah" means contention, and "Massah" means tempted. Jesus said in Mathew 4:7, "Thou shalt not put the Lord to the test", but these Israelites did put the Lord to the test by their complaining. **What kind of people would they be like if they had not wandered in the wilderness for 40 years and the Lord had allowed them to go directly into the Promised Land?**

Exodus 17:8-16

One thing that impresses the writer more and more in his studies in and meditations upon the contents of this book of Exodus is the wonderful variety and the comprehensive range of truth covered by its typical teachings. Not only do its leading events and prominent characters foreshadow that which is spiritual and Divine, but even the smallest details have a profound significance. Moses is a type of Christ, Pharaoh of Satan, Egypt of the world. Israel groaning in bondage pictures the sinner in his native misery. Israel delivered from their cruel task-masters speaks of our redemption. Their journey across the wilderness points to the path of faith and trial which we are called on to walk. And now we are to see that the history of Israel also adumbrated the conflict between the two natures *in* the believer.

In our last article we contemplated the smiting of the rock, from which flowed the stream of water and of which all the people drank. This, as we saw, typified the smiting of our blessed Savior by the hand of Divine justice, and the consequent gift of the Holy Spirit to those who are His. But after the Holy Spirit comes to take up His abode within the believer, after a new and holy nature of His creating has been implanted, a strange conflict is experienced, something hitherto unknown. As we read in Gal. 5:17, "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." It is this which the scripture before us so accurately depicts.

The typical scene which we are about to study is of great practical importance. Ignorance of what it sets forth and the truth which it illustrates, has resulted in great loss and has been responsible for untold distress in many souls. How many a one has thought, and how many have been taught, that when a sinner really receives Christ as his Savior, that God will change his heart, and that henceforth he will be complete victor over sin. But "a change of heart" is nowhere spoken of in Scripture. God never changes anything. The old is set aside or destroyed, and something altogether new is created or introduced by Him. It is thus with the Christian. The Christian is one who has been "born again," and the new birth is neither the removal of anything from a man, nor the changing of anything within; but the impartation of something new to him. The new birth is the reception of a new nature: "that which is born of the Spirit, is Spirit" (John 3:6).

At the new birth a spiritual, Divine nature is communicated to us. This new nature is created by the Holy Spirit; the "seed" (1 John 3: 9) used is the Word of God. (1 Pet: 1:23) This explains John 3:5: "Born of water and of the Spirit." The "water" is the emblem of the pure and refreshing Word of God (cf. Eph. 5:26). This is what is in view, typically, in the first of Ex. 17. But when the new nature is communicated by God to the one born again, the old sinful nature remains, and remains unchanged till death or the coming of Christ, when it will be destroyed, for then "this corruptible shall put on incorruption" (1 Cor 15:53). In the Christian, then, in every Christian, there are two natures: one sinful, the other sinless; one born of the flesh, the other born of God. These two natures differ from each other in origin, in character, in disposition and in the activities they produce. They have nothing in common. They are opposed to each other. This is what is in view typically in the second half of Ex. 17.

"Then came Amalek, and fought with Israel in Rephidim" (17:8). In the light of Gen. 21:25; 26:19, 20; Ex. 2:17; Num. 20:19; Judges 5:11, where we learn that the possession of water (wells, etc.) was frequently a bone of contention among the ancients, it is evident that the spread of the news that a river of water was now gushing from the rock in Rephidim, caused the Amalekites to attempt to gain possession. To do this meant they must first dispossess Israel; hence their attack.

The first thing to note here is the identity of Israel's enemy. It was Amalek. "Amalek" signifies "Warlike," apt name for that whose lusts ever war against the soul (1 Peter 2:11). "Amalek was the grandson of Esau (Gen. 36:12): 'Who for one morsel of meat sold his birthright, and when he would have inherited the blessing was rejected,' is thus surely a representative of the 'old man' "(F.W.G.). Very striking in this connection is the prophetic word of Balaam: "And when he looked for Amalek, he took up his parable, and said, Amalek was the first of the nations that warred against Israel: but his latter end shall be that he perish forever" (Num. 24:20). The character of Amalek comes out plainly in the words of Moses concerning him at a later date—"He feared not God" (Deut. 25:17, 18)—such is "the flesh."

It is not until the Christian has been made partaker of the Divine nature (2 Peter 1:4) that the inward conflict begins. Previous to the new birth, he was dead in trespasses and sins; and therefore quite insensible to the claims of God's holiness. Until the Holy Spirit begins to shed abroad His light upon our wicked hearts, we do not realize the depths and power of the evil within us. Ofttimes the believer is astounded by the discovery of the tendencies and desires within him,

which he never knew before were there. The religious professor knows nothing of the conflict between the two natures nor of the abiding sense of inward corruption which this experience conveys. The unregenerate man is entirely under the dominion of the flesh, he serves its lusts, he does its will. The "flesh" does not fight its subjects; it rules over them. But as soon as we receive the new nature the conflict begins.

It is striking to note that it was not Israel who attacked Amalek, but Amalek that attacked Israel. The new nature in the believer delights to feed upon the Word, to commune with God, and be engaged with spiritual things. But the flesh will not let him live in peace. The Devil delights to rob the believer of his joy, and works upon the flesh to accomplish his fiendish designs. The antitype is in perfect accord. Note how that in Gal. 5:17 it is first said that "The flesh lusteth against the spirit," and not vice versa.

The first thing to note here is that Israel's success against Amalek was determined by the uplifted hand of Moses: "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand Amalek prevailed" (v. 11). The significance of Moses' attitude is clearly defined in several scriptures. The uplifted hand was emblematic of prayer, the supplicating of God: "Hear the voice of my supplications, when I cry unto Thee, when I lift up my hands toward Thy holy oracle" (Ps. 28:2); "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8).

Second, observe that "Moses' hands grew heavy." Here is where the real and beautiful accuracy of our type is to be seen. How soon we grow weary of supplicating God! "Men ought always to pray and not to faint" (Luke 18:1), said our Lord. But how sadly we fail. How quickly our hearts get "heavy"! And as soon as we lose the spirit of dependency upon God the flesh prevails.

Third, but Moses was not left to himself. Blessed it is to mark this. Aaron and Hur were with him, and "Stayed up his hands, the one on one side and the other on the other side." Here again we discover the beautiful accuracy of our type. Surely there is no difficulty in interpreting this detail. Aaron was the head of Israel's priesthood, and so speaks plainly of our great High Priest. "Hur" means "light"—the emblem of Divine holiness, and so points to the Holy Spirit of God. Thus God in His grace has fully provided for us and supported on either side, both the earthly and the heavenly. "Likewise the Spirit also helpeth our infirmities. For we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26); this is on the earthly side. "And another angel (Christ as "the Messenger of the Covenant") came and stood at the altar having a golden censer; and there was given unto Him much incense, that He should offer it with the prayers of all saints upon the golden altar which was before the throne" (Rev. 8:3): this is on the heavenly side—Christ receiving our supplications and offering them to God, as accompanied by the sweet fragrance of His own perfections.

Fourth, the typical picture is completed for us by what is said in v. 13: "And Joshua discomfited Amalek and his people with the edge of the sword." The "sword" here points to the Holy Scriptures (see Heb. 4:12). It is not by prayer alone that we can fight the flesh. The Word, too, is needed. Said the Psalmist, "Thy Word have I hid in mine heart that I might not sin against Thee" (Ps. 119:11).

Some may object to what we have just said above about the Christian fighting the flesh. We are not unmindful of Rom. 6:11 and 2 Tim. 2:22 and much that has been written thereon. But there are scriptures which present other phases of our responsibility. There is a fight to be fought (see 1 Tim. 6:12; 2 Tim. 4:7 etc.). And this fight has to do with the flesh. Said the Apostle, "So fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection" (1 Cor. 9:26; 27).

Another thing which is important to note here is the fact that Amalek was not destroyed or completely vanquished on this occasion. We only read that "Joshua discomfited Amalek." Here too, the type is in perfect accord with the antitype. There is no way of destroying or eradicating the evil nature within us. Though discomfited it still survives. Why, it may be asked, does God permit the evil nature to remain in us? Many answers may be given, among them these. That we may obtain a deeper and personal realization of the awful havoc which sin has wrought in man, the total depravity of our beings, and thereby appreciate the more the marvelous grace which has saved such Hell-deserving wretches. That we may be humbled before God and made more dependent upon Him. That we may appropriate to ourselves His all-sufficient grace and learn that His strength is made perfect in our weakness. That we may appreciate the more His keeping-power, for left to ourselves, with such a stink of iniquity within, we should surely perish.

A very helpful word and one which we do well to take to heart, is found in Deut. 25:17,18: "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God." How this should stir us up to watchfulness! It was the "hindmost"—those farthest away from their leader—that were smitten. The flesh cannot smite us while we are walking in close communion with God! And note that it was when Israel were "faint and weary" that Amalek came down upon them. This too is a warning word. What is the remedy against faintness? This: "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail; But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint" (Isa. 40:30, 31).

Very blessed are the closing words of Ex. 17: "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-Nissi: For he said, Because the Lord hath sworn that the Lord will have

war with Amalek from generation to generation" (vv. 14-16). God here promised that in the end He would utterly annihilate Amalek. In the confident assurance of faith Moses anticipated God's final victory by erecting an altar and calling it "The Lord, our Banner." How blessed to know that at the end the Savior shall "change our vile body, that it may be fashioned like unto His glorious body according to the working whereby He is able even to subdue all things unto Himself." (Phil. 3:21).

(Gleanings in Exodus, A. W. Pink)

The Amalekites were the first enemies to attack Israel; they had come from Rephidim in southern Palestine, and were descendants of Esau. Esau was Jacob's brother who thought little of his birthright. **Who was the man whom Moses chose to fight them in the valley? Through what means were they given the power of God to defeat this wicked enemy, and how was this maintained? Who were the two who gave Moses the ability to be sustained?** (Note: Hur may have been the husband of Miriam, Moses' sister.) Most importantly, the Bible teaches us great truth here that pertains to every one receiving Christ as Savior. **What is this truth and explain this principle to the best of your ability. What did Amalek represent? Are you experiencing the force of these two principles in your daily Christian walk? What is your (and our) remedy?**

Exodus 18:1-27

Subtle as was the temptation presented to Moses, if he had remembered the Source of his strength, as well as his office, he would not have yielded to it. "Hearken now unto my counsel" said Jethro (v. 19). But that was the very thing which Moses had no business to do. "So shall it be easier for thyself" (v. 22) pleaded the tempter. But was not God's grace sufficient! It is sad to see the effect which this specious suggestion had upon Moses. In Num. 11 we find that Moses complained to the Lord—"I am not able to bear all this people alone, because it is too heavy for me" (v. 14). Does some servant of God reading these lines feel much the same today? Then let him remember that he is not called upon to bear any people alone. Has not God said, "Fear thou not; for I am with thee, be not dismayed for I am thy God, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness" (Isa. 41:10)! And if the burden is "too heavy" for thee, remember that it is written, "Cast thy burden upon the Lord, and He shall sustain thee" (Ps. 55: 22).

It is here the servant of Christ constantly fails; and the failure is all the more dangerous because it wears the appearance of humility. It seems like distrust of one's self, and deep lowliness of spirit, to shrink from heavy responsibility; but all we need to enquire is, Has God imposed that responsibility? If so, He will assuredly be with me in sustaining it; and having Him with me. I can sustain anything. With Him, the weight of a mountain is nothing; without Him, the weight of a feather is overwhelming. It is a totally different thing if a man, in the vanity of his mind, thrust himself forward and take a burden upon his shoulder which God never intended him to bear, and therefore never fitted him to bear it; we may then surely expect to see him crushed beneath the weight, but if God lays it upon him, He will qualify and strengthen him to carry it.

Strikingly was this seen in the sequel. Moses complained to God of the burden, and the Lord removed it; but in the removal went the high honor of being called to carry it alone. "And the Lord said unto Moses, Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone" (Num. 11:16, 17). Nothing was really gained. No fresh power was introduced; it was simply a distribution of the "spirit" which had rested on one now being placed on seventy! Man cannot improve upon God's appointments. If he persists in acting according to the dictates of 'common sense' nothing will be gained, and much will be lost.

A word should be said upon the closing verse of our chapter: "And Moses let his father-in-law depart; and he went his way into his own land" (v. 27). This receives amplification in Num. 10: "And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you; come thou with us and we will do thee good: for the Lord had spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred" (vv. 29-30). How this revealed the heart of Jethro (here called Hobab). The ties of nature counted more with him than the blessings of Jehovah. He preferred his "own land" to the wilderness, and his own "kindred" to the people of God. He walked by sight, not faith; he had no respect unto "the recompense of the reward" of the future, but preferred the things of time and earth. How ill-fitted was such a one to counsel the servant of God!

(Gleanings in Exodus, A. W. Pink)

This setting takes place at Sinai. **What is Jethro's knowledge of the true God (remember, he was from Midian—Ex. 2:16)? Look at Exodus 18:10-23 and tell us your opinion of his counsel for Moses.**

Exodus 19:1-20:23

They have now reached the base of the Sinaitic mountains, and God calls Moses apart into Mount Sinai, announces to him that He is now about to lead His people into a solemn covenant, and bids them prepare for the manifestation which God is about to make to them. "You yourselves have seen," He says, "what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation" (Exodus 19:4-6a). "The people all responded together, 'We will do everything the LORD has said' " (19:8).

They were then commanded to prepare themselves most solemnly, separating their persons from all defilement, and assembling on the third day around the base of the mount, but charged most emphatically to stand apart from it, and not even to touch it, on penalty of death.

On the third morning, Jehovah appears enthroned upon the mount in awful majesty and glory. Thick clouds of murky blackness hang around the lofty brow of Sinai, and vivid lightnings cleave asunder the awful darkness, and re-echo themselves in incessant thunderings, while out of the darkness and fire there issues the piercing sound of the trumpet, growing loud and long, until all the people tremble, and even Moses is filled with irresistible awe and fear.

At length, God summons Moses into the darkness, and he disappears from the sight of the trembling people into the midst of the mount of fire. Then follows the living voice of God in the ears of all the people, and the proclamation of His mighty law. Sentence after sentence they fall from the mount; every word of those 10 commandments, which become to the ages the summary of righteousness and duty, in its twofold completeness, with respect both to God and all the subordinate relationships of life.

As a token of their authority and permanence, these words are afterward written by the finger of God on tables of stone, and preserved in the Ark of the Covenant, and the very shrine of the Hebrew Tabernacle.

Many different names have been given to this divine message. They are called the Decalogue, the Ten Commandments, the Words of the Covenant, the Tables of the Covenant, the Testimony, the Tables of the Testimony and, also, the Law. Another account of the same events is given in Deuteronomy 5:22-31, slightly modified in some subordinate expressions. Our present purpose simply requires that we shall explain the meaning of this dispensation of law in its relation to their spiritual life and ours.

SECTION I— *The History of the Law*

1. It was given at Mount Sinai in the third month after the departure of Israel from Egypt as a proclamation of God's covenant with His people.

2. It was given with great majesty and terror (Exodus 20; Hebrews 12:18- 21).

3. It was given through the mediatorship of Moses (Galatians 3:19-20), and so is called the Law of Moses (John 1:17).

4. It was given through the ministry of angels (Acts 7:53; Galatians 3:19).

5. It was spoken by the voice of God Himself (Hebrews 12:26).

6. It was administered by the Lord Jesus Christ, and the Angel of the Covenant (Exodus 23:20-21; Acts 7:38; Malachi 3:1).

7. It was written by the finger of God on two tables of stone (Deuteronomy 5:22; Exodus 31:18).

8. It was broken by the people, and the first tables were broken in the hands of Moses; perhaps as a token of the fact that the contents of the tables had already been broken by their disobedience and the sins of men (Exodus 32:15-19).

9. It was rewritten by God and renewed in the second and more gracious covenant, and then deposited in the Ark of the Covenant to be there preserved, perhaps as a type of the fact that Jesus Christ has brought us into a new covenant with God, and He keeps for us the law under this new covenant, and also keeps it in our hearts, as our indwelling sanctifier (Exodus 34:1-28; 40:20).

10. It consisted of three parts, namely, the moral, contained in the 10 commandments; the ceremonial, having reference to the ceremonial types; and the judicial, having reference to the social life and the civil government of the people.

SECTION II— *The Design of the Law*

THE HOLINESS OF GOD

1. It was intended to reveal the holiness of God. They had just come out of the darkness of Egypt, and had no true conception of God. Again and again had they shown in their short pilgrimage their disregard of His authority and law. They must learn His absolute righteousness and infinite holiness. Without this His very mercy would be abused.

So in our life God must reveal Himself in His majesty and purity, as well as His love. So He came to Job, until he abhorred himself in the light of God. So He came to Isaiah, until he fell at His feet as unclean and cried out for purity. So He comes to every soul before it can rightly understand sin or holiness. The simplest faith will ever be the most reverent. The more we know His purity, the more will we prize His love. And so even under all the grace of the gospel, we are taught that we must have grace "and so worship God acceptably with reverence and awe, for our 'God is a consuming fire' "(Hebrews 12:28b-29).

THE STANDARD OF CONDUCT

2. The next design of the law was to reveal to man the perfect standard of duty and righteousness, under that period of divine revelation. It was a marvelous embodiment of all the essential principles of righteousness and virtue.

Beginning with God Himself, it first presents Him as the supreme object of worship. Next it teaches the method of worship; then the spirit of worship; and then the time of worship.

Coming, secondly, to man's relative duties, it begins first with the family, the root of society; next it touches our obligation to human life; then to social purity; then the rights of property; and then of reputation; closing in the 10th commandment with the very spring of action and character, our desires and motives, and demanding for them absolute righteousness and purity.

It has well been called, even by eminent jurists, "A miracle of ethics," transcendentally in advance of the very highest productions of human thought in any age or land.

TO REVEAL SIN AND LEAD TO CHRIST

3. It was designed to reveal man's sin and lead us to Christ for salvation and sanctification. This was perhaps its chief design: "I would not have known what sin was except through the law" (Romans 7:7); "Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin" (3:20). God Himself declares: "God has come to test you, so that the fear of God will be with you to keep you from sinning" (Exodus 20:20). God knew His people would break the law, and never expected them to be saved by their own obedience to it; but rather to see through its demands their helpless and lost condition, and thus be driven to accept the atonement and righteousness of the Lord Jesus Christ. "So the law was put in charge to lead us to Christ that we might be justified by faith" (Galatians 3:24). So it must come to every soul, to reveal self, to convict of sin, to prostrate at the feet of mercy, "that every mouth may be silenced and the whole world held accountable to God" (Romans 3:19). And then, when He has included all under sin, He has mercy upon all who believe.

A poor slave lay dying. His master came to see him and took him gently by the hand. The slave kissed the hand and said: "Blessings on this hand." "Why, Sam," said the master, "how can you say that? That hand never did you anything but harm; it has beaten and bruised you a hundred times; how can you bless it?" "Yes, blessings on that hand," replied the poor slave. "It was that which drove me for comfort to my precious Jesus; He soothed my sorrows, and made my heart so glad that I can only say blessings on the hand of hard old master, for driving me to Thee."

So the law is a hard old master; it can only condemn and smite, but drives us to the cross and the Savior, and we should only bless it, too.

Not only does the law show us our guilt, and thus drive us to Christ for our salvation, but at a later stage in our experience it reveals to us ourselves and our utter sinfulness, and also drives us to Him for sanctification.

The first operation of the law in convicting a sinner and leading him to Christ for pardon is set forth in Romans 3:9-31. But there must come a second working. The soul must see its inherent wickedness and discover that "nothing good lives in me, that is, in my sinful nature" (Romans 7:18) and that it can receive Christ in His fullness, for its inner purity and life.

This operation of the law is evidently described in Romans 6 and 7. For a while, like Israel in the earlier part of their journey, the soul has gone on in joy and confidence; but suddenly the sky is overcast. It comes to Sinai; it hears the voice of the law; it finds that within which is neither able nor willing to obey; it readily cries, "We will do everything the LORD has said" (Exodus 19:8), and then it fails, sins, despairs, and falls under condemnation.

What is there in all this to sanctify? Why, it is the very root of sanctification. It is finding out our helplessness. It is coming to the end of self. And when, discouraged and defeated with its vain endeavors and its broken vows and purposes, it cries in despair, "What a wretched man I am! Who will rescue me from this body of death?" (Romans 7:24). Then it finds the same blessed Friend who set it free from guilt, standing again by its side, and offering to save it from self and sin by His indwelling life and power; and it cries in joyful deliverance, "Thanks be to God—through Jesus Christ our Lord" (Romans 7:25).

Again the law has been its schoolmaster to lead it to Christ—this time for sanctification. And now it learns that even for this evil heart, as well as for its wretched past, He has paid the full penalty; that it may look on its old self as no longer a real self, but dead with Christ, through His cross, and know that the law of the Spirit of Life in Christ Jesus does set it free from the law of sin and death, and that the righteousness of the law is fulfilled in it, as it walks in the new resurrection life, not after the flesh, but after the Spirit.

(The Christ in the Bible, A. B. Simpson)

In Ex. 19:5, what did the Lord God say to Israel (through Moses) if they would obey His voice and keep His covenant? And this promise He enlarged in verse 6—what is the furthering of His promise to them? And the people answered Him (verse 8)—? What bearing does this have on Israel's future by making such a bold statement?

Ex. 24:7-8 Isa. 40:15-17 Dan. 9:4 Rom. 5:21

Does God call us to be holy, even as He is holy? Are we to be set apart to Him and His purposes, and be distinguished in nature and character from the world? Are we to be different in the way we think, act and live? Will this difference be visible and bring glory to God?

Gal. 3:10 says, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them." **Why is the law a curse? How is this curse removed? How can we live the life Christ elaborated on in Matt 5:1-48 knowing we have the same sin nature as the Israelites in us?**

Jer. 31:33 Rom. 7:4 Rom. 8:2,4 Rom. 10:4 1 Cor. 1:30 Gal. 2:20 Gal. 3:10-13

Explain how being free from the curse of the law allows us to live a life pleasing to God?

If we say we are under the law today are we still under the curse?

Exodus 20:18-26

The Ten Commandments expressed the obligations of man in his original state, while enjoying free and open communion with God. But the state of innocence was quickly departed from, and as the offspring of fallen Adam, the children of Israel were sinners, unable to comply with the righteous requirements of God. Fear and shame therefore made God's approach terrible, as He appeared in His holiness, as a consuming fire. The effects upon Israel of the manifestation of Jehovah's majesty at Sinai are next given "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die" (20:18, 19).

Here was a plain acknowledgment from Israel that they were unable to deal with God directly on the ground of the Decalogue. They felt at once that some provision needed to be made for them. A mediator was necessary: Moses must treat with God on their behalf. This was alright so far as it went, but it failed to meet fully the requirements of the situation. It met the need from their side, but not from God's. The Lawgiver was holy, and His righteous requirements must be met. The transgressor of His Law could not be dealt with simply through a mediator as such. Satisfaction must be made: sin must be expiated: only thus could the inexorable demands of Divine justice be met. Accordingly this is what is brought before us in the sequel. The very next thing which is here mentioned in Exodus 20 is an ALTAR (Ex. 20:24)!

The "altar" at once tells of the provision of Divine grace, a provision which fully met the requirements of God's governmental claims, and which made it possible for sinners to approach Him without shame, fear, or death; a provision which secured an agreement of peace. On such a basis was the Siniatic covenant ratified. Not that this rendered null and void what Jehovah had said in Exodus 19:5, "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people." The Siniatic covenant was an agreement wherein God proposed to deal with Israel in blessing on the ground of their obedience. Governmentally this was never set aside. But provision was made for their failure, and this, right from the beginning! Israel's failure to appropriate God's gracious provision only rendered the more inexcusable their subsequent wickedness.

We read of no "altar" in Eden. Man in his innocence, created in the image and likeness of God, needed none. He had no sin to be expiated upon an altar: he had no sense of shame, and no fear of God in coming into his Maker's presence and communing with Him directly. It was man's sin which made necessary an "altar," and it was Divine grace which provided one. There are two things to bear in mind here in Exodus 20: Jehovah was not dealing with Israel on the ground of His righteousness alone, but also according to His rich mercy!

(Gleanings in Exodus, A. W. Pink)

Was Israel able to deal with God directly without a mediator? Are we able to deal with God directly? Why?

Why was the stone in Exodus 20:25 not to be “hewn” or formed by any man’s chisel?

Rom. 4:5 1 Cor. 1:29 Titus 3:5

Exodus 21:1–23:33

The law of Moses had three grand divisions: the moral, the civil, and the ceremonial. The first is to be found in the Ten Commandments; the second (mainly) in Ex. 21-23; the third (principally) in the book of Leviticus. The first defined God's claims upon Israel as human creatures; the second was for the social regulation of the Hebrew commonwealth; the third respected Israel's religious life. In the first we may see the governmental authority of God the Father; in the second, the sphere and activities of God the Holy Spirit—maintaining order among God's people; in the third, we have a series of types concerning God the Son.

(Gleanings in Exodus, A. W. Pink)

We know that Christ came at His first appearing in the role of Servant—see Ps. 40:6-8, Isaiah 42:1, Isaiah 52:13-15, Zech. 3:8 and Phil. 2:5-8. **As you study this passage in Exodus, can you see a parallel of Christ’s giving of His life as God’s Servant, and this present plan of servitude for an Israelite servant?**

In chapters 21-23 of Exodus we see God giving the Israelites laws dealing with the social issues of the time. **Will all these laws relieve the burden from Moses when disputes arise on what is right or wrong?**

Is God moving the people toward more self-accountability?

Who is the angel spoken of in Exodus 23:20 (Gen. 16:7, Gen. 21:17, Ex. 32:34, Judges 2:1) and how does Exodus 23:20-23 fit into the second division of the law of Moses which are the social regulations of the people.

Exodus 24:1-18

The twenty-fourth chapter of Exodus introduces us to a scene for which there is nothing approaching a parallel on all the pages of inspired history prior to the Divine Incarnation and the tabernacling of God among men. It might suitably be designated the Old Testament Mount of Transfiguration, for here Jehovah manifested His glory as never before or after during the whole of the Mosaic economy. Here we witness Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel in the very presence of God, and not only are we told that "He laid not His hand on them." but they were thoroughly at ease in His presence, for they did "eat and drink" before Him!

"And Moses took half of the blood, and put in basins; and half of the blood he sprinkled on the altar. And he took the blood of the covenant, and read in the audience of the people; and they said, 'All that the Lord hath said will we do, and be obedient' " (vv. 6, 7). For a full exposition of the meaning of Moses' act we must refer the reader to Hebrews 9, regretting very much that we cannot here give a detailed interpretation of that most important chapter; it will be noted that vv. 18-20 refer specifically to what is here before us in Exodus 24. Suffice it now to say that, so far as the historical significance of this sprinkling of the blood was concerned, it denoted a solemn ratification of the covenant into which Israel entered with Jehovah at Sinai. Note how the covenant God made with Noah was also preceded by a sacrifice offered to Him: Genesis 8:20 to 9:17; so too it was in connection with the Abrahamic covenant (Gen. 15:9, 10, 17).

"Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel" (vv. 9, 10). Precious beyond words is this, showing us the inestimable value of the blood, and the wondrous privileges it procures for those who are sprinkled by it. Note the connecting "then," i.e., when the blood had been applied. A similar example, equally forceful and blessed, is found in Revelation 7:14, 15, where we read, "And He said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple." The "elders" of Exodus 24 were representatives of the Nation. Here then was a blood-sprinkled people, who had not yet broken the covenant, in communion with God. The eating and drinking told of the fullness of their welcome and of the peace which ruled their hearts in the Divine Presence.

"And upon the nobles of the children He laid not His hand; also they saw God, and did eat and drink" (v. 11). "But yesterday it would have been death to them to 'break through to gaze' but now 'they saw God'! And such was their 'boldness,' due to the blood of the covenant, that 'they did eat and drink' in the Divine presence. The man of the world will ask, How could 'the blood of calves and goats' make any difference in their fitness to approach God? And the answer is, Just in the same way that a few pieces of paper may raise a pauper from poverty to wealth. The bank-note paper is intrinsically worthless, but it represents gold in the coffers of the Bank of England. Just as valueless was that 'blood of slain beasts,' but it represented 'the precious blood of Christ.' And just as in a single day the bank-notes may raise the

recipient from pauperism to affluence, so that blood availed to constitute the Israelites a holy people in covenant with God" (Sir Robert Anderson).

There is one thing here that is very solemn, namely, the repeated mention of Nadab and Abihu; vv. 1, 9. "They were both sons of Aaron, and with their father were selected for this singular privilege. But neither light nor privilege can ensure salvation, nor, if believers, a holy and obedient walk. Both afterwards met with a terrible end. They 'offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them; and they died before the Lord' (Lev. 10:1, 2). After this scene in our chapter, they were consecrated to the priesthood and it was while in the performance of their duty in this office, or rather because of their failure in it, that they fell under the judgment of God. Let the warning sink deep into our hearts, that office and special privileges are alike powerless to save" (Mr. Dennett).

Israel's history continued for almost fifteen hundred years after this memorable occasion, but never again did their elders "see God," and never again did they eat and drink in His presence. Sin came in; their very next act was to break the holy Law by making and worshipping a golden calf, and the next time we see them drinking, it is of the waters of judgment (32:20). How unspeakably blessed to remember that what Israel (through their official heads) enjoyed for a brief season, is now ours forever! A way has been opened for us into the very presence of God, and there, within the veil, we may commune with Him.

(Gleanings in Exodus, A. W. Pink)

Sacrifice and blood shedding are of utmost value in God's dealings with mankind and His efforts to reconcile them to Himself—all of which points directly to the Cross, and God's only Son willingly shedding His holy blood for our sins. **Read Leviticus 17:11, and we strongly suggest you also memorize it.**

For a Covenant to be fully active, it must be ratified (or agreed to) by the two parties, who are they in this case?

The shed blood (or the blood poured upon the altar) represents _____

_____.

Exodus 25:1-27:21

"The tabernacle is one of the most important and instructive types. Here is such a variety of truths, here is such a fullness and manifoldness of spiritual teaching, that our great difficulty is to combine all the various lessons and aspects which it presents. The tabernacle has no fewer than three meanings. In the first place, the tabernacle is a type, a visible illustration, of that heavenly place in which God has His dwelling. In the second place, the tabernacle is a type of Jesus Christ, who is the meeting-place between God and man. And, in the third place, the tabernacle is a type of Christ in the Church—of the communion of Jesus with all believers" (Adolph Saphir).

The first of these meanings is clearly stated in Hebrews 9:23-24: "It was, therefore necessary that the patterns of things in the heavens should be purified with these (i.e. sprinklings of blood see Hebrews 9:21-22); but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." "The tabernacle was a symbol of God's dwelling. There is a Sanctuary, wherein is the especial residence and manifestation of the glorious presence of God. Solomon, although he confesses that the heaven of heavens cannot contain God, yet prays that the Lord may hear in heaven His dwelling-place (2 Chron. 6). Jeremiah testifies, 'A glorious high throne from the beginning is the place of our sanctuary' (17:12). The visions of Ezekiel also bring before us the heavens opened and the likeness of a throne, and the appearance of the likeness of the glory of the Lord; the likeness as the appearance of a man above upon the throne (1:26). Of this heavenly locality David speaks, when he asks, 'Who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?' (Ps. 24:3). In the book of Revelation we receive still further confirmation of this truth: 'And after that I looked, and, behold, the temple of the tabernacle of testimony in Heaven was opened' (15:5) . . . Almost all expressions which are employed in describing the significance of the tabernacle are also used in reference to Heaven" (A. Saphir).

Secondly, the Tabernacle is a type of the Lord Jesus Himself, particularly of Him here on earth during the days of His flesh. Just as the Tabernacle was Jehovah's dwelling-place in the midst of Israel so are we told that "God was in Christ reconciling a world unto Himself" (2 Cor. 5:19); and again, "In Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9). Beautifully was this application of our type manifested at the Incarnation. The Tabernacle was not something which originated in the minds of Israel, or even of Moses, but was designed by God Himself. So the Manhood of Christ, which enshrined His Deity, was not begotten by man—"A body hast Thou prepared Me" (Heb. 10:5) He said. This second aspect of the type will be developed more fully below.

But the tabernacle has yet a third aspect. "There God and His people met. The ark of the covenant was not merely the throne where God manifested Himself in His holiness, but it was also the throne of relationship with His people. In all the offerings and sacrifices God was manifested; just as regards sin, merciful as regards the sinner; there also God and the sinner met. So throughout the tabernacle there was the manifestation of God in order to bring Israel into communion

with Himself. In the Tabernacle man's fellowship with God was symbolized through manifold mediations, sacrifices, offerings. But in Jesus we have the perfect and eternal fulfillment" (A Saphir). This third aspect of our type is more than hinted at in Revelation 21:3: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

The key to the Tabernacle, then, is Christ. In the volume of the Book it is written of Him. As a whole and in each of its parts the Tabernacle foreshadowed the person and work of the Lord Jesus. Each detail in it typified some aspect of His ministry or some excellency in His person. Proof of this is furnished in John 1:14: "And the Word became flesh and tabernacled among us" (R. V. margin). The reference here is to the Divine incarnation and first advent of God's Son to this earth, and its language takes us back to the book of Exodus. Many and varied are the correspondences between the type (foreshadow) and the anti-type (that which was foreshadowed). We take leave to quote from our comments on John 1:14.

1. The Tabernacle was a temporary appointment. In this it differed from the temple of Solomon, which was a permanent structure. The Tabernacle was simply a tent, a temporary convenience, something that was suited to be moved about from place to place during the journeyings of the children of Israel. So it was when our blessed Lord tabernacled here among men. His stay was but a brief one—less than forty years; and, like the type. He abode not long in any one place, but was constantly on the move, unwearied in the activity of His love.

2. The Tabernacle was for use in the wilderness. After Israel settled in Canaan, the Tabernacle was superceded by the temple. But during the time of the pilgrimage from Egypt to the promised land, the Tabernacle was God's appointed provision for them. The wilderness strikingly foreshadowed the conditions amid which the eternal Word tabernacled among men at His first advent. The wilderness-home of the Tabernacle unmistakably foreshadowed the manger-cradle, the Nazareth-carpenter's bench, the "nowhere for the Son of man to lay His head," the borrowed tomb for His sepulcher. A careful study of the chronology of the Pentateuch seems to indicate that Israel used the Tabernacle in the wilderness rather less than thirty-five years!

3. The Tabernacle was humble, and unattractive in outward appearance. Altogether unlike the costly and magnificent temple of Solomon there was nothing in the externals of the Tabernacle to please the carnal eye. Nothing but plain boards and skins. So it was at the Incarnation. The Divine majesty of our Lord was hidden beneath a veil of flesh. He came, unattended by any imposing retinue of angels. To the unbelieving gaze of Israel He had no form or comeliness; and when they beheld Him their unanointed eyes saw in Him no beauty that they should desire Him.

4. The Tabernacle was God's dwelling place. It was there, in the midst of Israel's camp, that He took up His abode. There, between the Cherubim, upon the mercy-seat He made His throne. In the holy of holies He manifested His presence by means of the Shekinah glory. And during the thirty-three years that the Word tabernacled among men. God had His dwelling-place in Palestine. The holy of holies received its anti-typical fulfillment in the person of the Holy One of God. Just as the Shekinah dwelt between the two Cherubim, so on the mount of transfiguration the glory of the God-man flashed forth from between two men—Moses and Elijah. "We beheld his glory" is the language of the tabernacle-type.

5. The Tabernacle was, therefore, the place where God met with man. It was termed "the Tent of Meeting." If an Israelite desired to draw near unto Jehovah he had to come to the door of the Tabernacle. When giving instruction to Moses concerning the making of the Tabernacle and its furnishings, God said, "And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee" (Ex. 25:21-22). How perfect is this lovely type! Christ is the meeting-place between God and man. No man cometh unto the Father but by Him (John 14:6). There is but one Mediator between God and men—the Man Christ Jesus (1 Tim. 2:5). He is the One who spans the gulf between Deity and humanity, because Himself both God and Man.

6. The Tabernacle was the center of Israel's camp. In the immediate vicinity of the Tabernacle dwelt the Levites the priestly tribe: "But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof; and over all things that belong to it; they shall bear the tabernacle and all the vessels thereof: and they shall minister unto it, and shall encamp round about the tabernacle" (Num. 1:50); and around the Levites were grouped the twelve tribes, three on either side—see Numbers 2. Again; we read that when Israel's camp was to be moved from one place to another, "then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp" (Num. 2:17). Once more, "And Moses went out, and told the people the words of the Lord and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a Cloud and spake unto him" (Num. 11:24-25). How striking is this! The Tabernacle was the great gathering-center. As such it was a beautiful foreshadowing of the Lord Jesus. He is our great gathering-center, and His precious promise is that "where two or three are gathered together in My name there am I in the midst of them" (Matthew 18:20).

7. The Tabernacle was the place where the Law was preserved. The first two tables of stone, on which Jehovah had inscribed the ten commandments were broken (Ex. 32:19); but the second set was deposited in the ark in the tabernacle for safe keeping (Deut. 10:2-5). It was only there, within the holy of holies, that the tablets of the Law were preserved intact. How this, again, speaks to us of Christ! He it was that said, "Lo, I come: in the volume of the book it is written of Me; I delight to do Thy will, O My God: Yea, Thy Law is within My heart" (Ps. 40:8). Throughout His perfect life He preserved in thought, word, and deed the Divine Decalogue, honoring and magnifying God's Law.

8. The Tabernacle was the place where sacrifice was made. In its outer court stood the brazen altar, to which the animals were brought, and on which they were slain. There it was the blood was shed and atonement was made for sin. So it was with the Lord Jesus. He fulfilled in His own person the typical significance of the brazen altar, as of every piece of the tabernacle furniture. The body in which He tabernacled on earth was nailed to the cruel Tree. The Cross was the altar upon which God's Lamb was slain, where His precious blood was shed, and where complete atonement was made for sin.

9. The Tabernacle was the place where the priestly family was fed. "And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it . . . The priest that offereth it for sin shall eat it: in the holy place shall it be eaten" (Lev. 6:16-26). How deeply significant are these scriptures in their typical import! And how they should speak to us of Christ as the Food of God's priestly family today, i.e., all believers (1 Pet. 2:5). He is the Bread of life. He is the One upon whom our souls delight to feed.

10. The Tabernacle was the place of worship. To it the pious Israelite brought his offerings. To it he turned when he desired to worship Jehovah. From its door the voice of the Lord was heard. Within its courts the priests ministered in their sacred service. And so it is with the anti-type. It is by Him we are to offer unto God a sacrifice of praise (Heb. 13:15). It is in Him, and by Him, alone, that we can worship the Father. It is through Him we have access to the throne of grace.

11. The Tabernacle had but one door. Think of such a large building with but a single entrance! The outer court, with its solid walls of white curtains, was pierced by one gate only; telling us there is, but one way into the presence of the holy God. How this reminds us of the words of that One who said, "I am the way, the truth, and the life, no man cometh unto the Father but by Me!" Access can be obtained only through Him who declared "I am the Door" (John 10:9).

12. The Tabernacle was approached through the tribe of Judah, This is a most striking detail not obvious at first sight, but which is clearly established by a comparison of scripture with scripture. Numbers 2, records the ordering of the twelve tribes of Israel as they were grouped around the four sides of the Tabernacle, and verse 3 tells us that Judah was to pitch on the east side. Now Exodus 27:12-17 makes it clear that the door of the Tabernacle was also on the east side. Thus, entrance into the Divine sanctuary was obtained through Judah. The significance of this is easily discerned. It was through Judah that the true Tabernacle obtained entrance into this world. Therefore is our Lord designated "the Lion of the tribe of Judah" (Rev. 5:5).

13. The Tabernacle hints at the universal Lordship of Christ. This may be seen from the fact that every kingdom in nature contributed its share toward building and enriching the Tabernacle. The mineral kingdom supplied the metals and the precious stones; the vegetable gave the wood, linen, oil and spices; the animal furnished the skins and goats hair curtains, in addition to the multitude of sacrifices which were constantly required. How this reminds us of the words of Him whom the Tabernacle foreshadowed. "The silver is Mine, and the gold is Mine" (Hag. 2:8); and again, "The cattle upon a thousand hills are Mine" (Ps. 50:10).

14. The Tabernacle was ministered unto by the Women. Their part was to provide the beautiful curtains and hangings: "And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose hearts stirred them up in wisdom spun goats' hair" (Ex. 35:26). How beautifully this foreshadowed the loving devotion of those women mentioned in the Gospels who ministered to Christ of their substance: see Luke 7:37; 8:2-3; John 12:3; Luke 23:55-56.

Thus we see how fully and how perfectly the tabernacle of old foreshadowed the person of our blessed Lord, and why the Holy Spirit, when announcing the Incarnation, said, "And the Word became flesh and tabernacled among us." It should be pointed out that there is a series of striking contrasts between the wilderness tabernacle and Solomon's temple in their respective foreshadowings of Christ.

- (1) The tabernacle foreshadowed Christ in His first advent; the temple looks forward to Christ at His second advent.
- (2) The tabernacle was first historically; the temple was not built until long afterwards.
- (3) The tabernacle was but a temporary erection; the temple was a permanent structure.
- (4) The tabernacle was erected by Moses the prophet (which was the office Christ filled during His first advent); the temple was built by Solomon the king (which is the office Christ will fill at His second advent).
- (5) The tabernacle was used in the wilderness—speaking of Christ's humiliation; the temple was built in Jerusalem, the "city of the great King" (Matthew 5:35)—speaking of Christ's future glorification.
- (6) The numeral which figured most prominently in the tabernacle was five, which speaks of grace, and grace was what characterized the earthly ministry of Christ at His first advent; but the leading numeral in the temple was twelve, which speaks of government, for at His second advent Christ shall rule and reign as King of kings and Lord of lords.
- (7) The tabernacle was unattractive in its externals—so when Christ was here before, He was as "a root out of a dry ground": but the temple was renowned for its outward magnificence—so Christ when He returns shall come in power and great glory.

The Tabernacle—the materials of which it was composed; the seven pieces of furniture, the priesthood who ministered therein, the offerings and sacrifices—is to be regarded as one great object-lesson, setting forth spiritual truth. For this reason, among others, was it designated "the Tent of the Testimony" (Num. 9:15). There, witness was borne of "good things to come" (Heb. 10:1). There, was proclaimed the holiness and majesty of the great Jehovah. There, were set forth the terms of communion with Him. There, was revealed the way of approach by blood-shedding. There, was exhibited the imperative need of a Divinely-appointed Mediator. There, was shown the efficacy of atonement by the sacrifice of an innocent victim in the room of the guilty. There, was established the Mercy-seat, from which God communed with the representative of His people.

Our great difficulty in seeking to interpret the portions of Scripture which now lie before us is the multitude of the revelations contained therein. By means of the Tabernacle Jehovah revealed His character and made known His purpose of redemption. There, devouring holiness and righteous indignation against sin declared the fact that God was Just even while He Justified. The Tabernacle was the place of sacrifice; its most vivid spectacle was the flowing and sprinkling of blood, pointing forward to the sufferings and death of Christ. It was also the place of cleansing; there was the blood for atonement and also the water for washing away the stains of defilement. So Christ "loved the Church and gave Himself for it, that He might sanctify and cleanse it, with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5:25-27). The Tabernacle had inner chambers, setting forth the fullness of those blessings which the believer has in Christ. In them was light, bread, and the altar of prayer—all finding their anti-typical fulfillment in our blessed Redeemer.

Probably the outstanding lesson taught us through the Tabernacle was the way in which a sinner might approach God. First of all, he was most forcibly reminded that sin had separated him from God. The Tabernacle was God's dwelling-place, and it was enclosed, being encircled by walls of pure white curtains. This at once taught Israel the holiness of the One who had come to dwell in their midst; they were shut out and He was shut in. Their sinfulness unfitted them to enter His holy presence. O my reader, have you ever pondered the ineffable holiness of God, and realized that your sins have placed you at a guilty distance from Him?

But though the sanctuary of Jehovah was enclosed, there was a door through which the Israelite might enter the outer court, though further he might not advance. There, within the outer court, stood the Tabernacle proper, with its two compartments, surrounded by walls of wooden boards, and only the priests were allowed therein, and they but in the first chamber—the holy place. Beyond, lay the holy of holies, where the Shekinah glory, the visible representation of God's presence, resided between the cherubim on the mercy-seat. Into this compartment none ever entered save Moses the mediator, and Aaron the high priest one day in the year.

Marvelous is the progressive order of teaching in connection with the various objects in the Tabernacle. At the brazen altar sin was judged, and by blood-shedding put away. At the laver purification was effected. In the holy place provision was made for prayer, food and illumination; while in the holy of holies the glory of the enthroned King was displayed. The same principle of progress is also to be seen in the increasing value of the sacred vessels. Those in the outer court were of wood and brass; whereas those in the inner compartments were of wood and gold. So too the various curtains grew richer in design and embellishment, the inner veil being the costliest and most elaborate. Again, the outer court, being open, was illumined by natural light; the holy place was lit up by the light from the golden candlestick; but the holy of holies was radiated by the Shekinah glory of Jehovah. Thus the journey from the outer court into the holy of holies was

from sin to purification, and from grace to glory. How blessedly did this illustrate the truth that "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

(Gleanings in Exodus, A. W. Pink)

The Holy of Holies, God's dwelling place on earth, was separate from the remainder of the sanctuary by what? What did it represent, and what happened to it when Christ was crucified? Who entered this Holy of Holies, and how often?

Can you name the three pieces of furniture in the Holy Place?

The first object of ceremonial worship was the brazen altar of burnt offering. **Why did everyone who came start here, and what was offered there for them?** (You will find that brass always stands for judgment.) **What was the next object of ceremonial worship, who was it for, and what was done here? Could all people come into the Outer Court?**

Exodus 28:1-29

In the preceding article we pointed out how that the interpretation and application of the typical teachings found in the Pentateuch concerning Israel's priesthood calls for heavenly wisdom and guidance. In the light of the Epistle to the Hebrews it is clear that there are many points of contrast as well as comparison. But that which is most important to see is, that when commenting there, on the types of Exodus and Leviticus, the Holy Spirit has expressly declared that the entire ritual of the Tabernacle was "a figure for the time then present" (Heb. 9:9), that it was "a shadow of good things to come, and not the very image of the things" (10:1). They were not given to Israel as a model for Christians to imitate, but as a foreshadowing of spiritual things which find their fulfillment in Christ Himself. The holy places made with hands were "figures of the true," that is of "Heaven itself" (Heb. 9:24). A true apprehension of this is our only safeguard against the sacerdotalism and ritualism which the flesh so much delights in. After the advent, death, resurrection, and ascension of Christ, the shadows must vanish before the substance. As one has well said, "To imitate a revival of that which God Himself has set aside by a fulfillment perfect and glorious, is audacious, and full of peril to the souls of men. It is not even the shadow of a substance; but the unauthorized shadow of a departed shade." It is failure to observe this which has wrought such confusion and havoc in Christendom, resulting in the denial of that which lies at the very foundation of Christianity.

Under the Mosaic economy, the priests were a special class appointed to minister unto God on behalf of the people. They enjoyed privileges which were not shared by others. Theirs was a nearness to Jehovah peculiar to themselves. They were vested with an authority and were permitted to do that which was not given to those whom they represented. But at the Cross a radical change was brought about. The old order ended, and a new one was inaugurated. Judaism ceased, and Christianity was introduced. Two symbolic actions gave plain intimation of this. First, in Matthew 26:65 we are told, "the high priest rent his clothes," which was expressly forbidden by the law, see Leviticus 21:10. God permitted this to show that Israel's priesthood was ended—clothes are only torn to pieces when there is no further use for them. Second, the rending of the veil (Matthew 27:51): the barrier into God's presence no longer existed for His people.

In Hebrews 5 and 7 the Holy Spirit has carefully called attention to a number of contrasts between the priesthood of Aaron and that of Christ. One of the things which qualified Israel's high priest to officiate in that office was that he could have compassion on them that were ignorant or out of the way, because he himself was compassed with infirmity (5:2); but the Christian's High Priest is "Holy, harmless, undefiled, separate from sinners" (7:26). Again, in Hebrews 5:3 it is pointed out that Israel's high priest needed to offer sacrifice for his own sins: but Christ was "the Holy One of God," and "knew no sin." Again, the priests of the house of Levi were made "without an oath" (7:21), and in consequence, some of them were cut off from the priesthood, as in the case of Nadab and Abihu, and Eli's line; but Christ was made Priest with an oath, "by Him that said unto Him, The Lord swear and will not repent, Thou art a priest forever after the order of Melchizedek" (7:21). Finally, Aaron was made a priest after the law of a carnal commandment (i.e., that which pertained to mortality), but Christ "after the power of an endless life" (7:16).

In view of these differences, and of the exalted superiority of Christ's priesthood over the Aaronic, we are told, "for the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12); that is, in its narrower sense, a "change" in the law pertaining to the priesthood; in its wider sense, a "change" concerning the ceremonial law. It is important to note that no part of the ceremonial law was given to Israel till after the priesthood was established. Thus, this "change of the law" signified a change of dispensation and everything that pertained to the priesthood.

Now, it is this "change" in the law pertaining to priesthood which the Papacy, and all who are infected by its sacerdotal spirit, sets aside. Romanism is largely a revival of Judaism, plus the corruptions of Paganism. It is a deliberate and pernicious repudiation of what is distinctive in Christianity. It is a wicked denial of the perpetual efficacy of the one offering of the Lord Jesus. Rome perpetuates the Levitical order, claiming that her priests, like Aaron and his sons, are specially authorized and qualified to go to God on behalf of their fellow-men. But 1 Peter 2:5, 9 affirms that all believers are now

"priests," and that all of God's people alike enjoy liberty of access into the Holiest (Heb. 10:19, 22). As another has truly said, "The feeblest member of the household of faith is as much a priest as the apostle Peter himself. He is a spiritual priest—he worships in a spiritual temple, he stands at a spiritual altar, he offers a spiritual sacrifice, he is clad in spiritual vestments." That spiritual temple is Heaven itself, which he enters in spirit through the rent veil; that spiritual altar (Heb. 13:10) is Christ Himself—the altar which "sanctifieth the gift" (Matthew 23:19); that spiritual sacrifice is praise unto God (Heb. 13:15.).

Coming now to the robes of Israel's high priest we would call attention once more to the order of Jehovah's instructions to Moses. In Exodus 29 we have an account of the consecration of Aaron and his sons to their holy office. But before this is given, in Exodus 28, a description is furnished of the various garments they were to wear. First, the vestments of the high priest are detailed, and then those of Aaron's sons. The anointed eye may easily discern the propriety of and the reason for this. Typically, the garments foreshadowed the manifold glories of Christ, the great High Priest, which glories and perfections manifested His fitness for that office. The holy garments of Aaron were "for glory and beauty": they gave dignity to his person, being suitable apparel for his position. In figure they pointed to Christ in all His perfections with the Father before He was "consecrated" to His work for us.

"And thou shalt make holy garments for Aaron thy brother for glory and for beauty" (v. 2). With this should be compared Leviticus 16:4, "He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments." There were two sets of clothing provided for Israel's high priest: the one mentioned in Leviticus 16 was what he wore on the annual Day of Atonement. Then he was robed only in spotless white, foreshadowing the personal righteousness and holiness of the Lord Jesus, which fitted Him to undertake the stupendous work of putting away the sins of His people.

It is worthy of note that the garments of Aaron which were "for glory and for beauty" were just seven in number. "And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto Me in the priest's office" (28:4). In addition to the six articles mentioned here, is the "plate of pure gold" on which was engraved the words "Holiness to the Lord" (v. 36). This, as Leviticus 8:9 tells us, was "the holy crown." Observe that in the enumeration given in 28:4 the "breastplate" comes before the others, but in the details which follow the order is changed: there it is the ephod, the girdle, the two stones, set upon the shoulders of the ephod, and then the breastplate. The "breastplate" was the chief and most costly of the vestments, the other garments being, as it were, a foundation and background for it—this central article pointing to the very heart of Christ Himself.

The purpose or design of the breastplate was to furnish a support to the precious stones which were set in it, as well as to provide a background from which their brilliant beauty might be displayed. Thus there is little or no difficulty in perceiving that which is central in this blessed type. On the jewels were inscribed the names of Israel's twelve tribes. Therefore, what we have foreshadowed here is Christ, as our great High Priest, bearing on His heart, sustaining, and presenting before God, His blood-bought people. There is a slight distinction to be drawn from what we have here and that which is set forth in Exodus 28:9-12. There, too, we have the names of Israel's tribes borne by their high priest before God. But there they are seen resting upon his "shoulders," whereas here (v. 29) they rest upon his heart. In the one it is the strength or power of Christ engaged on behalf of His helpless people; in the other, it is His affections exercised for them.

It will therefore be seen that it is, primarily, the perfect and lasting security of believers which is set forth in our present type. Both the power and the love of Christ are for them, guaranteeing their eternal preservation: "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart when he goeth in unto the holy place, for a memorial before the Lord continually" (v. 29). Their position or standing before God was neither affected nor altered by their changing circumstances, infirmities or sins. Whenever Aaron went into the holy place, there on his heart were the names of all God's people. Emphasizing this truth of security, note carefully how that their names were not simply written upon (so that their erasure was possible) the precious stones, but "engraved" (v. 21)!

Closely connected with its name is what is said in verse 29: "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart when he goeth in unto the holy place, for a memorial before the Lord continually." A remarkable word is this: A "memorial" is a reminder, for calling to remembrance. But does our Father in heaven need such? To inform His omniscience, no; but to delight His heart and satisfy His love, yes. And this, too, for the strengthening of our faith, that His people might know they have that in heaven for the staying of their hearts.

The Breastplate was placed over Aaron's heart. It is striking to observe that three times over we have these words "upon his heart" (vv. 29, 30, 30). As we have seen, the Breastplate was suspended from the shoulders by golden chains connected with the onyx stones, and from golden rings in the lower corners it was fastened to the girdle of the ephod by a lace of blue. Thus it was firmly secured over the heart of Israel's high priest. God's people were thus doubly represented: first, upon his shoulders, the place of strength; and then, upon his heart, the seat of affection. Lovely type was this of our Redeemer in His present heavenly ministry, exercising His power to uphold His poor people; and His deep, tender, unchangeable love embracing them, binding them close to His heart, and presenting them to the Father in the glory and preciousness of the splendor with which He is invested.

"This is precious, and oftentimes we need to refresh ourselves by 'considering' thus 'the Apostle and High Priest of our confession' (Heb. 3:1). There are times when we forget that we have One on high who, in grace, cares for and

watches over those who are treading the path of faith He once trod on earth. And there are times when, though we remember this, we limit either His love or His power. Precious, then, is it to be thus reminded that according to what He can do, His love makes us willing to do; and according to what His affection is, He hath strength to carry out what it dictates" (C. H. Bright).

It is beautiful to note in the Song of Solomon how the Bride says to her Beloved, "Set me as a seal upon Thine heart, as a seal upon Thine arm" (8:6): let my name be graven deep in Thine heart, where love is strong as death, which many waters cannot quench, which the floods of the Almighty have not drowned. And let my name be also graven in the seat of Thy power, that I may be upheld from sin and folly, that I may not be like the adulterer and adulteress who seek the friendship of the world. If such a prayer suited the desires of an earthly people, how much more may this petition express the devotion and the longings of Christ's heavenly people!

(Gleanings in Exodus, A. W. Pink)

In relation to us, what do the jewels in the breastplate suggest?

What do the two onyx stones represent that were on the shoulders of the priests?

How does Christ fit into these priestly examples?

Exodus 28:30-43

Now, in connection with the Urim and the Thummim there appear to be some things which God has seen fit to keep "secret," hence the profitless articles which many, who resorted to speculation, have written on the subject. Concerning the "Urim and the Thummim" no man, Jew or Gentile, knows, or can know, anything, save what God has "revealed" to us in His Word. But as the humble student attentively compares the different passages where they are mentioned, as he notes what is said therein, he discovers that God has been pleased to intimate to us not a little concerning their nature, use, and spiritual significance.

In addition to the names of these two objects (what they were in themselves) foreshadowing that which is in Christ, the purpose for which they were designed, the use to which they were put, also receives its typical fulfillment in Him. As we have seen, they were employed for communicating to the people a knowledge of God's mind and will concerning them. How blessedly this pointed to the Lord Jesus as "the wonderful Counselor" (Isa. 9:6)! In Him "are hid all the treasures of wisdom and knowledge" (Col. 2:3). And therefore could He say, "I am the Truth" (John 14:6). The mind and will of God are perfectly revealed to Him and by Him.

In Christ, then, we have the reality of all that was foreshadowed by the Urim and Thummim. First, He is the "Light and Perfection" of God—the Brightness of His glory (Heb. 1:3). Second, in Christ the light and life, the righteousness and grace of God, meet together, and their balance is perfectly maintained. Third, Christ is the One in whom all the counsels of God find their Center. Fourth, the counsels of God which center in Christ are inseparably connected with His people. Fifth, to Christ and by Christ is made fully known the mind of God, for in Him are hid "all the treasures of wisdom and knowledge" (Col. 2:3). Sixth, from Christ, by His Spirit, directions may be obtained for every step of our pilgrim journey. Seventh, by Christ the promised and purchased inheritance will be administered.

In conclusion, we may note a dispensational application which the Urim and Thummim had for the Jews. Ezra 2:63 informs us that there was no one with the Urim and Thummim to communicate the mind of God in the day of Israel's return from their Babylonian captivity. The company seen with Ezra typify the godly Jewish remnant in the Tribulation period. Though sustained by God, the Holy Spirit will not be on earth at that time, and they will be without many of the spiritual privileges which we now enjoy. But at the close of the time of Jacob's trouble, the Lord Jesus shall return to earth: "He shall build the temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both" (Zech. 6:13).

At the beginning of the Millennium, "It shall come to pass that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations . . . O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. 2:2-5). Then shall Israel enjoy that which, of old, was adumbrated by the Urim and Thummim in their high priest's breastplate.

(Gleanings in Exodus, A. W. Pink)

What did the Urim and Thummim reveal and does this have any application for us today.

Num. 27:21 Prov. 16:33 John 5:20 John 14:6 John 15:15 Col. 2:3

What was the message written on the golden plate worn on the high priest's farhead (Ex. 28:36)?

Zech. 14:20-21

Exodus 29:1-46

In order to link up our articles on Exodus 28 with the present one, which deals with the closing verses of chapter 29, and those which follow on chapter 30, we will give a brief outline of the ceremonies which were to be observed at the consecration of the priests. It is striking to note that there were exactly seven things done for them. First, they were taken "from among the children of Israel" (28:1). How plainly this points to the Father choosing His elect out of Adam's race—the initial step in connection with their salvation—is too obvious to need any enlarging upon. Second, they were brought unto the door of the tabernacle (29:4): the antitype of this is found in 1 Peter 3:18: "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God." Third, they were washed (29:4): this foreshadowed the believer's regeneration and sanctification by the Spirit (see John 3:5, Titus 3:5, Ephesians 5:26). Fourth, they were clothed with their official vestments (29:4-9): this symbolized the putting on of Christ. Fifth, they were anointed (29:21): this pointed to the gift of the Spirit to the believer (2 Cor. 1:21; 1 John 2:27). Sixth, their hands were filled (29:24)—compare with this 1 John 1:1-3. Seventh, they were sanctified (29:44): this contemplates our setting apart unto God, see Romans 6:13, 22.

It is indeed striking to see that in the above, Aaron and his sons took no active part at all; from first to last they were passive in the hands of another. They did not minister, but were ministered unto. Much was done for them and to them; but they themselves did nothing. Standing in God's stead, Moses did all for them. It was by his word that they were chosen and brought. It was by his hands they were washed, clothed and anointed. It was Moses also who brought the bullock for the sin-offering, as "the ram of consecration." So too the application of the blood to the several parts of their bodies was the work of Moses (v. 20). So with the wave-offering: Moses arranged its several parts (v. 22): he it was who "filled their hands"—he gave, they received (v. 24). Finally, it was Moses who received back from their hands and gave again to God what they had first been given (v. 25).

There were however four exceptions, striking and blessed ones; four things which God required Aaron and his sons to do. First, they were to "put their hands upon the head of the bullock" of the sin-offering (29:10), thus identifying themselves with the victim that was to be slain. Typically, this is the saints confessing, "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:5). Second, they were to "put their hands on the head of the ram" (v. 15) which was a burnt-offering unto the Lord. This speaks of the believer's assurance of his acceptance in the Beloved. Third, they also placed their hands upon the head of the ram of consecration (v. 19). This foreshadowed the saints as set apart to and for God, in and by Christ—"For by one offering He hath perfected forever them that are set apart" (Heb. 10:14). Fourth, they were to eat the flesh of the ram and the shewbread (vv. 32:33). This set forth Christ as the Food of His people: their substance and life. It is as we contemplate and appropriate Christ without, that He is "formed" within us: see Galatians 2:20; 4:19.

"Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at evening" (vv. 38, 39). In v. 42 we learn that this offering was called "a continual burnt-offering." That which was placed upon the altar was in perfect accord with its now anointed and hallowed character. The "burnt" offering is the highest type of sacrifice in Scripture. The first reference to it in the Word helps us ascertain its distinctive significance. In Genesis 22:2 we read that the Lord said unto Abraham, "Take now thy son, thine only Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." That which is to be particularly noted there is the willingness and readiness of Isaac's conforming to his father's will. Thus, the central thought in this offering is devotedness. The Hebrew word for burnt-offering literally means, that which "goes up." It might well be designated "the ascending offering." The whole of it, consumed upon the altar, ascended to heaven as a sweet savor.

Leviticus 1 furnishes full details concerning the burnt-offering. There we read, in v. 3, that the offerer should "offer it of his own voluntary will." This offering was really the basis of all the other sacrifices, as may be seen not only from the fact that it is given precedence in Leviticus 1 to 5, but also because the altar itself took its name from this—"the altar of the burnt offering" (Ex. 40:10). It foreshadowed, therefore, the perfect devotedness of the Son to the Father, which was the basis or spring of the whole of His earthly life, ministry, and sacrificial death. He "glorified not Himself." When He spoke or acted it was ever the Father's honor He sought. He could say, "I came not to do Mine own will, but the will of Him that sent Me." He could say, "I have set the Lord always before Me" (Ps. 16:8). Ephesians 5:2 speaks in the language of this particular type: "Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savor."

"Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at evening." Speaking after the manner of men, it was as though God would keep before Him a constant reminder of the devotedness of His blessed Son. Therefore a "lamb" rather than a bullock or ram (which prefigured Christ more in His strength and sufficiency) was appointed—suitably expressing His gentleness, and yieldedness to the will of God. And, too, that which was ever to be kept before His people also was, that which would set forth the Godward aspect of Christ's work. Though the Lord Jesus came here to atone for the sins of His people, it was only because it was the Father's will for Him so to do: cf. Hebrews 10:7 with 10:10.

"Inasmuch as the offering before us was perpetual, God laid a foundation thereby on which Israel could stand and be accepted in all its fragrance and savor. It thus becomes no mean type of the position of the believer, revealing the ground of his acceptance in the Beloved; for just as the sweet savor of the continual burnt-offering ever ascended to God on behalf of Israel, so Christ in all His acceptability is ever before His eyes on behalf of His own. We can therefore say, 'As He is, so are we in this world' (1 John 4:17), for we are in the Divine presence in all the savor of His sacrifice, and in all the acceptance of His Person" (Ed. Dennett).

Nor should we lose sight of the practical teaching for our own souls in this morning and evening continual burnt-offering. Suitably has this been expressed by another: "God would encourage us to renew in our affections continually the terms on which He is with us. He would have every day to begin and end with a fresh sense of being with God and having God with us, in the sweet odor and acceptance of Christ, He never places His saints on any other ground before Him than that of Christ—the One who has perfectly glorified Him, and done all His will, and in whom He has infinite delight. He never departs from that; He never meets His saints on other or lower ground than that. And He would have the consciousness of it continually renewed on our side."

"And with the one lamb a tenth deal of flour mingled with the fourth part of an hin (about 1/2 gallon) of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savor, an offering made by fire unto the Lord" (vv. 40:41). This was the accompaniment of the burnt-offering. The meal-offering is often spoken of as an appendix to it, thus, as "the burnt-offering and its meal-offering" (Lev. 23:13, 18; Numbers 28:28, 31; 29:3, 6, 9, etc.).

The "meat," or better "meal-offering" is described at length in Leviticus 2. It foreshadowed the holy and perfect humanity through which the Son manifested His devotedness to the Father. Mingled with the meal was the fourth part of an hin of beaten oil. This shadowed forth the mystery of the supernatural birth of Christ, under the operation of the Holy Spirit: as said the angel to Mary, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). So, too, the whole of Christ's earthly life and ministry was permeated by the Holy Spirit. It was by the Spirit He was led into the wilderness to be tempted of the Devil (Matthew 4:1), and from the temptation He "returned in the power of the Spirit into Galilee" (Luke 4:14). It was by the Spirit He cast out demons (Matthew 12:28). It was through the Spirit that He offered Himself without spot to God (Heb. 9:14). And, even after His resurrection, it was "through the Spirit" He gave commandments unto the apostles (Acts 1:2).

Accompanying the burnt-offering there was also a drink-offering, which consisted of "the fourth part of an hin of wine." One of the significations of "wine," when it is employed emblematically, is joy—see Judges 9:13; Psalm 104:15. Thus, in our present type, the accompanying drink-offering speaks of the Father's joy in Christ—"This is My Beloved Son, in whom I am well pleased." But more: it was offered here by the Lord's people. Therefore it would also express their communion with the joy of God in the perfections and devotion of His Son. God would have us feast on that which delights Him. Beautifully is this brought out in the parable of the prodigal son. When the wanderer had returned in penitence, the Father said, "Bring hither the fatted calf, and kill; and let us eat, and be merry" (Luke 15:23)—figure of the Father and His child rejoicing together in Christ.

(Gleanings in Exodus, A. W. Pink)

Show how Christ acted as our High Priest and explain from this our standing before God?

Ps. 16:8 Zech. 2:10 Zech. 6:12-13 John 14:6 Eph. 5:2 Heb. 10:7, 10 Heb. 13:5 Rev. 21:3

Are we now as priests and if so how are we to worship God?

John 4:23-24 Heb. 13:10, 15

What does the sweet aroma of the offering (Ex. 29:18, 41) symbolize that ascends to God?

Gen. 8:21 2 Cor. 2:14-15 Eph. 5:2

The consecration ceremony (Ex. 29:35-39) was repeated on seven succeeding days, morning and evening. **How does this speak to us before and after we go about our daily business?**

Exodus 30:1-10

There were two altars connected with the Tabernacle. Both were made of wood, but covered with a different metal: the one with brass, and so named after it "the brazen altar" (Ex. 38:30); the other with gold, and so called 'the golden altar' (Ex. 39:38). The one was placed outside the building in the court, just before the entrance; the other was inside the holy place, and stood before the veil. These altars were closely connected, but served different uses. Their characteristic names point out their distinctive designs: the former being designated "the altar of burnt offering" (40:6), and was the place of sacrifice; the latter was termed "the altar of incense" (30:27), and was the place of worship. Both altars were

needed to set forth our one and only Altar, of whom it is written, "we have an Altar, whereof they have no right to eat which serve the tabernacle" (Heb. 13:10).

Some have wondered why the incense altar was not mentioned in Exodus 25 and 26, where five of the other pieces of the Tabernacle's furniture are referred to, and where the holy place in which it stood is described. Three reasons may be suggested for this. First, the omission of the golden altar from those earlier chapters may have been because of what was typically set forth by the various holy vessels. Those enumerated in Exodus 25 and 26 speak of God in Christ coming out to His people, displaying the riches of His grace; whereas the two which are before us in Exodus 30 tell of the provisions God has made for us to go in to Him, expressing the fullness of His love. Beautifully has this been expounded by another:

"Why, then, does the Lord, when giving directions about the furniture of the 'holy place' omit the altar of incense, and pass out to the brazen altar which stood at the door of the Tabernacle? The reason I believe is simply this: He first described the mode in which He would manifest Himself to man, and then He described the mode of man's approach to Him. He took His seat upon the throne as 'The Lord of all the earth' (Josh. 3:13). The beams of His glory were hidden behind the veil-type of Christ's flesh (Heb. 10:20); but there was the manifestation of Himself in connection with man, as in the pure table and by the light and power of the Holy Ghost, as in the candlestick. Then we have the manifested character of Christ as a man down here on this earth, as seen in the curtains and coverings of the tabernacle. And, finally, we have the brazen altar as the grand exhibition of the meeting place between a holy God and a sinner. This conducts us as it were, to the extreme point, from which we return, in company with Aaron and his sons, back to the holy place, the ordinary priestly position, where stood the golden altar of incense. Thus the order is strikingly beautiful" (C.H.M.).

A second reason may be suggested as to why the description of the golden altar and the laver should have been postponed until the 30th chapter of Exodus was reached. This is plainly intimated in Exodus 28 and 29, where we have the appointment, investiture and consecration of the priesthood. Thus, the golden altar was not mentioned until there was a priest to burn incense thereon! It was at the laver the priests washed, and it was at the golden altar they ministered; there, too, it was where Aaron presented himself before Jehovah. Thus the contents of chapters 28 and 29 were needed to bring before us the priestly family before we learn of the two holy vessels with which they were more directly associated. So, too, experimentally, we apprehend that of which the preceding chapters speak, before we value that which chapter 30 sets forth.

A third reason lies in the application of the teaching of the holy vessels to believers. The primary application of each of them is to Christ Himself, but there is a secondary application to His people. As we shall yet seek to show, one of the fundamental things prefigured by the golden altar is worship, and as this is the highest exercise of our priestly privileges, suitably was this the last piece of furniture met with as the sons of Aaron approached unto Jehovah.

"Just as the golden altar was the last object to be reached in the journey from the gate to the veil which hid the mercy-seat from view, just so is worship the highest state to be reached on earth and the object for which all other things are preparations. The Father seeks worshippers (John 4:23), and this it was that led the Lord to go through Samaria to meet that sinner, to turn her heart from her sins, by filling it with the satisfying portion of grace, that she might meet the desires of Divine love and give that praise, that worship, that only a sinner (a cleansed sinner) can give. And this it was that led the Lord to take that larger journey from the heaven of light and peace down to the cross of suffering and shame. He sought sinners, He seeketh them still; seeketh them that, having tasted as no angel can possibly taste, the love of God, they might then from a heart overflowing with the consciousness of its indebtedness to the Savior, and the appreciation of His own excellence, pour forth the fragrant incense of praise" (C. H. Bright).

"And Aaron shall burn thereon sweet incense" (v. 7). The altar was used for one thing only. We gather from Leviticus 16:12, 13 and Numbers 16:46 that the fire on which the incense was laid had been taken from off the brazen-altar, where the sin-offering was consumed. There was, therefore, a very intimate connection between the two altars: the activities of the latter being based upon those of the former; in other words, the incense was kindled upon that fire which had first fed upon the sacrifice; thus identifying the priest's service at both altars. This, in figure, tells us that our great High Priest pleads for no blessings which His blood has not purchased, and asks pardon from Divine justice for no sins for which He has not atoned. The measure of the blessings for which He pleads is God's estimate of the life which He gave. Note how in John 17, before He presents a single petition concerning His people, that Christ said, "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do" (v. 4). That was the foundation on which all His pleas were based and urged.

There are other scriptures where the two altars are linked together. As another has said, "Fittingly therefore does the Psalmist in speaking of the house for the lonely sparrow and a nest for the restless swallow, refer to these two altars. 'Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even Thine altars O Lord of Hosts, my King and my God' (Ps. 84:3). Both altars are thus connected together and form the solid and abiding rest for the poor and needy soul. "Thus too, when Isaiah saw the glory of the Lord in the temple, and the adoring seraphim with veiled faces celebrating the majesty of the thrice holy triune God, he was overwhelmed with the sense of his own and Israel's uncleanness, until one of those burning ones (suggesting, perhaps, the fire of God as seen in His executors of judgment) flew with a live coal which he had taken from off the altar, and touched his lips, saying, 'Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged' (Isa. 6:7). The coal of Divine holiness had

already consumed the sacrifice and was also consuming the sweet incense. Thus symbolically the prophet's lips were cleansed according to God's estimate of the value of the sacrifice and person of our Lord" (Mr. Ridout).

A most solemn contrast from this is presented in the opening verses of Leviticus 10. There we are told, "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord" (vv. 1, 2). These sons of Aaron were consumed by Divine judgment because they "offered strange fire before the Lord," that is, the incense in their censers was not burned on fire taken from off the brazen altar, but was of their own kindling. They had departed from the plain word of Jehovah, who had already instructed them as to the mode of their worship. God was very jealous of His types (compare 2 Kings 5:26, 27). By their actions Nadab and Abihu were signifying that worship may be offered to God on another foundation than acceptance through a crucified Christ; and for this He slew them.

The incense was to be kept sacredly for tabernacle service and he who manufactured any for his personal or family use had to pay the death-penalty for his presumption (30:28). None but the priests of the seed of Aaron were allowed to handle it. When king Uzziah attempted to usurp the priest's office and daringly challenged the holy God by presuming to burn incense before Him, his impiety was severely punished—see 2 Chronicles 26:16-21. Even royalty must bow in abasement before Jehovah!

(Gleanings in Exodus, A. W. Pink)

How did the altar of incense represent intercessory prayer?

Exodus 30:11-16

"When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them" (v. 12). Observe the two words placed in italics. Whenever the Holy Spirit supplies a time-mark like this, it should be carefully pondered: often it supplies a valuable key to a passage—cf. Matthew 13:1; 25:1, etc.; such as the case here. The giving of this ransom-money was connected with the "numbering" of Israel: observe that a reference to this fact is made no less than five times in vv. 12-14. Here, then, is the next thing to be weighed as we seek to ascertain the spiritual meaning of this ordinance. What, then, are the thoughts connected with "numbering" in Scripture?

That this is no unimportant question is at once evidenced by the fact that the fourth book of the Old Testament is designated "Numbers:" its title being taken from the numberings of the children of Israel for war, for ministry, and for their inheritance in Canaan. Thus, a just apprehension of Jehovah's design in these numberings is essential to a spiritual understanding of the act. Now the most obvious thing suggested by "numbering" is ownership. Take one or two simple examples which illustrate this. It is natural for me to number the books in my own library; but I would never think of doing so with my neighbor's. A farmer numbers the sheep of his own flock, but not those belonging to another. Property and rights are the thoughts connected with "numbering." So it is in the Scriptures: when God numbers or orders anything to be numbered, taking the sum of them denotes that they belong to Him, and that He has the sovereign right to do with them as He pleases. The action itself says of the things numbered, "These are Mine, and I assign them their place as I will." If the following passages be pondered it will be found that they confirm our definition.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number, He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isa. 40:26). The reference here is to the heavenly bodies. God's ownership and sovereign disposings of them. So again in Psalm 147:4 we read. "He telleth the number of the stars; He calleth them all by their names."

Let us take now another kind of example: "Therefore will I number you to the sword, and ye shall all bow down to the slaughter" (Isa. 65:12). This passage does not, indeed, assert God's property in His enemies, but the expression "number you to the sword" asserts His power to dispose of them; and the other is clearly implied. The Lord "numbers" to the sword because He has "made all things for Himself: yea, even the wicked for the day of evil" (Prov. 16:4). A similar instance is found in the sentence pronounced on Belshazzar: "MENE, God hath numbered thy kingdom and finished it" (Dan. 5:26). This may suffice to show the meaning of the Divine sum-takings. They assert God's property rights and His power to do what He will with His own.

In the numberings of Israel it was God dealing with the people whom He had redeemed for Himself, appropriating what was His, and assigning to each and all their place before Him. This is what is made so prominent in the book of Numbers—Israel were Jehovah's soldiers and servants, and He distributed each as He pleased. As men of war belonging to the Lord, engaged in a warfare by which His name was to be glorified, it was for Him to muster the army for Himself: "The Lord is a Man of war: the Lord is His name" (Ex. 15:3). "The Lord strong and mighty, the Lord mighty in battle" (Ps. 24:8). All the hosts of heaven are His, and all the armies of the earth; therefore it is His prerogative to number them. How jealously the Lord guards this prerogative may be seen, with terrific force, in the history of David. He had been entrusted with the leading forth of the armies of the living God, and so long as he occupied his place before the hosts it was well; but at length David forgot God's glory, and sought his own: "And Satan stood up against Israel and

provoked David to number Israel. And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it. And Joab answered, The Lord make His people an hundred times so many more as they be; but my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? Nevertheless, the king's word prevailed against Joab... and God was displeased with this thing; wherefore He smote Israel" (1 Chron. 21:1-4, 7).

(Gleanings in Exodus, A. W. Pink)

Why was the atonement money amount the same for all the people, no matter what their rank in society or their age?

Rom. 3:22-24 Rom. 10:12, 13

Exodus 30:17-21

We are now to consider the seventh of the Tabernacle's holy vessels. Though given last in the Divine description of its various pieces of furniture, the Laver was really the second which met the priest in his way into the sacred building. It stood in the outer court, between the brazen-altar and the curtained wall which marked off the holy place. Though closely related to the brazen-altar, everything connected with the Laver was in striking contrast therefrom. The former was made of wood and brass; the latter of brass only. The one was square in shape; the other, most probably, was round. The dimensions of the altar are fully particularized; but no measurements are given in connection with the Laver. The former had rings and staves for carrying it; the latter had not. Instructions were given that the one should be covered when Israel journeyed from camp to camp; but nothing is said of this about the other. The altar was for fire; the Laver for water. The former received the sacrifices of all alike; the latter was for the priests alone. Thus everything about them was sharply distinguished.

That which is most prominent in connection with the Laver was its water for cleansing. "The figure of water is universally familiar, and represents one of the most important and necessary elements in the physical universe. We find it in the vast ocean, comprising by far the largest part of the earth's surface; and in our inland lakes and rivers, which form such exquisite networks both of beauty and convenience and of commercial value. We find it in the vapor of the skies; and the dews that gather about the vegetable creation, and preserve it from withering through the torrid summer. We find it forming the largest proportion of our own bodies. It is a figure of purity and refreshing; of quickening life and power; of vastness and abundance. Without it, life could not be for a single month maintained. And so we find it in the Bible as one of the most important symbols of spiritual things" (Dr. A. B. Simpson).

(Gleanings in Exodus, A. W. Pink)

Why were the priests told to wash their hands and feet with water from the laver.

The laver was made of brass and when polished has mirror like qualities (Ex. 38:3). **Using Eph. 5:26 and Jas. 1:23 show an application the laver has for us today?**

Exodus 30:22-38

Like everything else connected with the service of Jehovah's house, the holy anointing oil, with its fragrant ingredients, pointed forward to the person of the Lord Jesus and the excellencies which are to be found in Him, particularly, to those graces which the Holy Spirit manifested through Him. Though there may be some difficulty in determining the precise spiritual import of some of the details, yet the main truth here foreshadowed is too plain to miss. May our eyes now be "anointed" with spiritual "salve" (Rev. 3:18) that we may be enabled to behold and enjoy wondrous things out of God's Law.

It was employed in the anointing of the Tabernacle and all its furniture (Ex. 30:26-29), and at the consecration of the priests (30:30). That which speaks of the sweet savor of Christ was put on all that foreshadowed Him. The vessels of the sanctuary represented various offices and services of our great High Priest, some performed by Him when here on earth, others in which He is now engaged on High. The same eternal Spirit by which He offered Himself as the sacrifice without spot unto God (Heb. 9:14) is still the power of His service in resurrection—cf Acts 1:2:

Very blessed is it to behold the anointing of Aaron's sons with this holy oil, for this, in figure, shows us the people of Christ having communicated to them the selfsame "sweet savor" which gives their Head acceptance before God. It is the Spirit of God graciously equipping us for priestly ministry. Remarkable is it to note that the instructions concerning the "holy oil" in Exodus 30 follow right after mention of the laver (30:18-21). The "laver" is negative in character, a type of that which *removes* all that would hinder our approach unto God; the "oil" gives us the positive side, *bringing in* that which gives us acceptance before Him. The antitype comes out most precious in 2 Corinthians 2:14, 15, "Thanks be unto

God, which always causeth us to triumph *in Christ*, and maketh manifest the savor of His knowledge by *us* in every place. For we are unto God a sweet savor of Christ."

"Upon man's flesh it shall not be poured" (v. 32). Only those belonging to the priestly family were anointed. Typically, this means that only the people of God, those in Christ (the "Anointed") are "anointed"—have the Spirit of God. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts" (Gal. 4:6). "Now He which stablisheth us with you in *Christ* and hath anointed us, is God" (2 Cor. 1:22). This is something which man in the flesh has not, and cannot have. "The graces of the Spirit can never be connected with man's flesh, the Holy Spirit cannot own nature. Not one of the fruits of the Spirit has ever yet produced 'in nature's barren soil.' We must be 'born again.' It is only as connected with the new man, as being part of that 'new creation,' that he can know anything of the fruits of the Spirit" (C.H.M.).

"Neither shall ye make any other like it, after the composition of it: it is holy. and it shall be holy unto you" (v. 32). The type must not be imitated or it would not figure that which was *inimitable*, even the perfections of Christ! As no strange altar must be built (Ex. 20:25), as no "strange fire" must be used (Lev. 10:1, 2), so there must be no strange oil. How this word condemns the imitations of Divine worship, the Spirit's operations, the fragrance of Christ, in present-day religious Christendom! Mere head knowledge, ritualism, exquisite music, soulful excitements, are so many human substitutes for the true ministry of Christ in the power of the Spirit.

Unspeakably solemn is the final word: "Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people" (v. 33). "It is thus a heinous sin to imitate the action of the Spirit. Ananias and Sapphira did this when they professed to devote the whole proceeds of the property they had sold to the Lord's service (Acts 5). The same penalty, observe, was attached to putting it upon a stranger, upon those who had no title to it. God is holy, and He jealously guards His sovereign rights, and cannot but visit any infringement of them with punishment. If He seem now to pass by such sins unnoticed, it is owing to the character of the present dispensation being one of grace; but the sins themselves are no less in His sight" (Mr. Ed. Dennett)

(Gleanings in Exodus, A. W. Pink)

How were the anointing oil and incense kept distinct and sacred?

What was the penalty for those who made their own oil and incense?

Explain how a worship service today could offer strange oil.

Does pouring oil on a stranger infer that we give him the rights of baptism, communion, etc.?

Exodus 31:1-11

The 31st of Exodus is an important chapter, both in its typical teachings and its practical lessons. There are three things in it: first, we are shown the Divine provision which was made for the carrying out of Jehovah's instructions concerning the building of the tabernacle and the making of its furniture; second, the Divinely-appointed Sabbath in its special relation to Israel is here defined; third, the actual giving to Moses of the two tables of the testimony, on which were written, by the finger of God, the ten commandments, is here recorded.

Full instructions concerning all the details of the tabernacle had now been given; the provision for the execution of them is next made known. Nothing is left to chance, no place allowed for human scheming. All is of God. Though skilled in all the wisdom of the Egyptians, Moses was not left to draw the plans for Jehovah's dwelling-place; instead, he was bidden to make all things after the pattern shown him in the mount. Now that the "pattern" had been completely set before him, the Lord makes known *who* are to be the principal workmen. The choice of them was His, not Moses'; and their equipment for the work was Divine and not human.

The appointed artificers were Bezaleel and Aholiab, one from the tribe of Judah, the other from the tribe of Dan. 'We do not have here the actual making of the tabernacle, that is seen in chapters 36 to 39; rather is it the Divine calling and making competent of those who were to engage in that work. That Christ is the One here foreshadowed is evident, for "in the volume of the book it is written of *Me*" is His own express declaration. None but He was capable of building a House for God, and every detail of our present type clearly establishes that fact. May the Spirit of God grant us eyes to see.

"Of the tribe of Judah." Beautiful line in the picture is this. Judah was, of course, the royal tribe, as also the one who took the lead when Israel journeyed. But it is the meaning of his name which it is so blessed to note: Judah signifies "praise." Does not this tell us the *spirit* in which the Redeemer entered into His work, that work which involved such humiliation, such suffering, such a death! Listen to His own words in Psalm 40:8, "I *delight* to do Thy will, O God." Behold Him at the very time He was being despised and rejected of men: "In that hour Jesus *rejoiced* in spirit, and said, I thank Thee O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent" (Luke 10:21). Let it be added that while there are not a few of the Psalms which breathe out the sorrows and sufferings of Christ, there are also many of them which express thanksgiving and praise.

Can any comparison be made between us as believers and Bezaleel and Aholiab?

Exodus 31:12-18

Now in seeking to discover the typical meaning of the Sabbath we cannot do better than turn back to the first mention of it in Scripture: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made" (Gen. 2:2, 3). It will be observed that three actions of God in connection with the Sabbath are here mentioned: He ended His work which He had made and "rested on the seventh day," He "blessed the seventh day," He "sanctified" it. We believe the order in which these three things are mentioned is the order of spiritual importance—confirmed by the first thing mentioned being repeated.

In order to apprehend aright the spiritual import of the Sabbath, it is most necessary to observe that the first thing of all connected with it is *the rest of God*. The fact that God rested on the seventh day is undoubtedly recorded for the purpose of teaching that the Creator graciously condescended to set an example before His creatures of how to spend and enjoy the Sabbath; yet that there is also a deeper meaning to this statement will scarcely be denied. Nor do we think that the reference is solely to the Creator's delight and satisfaction in the works which He had made during the six days preceding; rather would it appear (from subsequent scriptures) that this "rest" was *anticipatory*—spiritually, of that rest which the Christian enjoys now; dispensationally, of the millennial Sabbath; typically, of the eternal Sabbath.

Now in the light of what is before us in the first eleven verses of Exodus 31, is there any difficulty in discovering the perfect propriety of a reference to *the Sabbath* in what immediately follows? What else *could* have been more appropriate? In the first part of the chapter we have a most lovely foreshadowing of Him who had ever dwelt in the bosom of the Father, the Son of Light, voluntarily undertaking to "work in gold, silver, brass, and of precious stones." The stupendous work therein typified having been gloriously completed, we have at once mentioned that which speaks of the rest of God. How suitable, how blessed the connection! As cause stands to effect, so is the relation between the labors of the tabernacle-artificers and the mention here of the Sabbath. The rest of God is the consequence of the finished Work of Christ: first, that in which God Himself finds complacency; second, that into which His redeemed are brought.

The wicked are like the troubled sea which cannot rest (Isa. 57:20). And why? Because they are away from God. Away from God, they are seeking satisfaction in that which cannot provide it. Theirs is a ceaseless quest after that which will give peace and joy. But over all the varied cisterns to which they have recourse, is written these words, "Whosoever drinketh of this water shall thirst again" (John 4:13). "There is *no* peace, saith my God, unto the wicked" (Isa. 57:21), for they are strangers to the Prince of peace. It is not until the Spirit of God has shown us that all under the sun is but "vanity and vexation of spirit," has convicted us of our sinful and lost condition, has shown us our desperate need of the Savior, and drawn us to Him, that we hear the Lord Jesus saying, "Come unto Me, all ye, that labor and are heavy laden, and I will give you rest." Then it becomes true that, "we which have believed *do* enter into rest" (Heb. 4:3).

"Verily My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth *sanctify* you. Ye shall keep My Sabbaths *therefore*, for it is holy unto you" (vv. 13, 14). Surely the meaning of this is too plain for us to miss. The Sabbath was now, for the first time, appointed as a "sign" between Jehovah and Israel that they were His "sanctified" people—a people set apart unto Himself. So, also, that of which the Sabbath spoke—the rest of God—was also the portion of a sanctified people, a people "chosen in Christ before the foundation of the world" (Eph. 1:4). This people was sanctified by God the Father before they were called (Jude 1), even from all eternity. They were sanctified by God the Son "with His own blood" (Heb. 13: 12). They are sanctified by God the Spirit (2 Thess. 2:13) when they are quickened into newness of life, and thus separated from those who are dead in sins. And the "sign" between God and His sanctified people is still the "Sabbath," *i.e.*, the fact that they have entered into *rest*.

Dispensationally, the *rest* to which the Sabbath pointed, was the Millennial era, the seventh of earth's great "days." In view of the inspired declaration, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8) we believe, with many others, that the "six days" of Genesis 1 give us a prophetic forecast of the world's history, and that the "seventh day" of Genesis 2:2, 3 points to the final dispensation. This is confirmed by Revelation 20 where, again and again, the reign of Christ and His saints over this earth is said to be of a "thousand years" duration. The Millennium will be the earth's great Sabbath. Then shall this scene which has witnessed six thousand years of strife, turmoil, bloodshed, enjoy an unprecedented era of rest. The Prince of peace shall be here; Satan shall be in the bottomless pit; war shall be made to cease to "the end of the earth" (Ps. 4:6-9); the curse which now rests upon the lower orders of creation shall be lifted (Isa. 11:6-9).

(Gleanings in Exodus, A. W. Pink)

Amid all our work, there should be a Sabbath—keeping an inner rest of the soul. We are by nature full of ourselves; our schemes and our plans, but when the spirit of rest enters us, all this is altered. Then we are not agents, but instruments.

We do not work for God, but God works through us, we enter into His rest, and cease from ourselves (Heb. 4:10). **How do we enter into this type of Sabbath rest?**

Show how the following two verses give sufficient enough reason why we should have a seventh day rest from our work?

Genesis 1:27: "So God created man in his own image".

Exodus 31:17: "for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed."

Exodus 32:1-10

Aaron, with Hur, was left to adjudicate upon any question that might arise while Moses and his minister, Joshua, was away (24:14). Aaron is now put to the test. It was the first time he had been left in charge of the Congregation, and wretchedly did he acquit himself. Instead of putting his trust in the Lord, the fear of man brought him a snare. Instead of boldly withstanding the people, he, apparently without any struggle, yielded to their evil designs. Alas, it but supplies another tragic illustration of the fact that when responsibility is committed to man, he betrays his trust. Thus it has been in the history of Christendom: instead of the leaders refusing to follow the worldly wishes of their people, they have heeded, and oftentimes encouraged them.

"And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel which brought thee up out of the land of Egypt" (vv. 3, 4). Another has pointed out an analogy between what we have here and that which is recorded in Matthew 17:1-18. "There is a striking resemblance, in one aspect, between this scene and that witnessed at the foot of the mount of transfiguration. In both alike Satan holds full sway. In the one before us, it is the nation who has fallen under his power, in the other it is the child whom he has possessed; but the child again is a type of the Jewish nation of a later day. The absence of Christ on high (shown in figure also by Moses on Sinai) is the opportunity seized by Satan—under God's commission—for the display of his wicked power, and man (Israel) in the evil of his heart becomes his wretched slave" (Ed. Dennett.)

The calf, or ox, was the principal Egyptian god—"Apis"—with which they had been familiar in the land of bondage. "These be thy gods" is expounded in Nehemiah 9:18 as meaning, "This is thy god." The inspired comment of the Psalmist is very solemn, "They made a calf in Horeb, and worshipped the molten image. They changed their Glory into the similitude of an ox that eateth grass. They forgot God their Savior, which had done great things in Egypt" (106:19-21). The making of that idol and the rendering worship to it was an act of open apostasy, the bitter harvest from which continued to be reaped until they were carried into Babylon (Acts 7:43). Such is the flesh: ever ready to forget God's deliverances, despise the light He has given us, disobey His commands, act in self-will, and bring in that which effectually shuts Him out.

"And when Aaron saw it, he built an altar before it" (v. 5). Still darker become the clouds which hang over this awful scene. Not content with substituting a false god for the true One, they must, perforce, cover up their wickedness under the cloak of religion. An "altar" is now erected. Thus it has always been, and still is: man ever seeks to hide the shame of his idolatry by putting over it the name of Deity. Therefore the next thing that we read here is that, "Aaron made proclamation, and said, Tomorrow is a feast to the Lord" (v. 5). As a fact, this was a pretense, for there were no "feasts" in either the third or fourth months. (See Leviticus 23.)

What is before us in this 5th verse gives the prototype of what is now going on almost everywhere in Christendom. Men have set up their idols and then sought to dignify and sanctify their inventions by worshipping them in the name of Christ. Romanism and Ritualism give us one form of it. Wordliness and fleshly indulgences another. Just as Aaron proclaimed the honors paid to the calf and the carnal merriment that followed as "a feast unto the Lord," so many a "church supper," bazaar, religious carnival, etc., is officially carried out under the name of Christianity. What a mockery it all is! Aaron had no Scripture to justify his proclamation, nor have the present-day leaders any word from God to warrant their doings.

(Gleanings in Exodus, A. W. Pink)

The people never suggested to Moses to "make us gods to go before us", but did to Aaron in Moses's absence. **Do you think the people detected in Aaron moral weakness before they approached him?**

Exodus 32:11-14

Man is the only creature who lives on the earth that was originally created with faculties capable of apprehending God, and with a sentiment of veneration for Him. True, all creation is to the praise of the Creator, but man's praise is the homage of an intelligent heart and of a conscious choice or preference. But this capacity to offer intelligent praise is

necessarily accompanied by responsibility. This was made evident in connection with Adam. The tree of the knowledge of good and evil was the visible means of the first man's paying homage to God: abstention from its fruit was the witness of his subjection to the authority of his Maker. Obedience to God's command concerning that tree would not only secure to him all the blessings of Eden, but was also the link which bound him to the Creator. Thus, that which united man to God at the beginning was the obedience of the will, subjection of heart. While this was maintained God was honored and man was blest.

But that link was broken. Through disobedience man became "alienated *from* the life of God" (Eph. 4:18), and thus he lost his happiness and was turned out of the Garden. The original link being broken, it could never be reformed. If man was ever again to be in relationship with God, it must be on entirely new ground, namely, redemption-ground, resurrection-ground, the ground of new creation. Into Eden fallen man could never re-enter. It was a garden of delights for innocence alone; and guilt once incurred made a return to it impossible. But for His own people God has provided a new garden, the "paradise of God" (Rev. 2:7), where the guilty are restored to more than the pleasures of Eden. That new garden is anticipated by faith, and there is found forgiveness of sins and eternal life.

Now when man fell, though he became alienated from God (which is what spiritual "death" is) he lost none of his original faculties, nor was his responsibility destroyed. In his essential nature man remained after the Fall all that he was before it. True, his nature became vitiated by sin, and, in consequence, his whole being was corrupted; nevertheless, the "breath of life" which God had breathed into him at the beginning, remained his portion after his expulsion from Eden. True, all the faculties of his being now became the "instrument of unrighteousness unto sin" (Rom. 6:13), yet none of them had ceased to exist or to function.

It is the very character of man's nature (that which distinguishes him from and elevates him above the beasts) which has made his fall his ruin. It has been rather vulgarly said that "Man is a religious animal," by which is meant that man, by nature, is essentially a religious creature, *i.e.*, made, originally, to pay homage to his Creator. It is this religious nature of man's which, strange as it may sound, lies at the root of all idolatry. Being alienated from God, and therefore ignorant of Him, he falls the ready dupe of Satan. It was to this fact of fallen man's essential nature that Christ had reference when He said, "If therefore the light that is in thee be darkness, how great is that darkness" (Matthew 6:23). The "light" in man is that which distinguishes him from the beasts, and that which is (potentially) capable of communing with God. But, as we have said, that faculty in man which is capable of communion with God, is, as the result of sin, put to a wrong use, and thus the "light" in him has become "darkness." Instead of worshipping God, he now serves his own lusts, and honors idols which are patterned after his lusts.

Man must have his god, otherwise he would not be man, and because the "natural man"—what he now is as a fallen creature—has lost his knowledge of the true God, he turns to the resources of his own mind to fill the void. And, as another has said (from whom part of the above has been condensed), "From the mental image formed in a corrupt mind, it is but a short step to the golden or wooden idol in the temple. Every shape and form had its prototype in the imagination, which to the philosopher was supplemented by the material things of nature; but to the vulgar, surrounding objects were the basis upon which the superstructure of idolatry rested. Through the senses their imagination was fed by the things seen and felt; and though these be not the sole source of idolatry, they greatly modified its form and multiplied its gods. For the mountain and the valley, the river, the grove, the heavens above and the waters beneath had their divinities, and everywhere that which in nature most impressed man soon took rank as a god.

"Nor let us forget the greatest factor which produced this confused mass of superstition and credulity. Not only did man not like to retain the knowledge of God and thus became the dupe of his senses, but over all was the delusive power of Satan, who held man in captivity through his fears and lusts. The loss of the knowledge of the true God, to a creature endowed with religious faculties, must result in subjective idolizing. Satan, the god of this world, presented himself in a tangible form and made it objective.

"The religious element in man's nature was not eradicated by sin, but while every faculty of his mind and every instinct of his nature is debased and perverted, man's complete ruin and his greatest guilt are seen in the degradation of those same faculties, originally given as the means of worshipping God. The endowments which placed him above all other creatures, now sink him beneath them" (The Bible Treasury, 1882).

What has been said above not only serves to explain the universality of idolatry, but supplies the key to what is recorded in Exodus 32. There we behold the favored Israelites making and worshipping a golden calf. It was inexcusable, open, blatant, united idolatry. For a very good reason, the first command which God had written, with His own finger, upon the tables of stone, was "Thou shalt have no other gods before Me"; and here was the deliberate and concerted violation of it. What, then, must be the sequel? Jehovah turns to Moses, acquainted him with the awful sin of the people down below, and says, "Now therefore let me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

Solemn and fearsome as those words sound, yet a closer examination reveals a door of hope opened by them. When the Lord said to Moses, "Let Me alone . . . I will make of thee a great nation," it was as though He placed Himself in the hands of the typical mediator. "Let Me alone" plainly suggests that Moses stood between Jehovah and His sinful people. This was indeed the case. But for Moses they were surely lost: he only stood between the holy wrath of God and their thoroughly merited doom. What would he do? When menaced by the Egyptians at the Red Sea, Moses had cried unto the Lord on their behalf (14:15). So, too, at the bitter waters of Marah he had supplicated Jehovah for them (15:25).

When at Rephidim they had no water, yet again Moses had cried unto the Lord and obtained answer on their behalf (17:4). When Amelek came against Israel, it was the holding up of Moses' hands which gained them the victory (17:11). But now a far graver crisis was at hand. Would Moses fail them now? or would he again intervene on their behalf?

"And Moses besought the Lord his God, and said, Lord, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?" (v. 11). Moses did not fail his people in this hour of their urgent need. Most blessed is it to behold how he conducted himself on this occasion: God had said to him, "Let me alone, that My wrath may wax hot against them . . . and I will make of *thee* a great nation," but Moses uses his place of nearness to God not on his own behalf, but for the good of the people.

At an earlier date he had "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Heb. 11:24-26). So now he declines to be made the head of another nation, choosing rather to be identified with this stiff-necked and disobedient people. Is there not here a blessed foreshadowing of Him who "made Himself of no reputation" (Phil. 2:7), and who became one with His sinful people? Yes, indeed; and, as we shall see, in more respects than one.

"And Moses besought the Lord his God, and said, Lord, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?" This was the typical mediator's response to what Jehovah had said to him in verse 7, "Go, get thee down; for *thy* people, which *thou* broughtest out of the land of Egypt have corrupted themselves." We believe there is a double force to these words. In their local significance they furnish God's answer to the wicked declaration of Israel recorded in verse 1. There the people had disowned their Divine Deliverer; here He righteously disclaims them. But there is a *typical* meaning, too, and most precious is it to contemplate this.

In verse 7 the Lord practically turns the Nation over to Moses, calling them "thy people"; here in verse 11 the typical mediator, as it were, gives them back again unto God, saying "Thy people." Was not this a plain adumbration of what we find in John 17? First, in verse 2, the antitypical Mediator speaks of a people whom God had given to Him: "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast *given Him*." Then, in verse 9, we behold Him giving back that people to God, "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they *are Thine*."

Let us notice now the various *grounds* upon which Moses pleaded before "the Lord his God." They are three in number: he appealed to the grace of God, the glory of God, and the faithfulness of God. His appeal to God's grace is found in verse 11, "Lord, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt?" It was grace, pure and simple, which had actuated Jehovah when He delivered the Hebrews from the House of Bondage. There was absolutely nothing in them to merit His esteem; rather was there everything in them to call forth His wrath. It was unadulterated grace, the Divine favor shown to them, unasked and unmerited.

But let it not be overlooked that the Divine grace which was shown to unworthy Israel was not exercised at the expense of the claims of justice, for it is ever true that grace reigns "through righteousness" (Rom. 5:21). So it was in Egypt: the passover-lamb had been slain, its blood shed and applied. Thus, it is on the ground of *redemption* that grace flowed forth. And it is still the same, "Being justified freely by His grace *through* the redemption that is in Christ Jesus" (Rom. 3:24).

Now it was to *this* that Moses made his first appeal. Israel had sinned, sinned grievously, and Moses made no effort to deny or excuse it. Later, we find him acknowledging the Lord's charge against His people, owning "it is a stiff-necked people" (34:9). Nevertheless, they were *God's* people—His by redemption. They were His purchased property. Unworthy, unthankful, unholy; but yet, the Lord's redeemed. Blessed, glorious, heart-melting fact: O may the realization of it create within us a greater hatred of sin and a deeper appreciation of the precious blood of the Lamb. Is it not written, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous" (1 John 2:1)? And what is the ground of His advocacy? What but His blood shed once for all!

"Wherefore should the Egyptians speak, and say, For mischief did He bring them out, to slay them in the mountain, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people" (v. 12). Here is the second ground on which Moses pleaded with God: he appealed to His glory. Where would be His honor in the sight of the heathen were He to consume the children of Israel here at Sinai? Would not reproach be cast upon His name by the Egyptians? The thought of this was more than Moses could endure; therefore did he beseech Jehovah to relent against His erring people.

"In Spite of their shameful apostasy, the plea of Moses was that they were still God's people, and that His glory was concerned in sparing them—lest the enemy should boast over their destruction, and thereby over the Lord Himself. In itself it was a plea of irresistible force. Joshua uses one of like character when the Israelites were smitten before Ai. He says "the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: *and what wilt Thou do unto Thy great name?*" (Josh. 7:9). In both cases it was faith taking hold of God, identifying itself with His own glory, and claiming on that ground the response to its desires—a plea that God can never refuse" (Ed. Dennett).

This ground of appeal to God is not made by any of us today nearly as much as it should be. The prayer of Moses here in Exodus 32 is also recorded for our learning. It brings before us the essential elements of those "effectual fervent

prayers of a righteous man" which "availeth much." This was not the only occasion on which Moses appealed to the glory of the Lord's name: let the reader consult carefully Numbers 14:13-16, and Deuteronomy 9:28, 29; for others who used this plea, see Psalm 25:11; Joel 2:17, etc. It is the glory of His own name which God ever has before Him in all that He does.

It was for the honor of His name that He had, originally, brought Israel out of Egypt: "I wrought for My name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made Myself known unto them, in bringing them forth out of the land of Egypt" (Ezek. 20:9). So, at a later date in Israel's sinful history He declared, "For My name's sake will I defer Mine anger, and for My praise will I refrain from thee, that I cut thee not off . . . For Mine own sake, even for Mine own sake, will I do it: for how should My name be polluted?" (Isa. 48:9, 11). It is "for His name's sake" "that He leads His people in the paths of righteousness" (Ps. 23:3).

Blessed is it to behold the Lord Jesus in His high priestly prayer, recorded in John 17, using this same plea before God. In that prayer He is heard presenting many petitions, and varied are the grounds upon which He presents them. But underlying all, first and foremost He asked, "glorify Thy Son, *that* Thy Son also may glorify Thee" (v. 1)! Here is one of the prime secrets in prevailing prayer. Just as bowing of the heart to God's sovereign will is the first requirement in a praying soul, so the having before us the glory of God and the honor of His name is that which, chiefly, ensures an answer to our petitions. "Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31) applies as strictly to our praying as to any other exercise. Let us take to heart, then, this important lesson taught us in this successful prayer of Moses.

"Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swearest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever" (v. 13). Here is the third ground which Moses took in his intercession before Jehovah. He appealed to His faithfulness; he pleaded His promises; he reminded Him of His oath. There was no ground to go on and no plea which he could make from anything that was to be found in Israel, so he fell back upon that which God is in Himself.

"In the energy of his intercession—fruit surely of the action of the Spirit of God—he goes back to the absolute and unconditional promises made to Abraham, Isaac and Jacob, reminding the Lord of the two immutable things in which it was impossible for Him to lie (Heb. 6:18). A more beautiful example of prevailing intercession is not to be found in the Scriptures. Indeed, in the emergency which had arisen, everything depended on the mediator, and in His grace God had provided one who could stand in the breach, and plead His people's cause—not on the ground of what they were, for by their sin they were exposed to the righteous indignation of a holy God—but on the ground of what God was, and on that of His counsels revealed and confirmed to the patriarchs, both by oath and promise" (Ed. Dennett).

"And the Lord repented of the evil which He thought to do unto His people" (v. 14). These words do not mean that God changed His mind or altered His purpose, for He is "*without* variableness or shadow of turning" (James 1:17). There never has been and never will be the smallest occasion for the Almighty to affect the slightest deviation from His eternal purpose, for everything was foreknown to Him from the beginning, and all His counsels were ordered by infinite wisdom. When Scripture speaks of God's repenting it employs a figure of speech, in which the Most High condescends to speak in our language. What is intended by the above expression is that Jehovah answered the prayer of the typical mediator.

"And the Lord repented of the evil which He thought to do unto His people" (v. 14). Blessed is it to note how Israel is still spoken of as "*His* people." "What encouragement to faith! If ever there was an occasion when it seemed impossible that prayer should be heard, it was this; but the faith of Moses rose above all difficulties, and grasping the hand of Jehovah claimed His help; and, inasmuch as He could not deny Himself, the prayer of Moses was granted" (Ed. Dennett). May this little meditation be blest of God to many to the enriching of their spiritual lives.

(Gleanings in Exodus, A. W. Pink)

What were the three reasons or "grounds" Moses pleads before the Lord his God to forgive the people?

Exodus 32:15-35

Our present section presents to us a vastly different scene than the one upon which we gazed in the preceding verses. There we beheld the typical mediator pleading so graciously and effectually before the Lord, turning away His wrath from His stiffnecked people. Here we see Moses coming down from the mount, where he had been in such wondrous and blessed communion with God, angered at the sin of idolatrous Israel, breaking the tables of stone, grinding the golden calf to powder, strewing it upon the water and making the people to drink. Here we see this man of prayer arraigning Aaron, the responsible and guilty leader, and then calling upon the Levites to put on their swords and "slay every man his brother." The contrast is so radical, so strange, that many have been perplexed, and grotesque have been some of the explanations attempted.

It is therefore pertinent to ask at once, Does our type now fail us? Is Moses in our present passage no longer a foreshadowing of Christ? Surely after all that has been before us in the previous chapters of Exodus we should be slow to answer these questions in the affirmative. If we are unable to perceive the spiritual meaning and application of this picture, certainly that is no reason why we should say or even imagine that there is a defect in the holy Word of God. Far

better and becoming for us to confess the dimness of our vision and betake ourselves to the great Physician, that He may anoint our eyes with eyesalve that we may see (Rev. 3:18). It is only in His light that we ever "see light" (Ps. 36:9). If we who take up our pens to write upon the Oracles of God did this more faithfully and frequently, there would be far less of darkening "counsel by words without knowledge" (Job 38:2). Not that we dare to imply, though, that other writers have done this less than ourselves.

In his "Notes on Exodus," which are for the most part very spiritual and helpful, and from which, under God, the writer himself has received not a little help, C.H.M. says on the opening verses of our present passage, "How different is this from what we see in Christ! He came down from the bosom of the Father, not with the tables in His hands, but with the law in His heart. He came down, not to be made acquainted with the condition of the people but with a perfect knowledge of what that condition was. Moreover, instead of destroying the memorials of the covenant and executing judgment, He magnified the Law and made it honorable and bore the judgment of His people in His own blessed Person, on the cross" (page 316). Here is a case in point which shows the need for all of us to heed the Divine admonition, "Prove all things; hold fast that which is good" (1 Thess. 5:21)—which applies to our own writings equally as much as any others—for only thus shall we be able to "take forth the precious from the vile" (Jer. 15:19).

In the first place, what we have here is *not* a type, either by comparison or contrast, of the first advent of God's Son to this earth, coming here to seek and to save that which was lost. How could it be, when the section immediately preceding gives us a picture of His intercession on High? In the second place, when Christ was here, He *did* come with the ten commandments in His hands, came to enforce their righteous demands, though not to execute their inexorable penalty. He came here, full not only of "grace," but of "truth" as well (John 1:14), saying, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill" (Matthew 5:17). In the four Gospels we see the tables of stone in the hands of Christ again and again: see Matthew 5:27-32; 15:3-6; 19:16-19; 23:2-3. In the third place, Moses did *not* come down from the mount "to be made acquainted with the condition of the people," instead, he already had full knowledge of their awful state and sin before he descended, as vv. 7-9 clearly enough show.

The action of Moses in the passage before us foreshadowed Christ in another character than that which was before us in our last article. There we viewed Him as the Mediator, making intercession for His people; here we behold Him as Judge, not consuming, but inspecting and executing *corrective* judgment. "Moses coming down from the mountain to expose and judge what was going on in the camp is very much like the Lord's attitude in Revelation 2, 3. He takes His place in the midst of the seven lamps to pass judgment upon what is evil and idolatrous, and also to take account of such faithfulness as might answer to what was found in the sons of Levi" (C. A. Coates). We believe it is the first three chapters of the Revelation which supply the key to the meaning of our present type.

(Gleanings in Exodus, A. W. Pink)

Show how there was no weak compromise on the part on Moses.

Who in the New Testament says something similar to what Moses says in Exodus 32:32: "Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which you have written."

Rom. 9:1-3

Show how Moses's actions are similar to Jesus's in Matthew 21:12-13.

Exodus 33:1-10

That the Lord did not there and then let loose the thunderbolts of His wrath and completely exterminate Israel is something which should bow our hearts before Him in wonder and worship, the more so when we observe what it was and who it was that averted His righteous anger against them, namely, the earnest and effectual supplications of the typical mediator. Blessed foreshadowment was this of Him who has entered into heaven itself, "now to appear in the presence of God for us" (Heb. 9:24), and who is "able also to save them unto the uttermost (to the last extremity) that come unto God by Him, seeing that He ever liveth to make intercession for them" (Heb. 7:25). Had there been no Moses to plead their cause, Israel had perished. And had we no High Priest to plead before God the merits of His atoning sacrifice on our behalf, we too would perish in this wilderness scene. It is the ministry of Christ on High which succors and sustains us while we journey to the promised inheritance.

How Moses must have *loved* his people! Do we not have more than a hint of this in the words of the Spirit in Hebrews 11:24, 25, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: Choosing rather to suffer affliction *with* the people of God, than to enjoy the pleasures of sin for a season." His love for them is brought out again in Acts 7:23, "And when he was full forty years old, it came into his *heart* to visit his brethren the children of Israel." Blessed adumbrations were these of a greater than Moses, who refused not to lay aside His heavenly glory and come down to this sin-cursed earth, where His "brethren" (Heb. 2:11) were in cruel bondage to sin and Satan. More blessed still is it to follow out the love of Moses for his people under the severest trials and testings. Though they appreciated him not, though they repeatedly murmured and rebelled against him, though they manifested their utter

unworthiness of his unselfish devotion to them, yet nothing quenched his love for them. So too we read of Him to whom Moses pointed, "having loved His own which were in the world, He loved them *unto the end*" (John 13:1). Nor could the awful sin of His people kill the affections of Moses: when unsparing judgment at the hands of a holy God was their only due, he stepped into the breach, and stood between them and His wrath.

But, as we saw in our last article, though the intercession of Moses averted the consuming wrath of God, yet it did not preclude the manifestations of His displeasure in a governmental way. The nation was not "consumed" (32:10), but it was "plagued" (32:35). This was due to no failure in the prayer of Moses, but to the lack of repentance on the part of the people. Most solemnly does this speak to us, and timely is its warning. How readily neglected is this truth today! If there be little or no preaching of "repentance" to the unsaved, there is still less to those who are saved. Yet, concerning the one we read "But, except ye *repent*, ye shall all likewise perish" (Luke 13:3); and of the other, it is to be noted, that the very first admonitory word of Christ to the seven churches in Revelation 2, 3 is, "Remember therefore from whence thou art fallen, and *repent*" (2:5)! It is because there is so little repentance among God's people today that His chastening hand is laid so heavily on many of them.

(Gleanings in Exodus, A. W. Pink)

Why did God require the people not to put on their ornaments (Ex. 33:4)?

Exodus 33:11

Our present passage brings before us one of the most wondrous and blessed scenes described anywhere on the pages of the Old Testament Scriptures. Apart from the circumstances and occasion which gave rise to it, the character of this incident itself should move our hearts to profoundest wonderment and praise. Here we behold the typical mediator prevailing in his intercession for a sinful people, not only in averting, the wrath of God, but in securing His continued presence in their midst. Here we are given to see not only the external symbol of His presence drawing near unto men, but the Lord Himself speaking to Moses "as a man speaketh unto his friend." Here we listen to the Lord not only promising to conduct Israel across the howling wilderness, but saying, "I will give thee rest." Verily, "Where sin abounded, grace did much more abound."

Let it be pointed out though, that this precious revelation of the abounding grace of God is recorded not only for our admiration, but also for our learning. Most valuable instruction is to be found here if we take to heart the *order* of events in this portion of the Divinely inspired account of the history of Israel. First, we have in Exodus 32:1-6 the narrative of their awful sin. Second, we have the intercession of Moses averting the "consuming" wrath of God (32:2-14). Third, we have the sore chastening of the people for it (32:25-28, 35). Fourth, we have the repentance of Israel (33:4-6). Fifth, we have Moses pitching the Tent "outside the camp," and everyone "which sought the Lord," going forth unto it (33:7-10). Now we have Jehovah's response to this action of His servant: He speaks "face to face" with Moses. Such amazing condescension, such wondrous grace, was only manifested after sin had been owned and separation from it had been evidenced. The important practical lessons to be drawn from this will be pointed out in our exposition below.

At the beginning of Exodus 33 we hear Jehovah saying, "I will not go up in the midst of thee; for thou art a stiffnecked people; lest I consume thee in the way" (v. 3). Israel's terrible sin had necessitated the retirement of a holy God from them. To have remained among them would have required their total destruction. The mediation of Moses had averted the threatened storm of God's wrath, but until Israel repented the Lord could not come in among them again. The same principle holds good today in connection with any company who profess to be the people of God. While gross sin is allowed, the Lord will not manifest Himself among them, and to such a people His word is "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" James 4:8.

The next thing we read in our chapter is, "When the people heard these evil tidings, they mourned" (v. 4). The greatness of their sin began to be realized, and so their "drinking and playing" (32:6) was turned into sorrow. Then we are told "and the children of Israel stripped themselves of their ornaments" (v. 6). This evidenced the genuineness of their contrition: this was a bringing forth of "fruits meet for repentance" (Matthew 3:8); it was the outward expression of their having taken a lowly place before God. Finally "It came to pass that every one which sought the Lord went out into the Tent of the congregation, which was without the camp"(v. 7). This corresponds with, "He that covereth his sins shall not prosper: but whoso confesseth and *forsaketh* them, shall have mercy" (Prov. 28:13).

Following Moses' going forth from the camp and his entrance into the Tent, which, by faith he had pitched, "the cloudy pillar descended, and stood at the door of the Tent, and the Lord talked with Moses." The effect of this upon the penitent and ornament-stripped people is blessed to behold: "And all the people rose up and worshipped, every man in his tent door" (v. 10). Jehovah was once more given His true place. The false god (the golden calf) was repudiated; the true God was now worshipped. Thus were they, in infinite grace, brought back from their wanderings and made to bow in wondering adoration before the manifested symbol of Jehovah's presence. The blessed sequel we are now to contemplate.

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend" (v. 11). This was the most glorious moment in all the life of Moses, and the most blessed revelation he ever received from God. This even surpassed his

experience in the Mount, when he received such wondrous communications from Jehovah. There was an intimacy of approach and a closeness of communion such as he had not been permitted to enjoy before. In the 12th of Numbers, where we read of Miriam and Aaron challenging the authority of Moses, Jehovah vindicated him by saying, "Not so with My servant Moses, who is faithful in all Mine house" (v. 7); and then He added, "I speak with him face to face, even plainly, and not in dark sayings."

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend." These words must not be interpreted in such a way as to clash with the last verse of our chapter: "And thou shalt see My back parts, but My face shall not be seen." That which is before us here is free and intimate fellowship between the Lord and His servant. And this, be it noted, was the immediate sequel to his separation from what was dishonoring to Jehovah. Ah, dear reader, going forth unto Him without the camp may, yea, must, involve "bearing His reproach" (Heb. 13:13); but O the *compensation*—He rewards such faithfulness by manifestations of Himself, by the intimacies of His love, as are never enjoyed while we remain in associations which are derogatory to His honor.

(Gleanings in Exodus, A. W. Pink)

Show the intimacy Moses had with God and then show the intimacy Christ had with the Father.

Prov. 8:30

John 5:20

Rev. 3:21

Exodus 33:12-19

Genesis is the book wherein we have illustrated the foundation-truth of Divine *election*. This is seen in God's singling out of Abram, and making him the progenitor of His chosen people. Exodus sets forth the blessed truth of Divine *redemption*, God ransoming and emancipating an enslaved people from the house of bondage, and bringing them into a place of nearness to Himself. Leviticus is the book of Divine *worship*, of priestly privileges and exercises, revealing to us the provisions which God has made for His people to approach unto Him. Thus, in these first three books of Holy Writ we have wrought before us that which relates, peculiarly, to each of the Persons in the Godhead. The Father's predestination, the Son's propitiation, the Spirit's inspiration to worship.

As we have just said, the great subject which is unfolded in the book of Exodus is that of *redemption*. This was pointed out by us several times in the earlier articles of this series, but we mention it again because it throws light on the chapter now before us. What we would here call attention to is, that redemption not only procures deliverance from surfdom and slavery, not only brings its favored objects into a place of nearness to God, but, through the mediation of the Redeemer, it secures a *continuance* of God's grace and mercy while His redeemed are still journeying to the purchased inheritance; and it ensures *the continued* presence of the Lord in the midst of His feeble and failing people. In 33:13-16 Moses is found pleading for God's continued presence with them. In v. 17 the Lord answers, "I will do this thing also that thou hast spoken." At the close of our book, we behold the fulfillment of this. After Moses had erected the tabernacle, the visible symbol of Jehovah's presence descended and filled it, and we read, "The cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout *all* their journeys" (40:38).

Now let the reader turn to Psalm 106, where we have the mercy-history of Israel's journeyings. Observe how frequently this Psalm makes mention of Israel's sins:—their unbelief (v. 7), their impatience (v. 13), their lusting (v. 14), their envy of Moses (v. 16), their idolatry (v. 19), their murmuring (v. 25), their unfaithfulness (v. 28), their provoking the Lord (v. 33), their disobedience (v. 34), their wickedness (vv. 35, 37). As verse 43 summarizes it, "Many times did He deliver them; *but* they provoked Him with their counsel." Thus did Israel sinfully requite the wondrous grace of God. What then? Did He annihilate them? Well He might have done so. But instead, we are told, "And He remembered for them His covenant, and repented according to the multitude of His *mercies*" (v. 45)!

From Sinai and onwards Israel's songs never recounted God's *grace*. No, it was too late for that after the golden calf had been set up. His grace had been abused, flung back, as it were, into His face. His law had been violated, His covenant broken. But His *mercy* "endureth forever." Hallelujah! Mercy, then, is that blessed quality of God's nature which meets the deep and dire needs of those who have sinned against His grace. The background of God's grace is our emptiness, poverty, worthlessness. The foil for His mercy is our sinfulness, wickedness, vileness. That is why we are bidden to come to the Throne of *Grace* that we may "obtain *mercy* and find grace to help in time of need" (Heb. 4:16).

(Gleanings in Exodus, A. W. Pink)

How did God answer Moses's petition "show me now your way" (Ex. 33:13).

Rom 9:18

1 Tim. 4:1-2

2 Tim. 3:1-5

Heb. 4:16

How can the mercy of God be truly appreciated?

2 Pet. 2:4-11

Exodus 33:20-23

"And He said, thou canst not see My face: for there shall no man see Me, and live (v. 20). We must ever distinguish between God's absolute character and His relative making known of Himself. In His absolute character and essence no man hath seen nor can see God, for He is "Spirit" (John 4:24), and therefore unseeable. But relatively He has made Himself known to us by His many names and titles, by the manifestation of His many and varied attributes, and more fully and blessedly still, by and in the person of Christ. Yet it remains true that, absolutely, God is the invisible God, "dwelling in the light which no man can approach unto: whom no man hath seen, nor can see" (1 Tim. 6:16). In O.T. times, when God made Himself known to Abraham, Moses, Joshua, Gideon it was the second Person of the Trinity, yet not in His essential Deity, but in human or angelic form. No human creature is capable of perceiving the infinite and eternal Spirit in all His majesty and ineffable glory.

"And the Lord said, Behold there is a place by Me, and thou shalt stand upon a rock: And it shall come to pass while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by: And I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen" (vv. 21-23). This is most blessed. In order for sinful man to be able clearly to contemplate the Divine perfections of an infinitely righteous, holy God, it is necessary that he should be put into a place of security and peace. This God *has*, in His infinite condescension and grace, provided for us. To faith that "rock" is Christ. Augustus Toplady beautifully represented this in his well-known hymn,

"Rock of Ages cleft for me,
Let me hide myself in Thee."

Or, as we prefer to sing it,

"Rock of Ages cleft for me,
Grace had hid me safe in Thee."

"And I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen" (v. 23). This was in keeping with the Legal economy: the law had only "a shadow of good things to come, and not the very image of the things" (Heb. 10:1). But how blessed the contrast now: "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in *the face* of Jesus Christ" (2 Cor. 4:6)! O may Divine grace enable both writer and reader to walk worthy of such a God, and such a revelation of Himself (1 Tim. 3:16) as He has now made to us in and through Christ (John 14:9).

(Gleanings in Exodus, A. W. Pink)

Explain what it means for us to be in the "cleft of the rock" (Ex. 33:21-22) so that God's "goodness" passes before us.

Ps. 91:10-17

Exodus 34:1-28

The Law had "a shadow of good things to come" (Heb. 10:1). A beautiful illustration and exemplification of this is found in the closing verses of Exodus 34, in which we behold Moses descending from the mount with radiant face. The key to our present portion is found in noting the exact position that it occupies in this book of redemption. It comes after the legal covenant which Jehovah had made with Israel: it comes before the actual setting up of the tabernacle and the Shekinah-glory filling it. As we shall see, our passage is interpreted for us in 2 Corinthians 3. What we have here in Exodus 34 supplies both a comparison and a contrast with the new dispensation, the dispensation of the Spirit, of grace, of life more abundant. But before that dispensation was inaugurated, God saw fit that man should be fully tested under Law for the purpose of demonstrating what he is as a fallen and sinful creature.

As was shown in our last article, man's trial under the Mosaic economy demonstrated two things: first, that he is "ungodly;" second, that he is "without strength" (Rom. 5:6). But these are negative things: in Romans 8:7 a third feature of man's terrible state is mentioned, namely, that he is "enmity against God." This was made manifest when God's Son became incarnate and tabernacled for thirty-three years on this earth. "He came unto His own, and His own received Him not" (John 1:11). Not only so, but He was "despised and rejected of men." Nay, more, they hated Him, hated Him "without a cause" (John 15:25). Nor would their hatred be appeased till they had condemned Him to a malefactor's death and nailed Him to the accursed cross. And, let it be remembered, that it was not merely the Jews that put to death the Lord of glory, but the Gentiles also: therefore did the Lord say, when looking forward to His death, "Now is the judgment of this world" (John 12:31)—not of Israel only. There the probation or testing of man ended.

Man is not now under probation. He is under condemnation: "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one" (Rom. 3:10-12). Man is not on trial: he is a

culprit, under sentence. No pleading will avail: no excuses will be accepted. The present issue between God and the sinner is, will man bow to God's righteous verdict.

This is where the Gospel meets us. It comes to us as to those who are already "lost," as to those who are "ungodly, without strength, enmity against God." It announces to us the amazing graces of God—the only hope for poor sinners. But that grace will not be welcomed until the sinner bows to the sentence of God against him. That is why both repentance and faith are demanded from the sinner. These two must not be separated. Paul preached "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). Repentance is the sinner's acknowledgement of that sentence of condemnation under which he lies. Faith is the acceptance of the grace and mercy which are extended to him through Christ. Repentance is not the turning over of a new leaf and the vowing that I will mend my ways; rather is it a setting of my seal that God is true when He tells me that I am "without strength," that in myself my case is hopeless, that I am no more able to "do better next time" than I am of creating a world. Not until this is really believed (not as the result of my experience, but on the authority of God's holy Word), shall I really turn to Christ and welcome Him—not as a Helper, but as a Savior.

As it was dispensationally so it is experimentally: there must be "a ministration of death" (2 Cor. 3:7) before there is a "ministration of spirit" or life (2 Cor. 3:8):—there must be "the ministration of condemnation," before "the ministration of righteousness" (2 Cor. 3:9). Ah, a "ministration of condemnation and death" falls strangely upon our ears, does it not? A "ministration of grace" we can understand, but a "ministration of condemnation" is not so easy to grasp. But this latter was man's first need: it must be shown what he is in himself: a hopeless wreck, utterly incapable of meeting the righteous requirements of a holy God—before he is ready to be a debtor to mercy alone. We repeat: as it was dispensationally, so it is experimentally: it was to this (his own experience) that the apostle Paul referred when he said, "For I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. 7:9). In his unregenerate days he was, in his own estimation "alive," yet it was "without the Law," *i.e.*, apart from meeting its demands. "But when the commandment came," when the Holy Spirit wrought within him, when the Word of God came in power to his heart, then "sin revived," that is, he was made aware of his awful condition; and then he "died" to his self-righteous complacency—he saw that, in himself, his case was hopeless. Yes, the appearing of the glorified mediator comes not before, but after, the legal covenant.

"And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And He wrote upon the tables the words of the covenant, the ten commandments" (v. 28). Our passage abounds in comparisons and contrasts. The "forty days" here at once recalls to mind the "forty days" mentioned in Matthew 4. Here it was Moses: there it is Christ. Here it was Moses on the mount: there it was Christ in the wilderness. Here it was Moses favored with a glorious revelation from God: there it was Christ being tempted of the Devil. Here it was Moses receiving the Law at the mouth of Jehovah: there it was Christ being assailed by the Devil to repudiate that Law. We scarcely know which is the greater wonder of the two: that a sinful worm of the earth was raised to such a height of honor as to be permitted to spend a season in the presence of the great Jehovah, or that the Lord of glory should stoop so low as to be for six weeks with the foul Fiend.

"But ye shall destroy their altars, break their images, and cut down their groves" (v. 13). This also has its spiritual application to us. Not that Christians are called upon to reform society and improve the world by engaging in crusades against vice and drunkenness. The counterpart in our experience to what we have here in v. 13 is that we should wage an unsparing war upon that which prevents us from enjoying our inheritance in Christ. Everything that would displace God in our lives and in our affections must be demolished. Every idol—that which comes between the Lord and my heart—must be ruthlessly hewn down.

"For thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God" (v. 14). Very searching, but very blessed is this. First, God is 'jealous' of His own glory. Through Isaiah He has declared, "I am the Lord: that is My name; and My glory will I not give to another" (42:8). That is why God has chosen the foolish things of this world, weak things, things which are despised, yea, non-entities "that no flesh should glory in His presence." (1 Cor. 1:27-29)

Second, God is 'jealous' of the affections of His people. He is grieved when our love is given to another. "My son, give Me thine heart" (Prov. 23:26) is His appeal. "Set Me as a seal upon thine heart" (Song 8:6) is His call to each of us.

Third, God is "jealous" of His people: "He that toucheth you toucheth the apple of His eye" (Zech. 2:8) is His own avowal.

(Gleanings in Exodus, A. W. Pink)

Was there anything in the covenant Abraham had with God that said he or his descendents had to keep or do something? If the answer is no should this be called a covenant of grace?

Exodus 19:5 states: "Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine." **Would you consider this a covenant of law because man was obligated to do something?**

Since God should not be required to compromise Himself or His commandments how could He accept someone that broke His covenant of law?

How does the covenant of the law differ from the covenant we are under today?

Rom. 10:4 2 Cor. 3:1-18 2 Cor. 4:6

Exodus 34:29-35

"And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face shone while he talked with Him." Very blessed is it to compare and contrast this second descent of Moses from the mount with that which was before us in the 32nd chapter. There we see the face of Moses diffused with anger (v. 19): here he comes down with countenance radiant. There he beheld a people engaged in idolatry, here he returns to a people abashed. There we behold him dashing the tables of stone to the ground (v. 19): here he deposits them in the ark (Deut. 10:5).

"And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face shone while he talked with Him." This also reminds us of a N. T. episode, which is very similar, yet vastly dissimilar. It was on the mount that the face of Moses was made radiant, and it was on the mount that our Lord was transfigured. But the glory of Moses was only a reflected one, whereas that of Christ was inherent. The shining of Moses' face was the consequence of his being brought into the immediate presence of the glory of Jehovah: the transfiguration of Christ was the outshining of His own personal glory. The radiance of Moses was confined to his face, but of Christ we read, "His raiment was white as the light" (Matthew 17:3). Moses knew not that the skin of his face shone: Christ did, as is evident from His words. "Tell the vision to no man" (Matthew 17:9).

This 29th verse brings out, most blessedly what is the certain consequence of intimate communion with the Lord, and that in a twofold way. First no soul can enjoy real fellowship with the all-glorious God without being affected thereby, and that to a marked degree. Moses had been absorbed in the communications received and in contemplating the glory of Him who spake with him: and his own person caught and retained some of the beams of that glory. So it is still: as we read in Psalm 34:5. "They looked unto Him, and their faces were radiant" (R. V.). It is communion with the Lord that conforms us to His image. We shall not be more Christlike till we walk more frequently and more closely with Him. "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, by the Spirit of the Lord" (2 Cor. 3:18).

The second consequence of real communion with God is that we shall be less occupied with our wretched selves. Though the face of Moses shone with 'a light not seen on land or sea,' he knew it not. This illustrates a vital difference between self-righteous phariseeism and true godliness: the former produces complacency and pride, the latter leads to self-abnegation and humility. The Pharisee (and there are many of his tribe still on earth) boasts of his attainments, advertises his imaginary spirituality, and thanks God that he is not as other men are. But the one who, by grace, enjoys much fellowship with the Lord, learns of Him who was "meek and lowly in heart." and says "Not unto us, O Lord, not unto us, but unto Thy name give glory" (Ps. 115:1). Being engaged with the beauty of the Lord, he is delivered from self-occupation, and therefore is unconscious of the very fruit of the Spirit which is being brought forth in him. But though he is not aware of his increasing conformity to Christ, others are.

"And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone: and they were afraid to come nigh him" (v. 30). This shows us the third effect of communion with God: though the individual himself is unconscious of the glory manifested through him, others are cognizant of it. Thus it was when two of Christ's apostles stood before the Jewish Sanhedrin: "Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marveled: and they took knowledge of them, that they had been with Jesus" (Acts 4:13). Ah, we cannot keep company very long with the Holy One without His impress being left upon us. The man who is thoroughly devoted to the Lord needeth not to wear some badge or button in his coat-lapel, nor proclaim with his lips that he is "living a life of victory." It is still true that actions speak louder than words.

(Gleanings in Exodus, A. W. Pink)

What is the significance of the skin of Moses's face shining?

2 Cor. 3:7

Exodus 35:1–39:43

In the last six chapters of Exodus four things are brought before us. First, mention is made once more of the Sabbath (35:1-3). Second, the people of Israel bring unto Moses all the materials required for the Tabernacle (35:4-29). Third, the setting to work of the appointed artificers with their assistants, and the actual making of the Tabernacle and its furniture (35:30-39:43). Fourth, the setting up of the Tabernacle and the glory of the Lord filling His house in Israel's midst (40).

Nearly all that we have mentioned in 35-39 is a recapitulation of what has been before us in 25-31. What we find in Exodus 25-31 is a description of the Tabernacle as it was given by Jehovah Himself directly to Moses in the mount; whereas 35-39 records what was actually made according to the pattern shown to Moses. Typically, this double account of that which, in every part, prefigured Christ, tells us that all which was originally planned in Heaven shall yet be accomplished on earth.

That which is central and distinctive about our present lengthy passage is the actual setting up of Jehovah's dwelling-place in the midst of His redeemed people. Before we attempt to bring out something of the deep and rich spiritual significance of this, a few remarks need to be made upon the opening sections of Exodus 35. In vv. 21-29 we behold the children of Israel bringing an offering unto the Lord, giving to Him of their substance. At the beginning of 36 we see the appointed artificers actively engaged in their work, the work of the Lord. But before these, at the very beginning of 35, mention is made of the sabbath as "a rest unto the Lord," in which no work was to be done. The doctrinal significance of this is: before we are fitted to work for Him, we must rest in Him: before we can bring to Him, we must receive from Him. Most important for our hearts is this seventh and last mention of the sabbath in Exodus. It was Solomon, "a man of rest" (1 Chron. 22), who alone could build a house to Jehovah's name.

It is to be noted that an additional feature is here added to the Sabbath restriction: "Ye shall kindle no fire throughout your habitations upon the Sabbath day." As another has said, "That speaks of the absence of consideration for one's own comfort in a natural way. In keeping a true sabbath one is neither occupied with one's own activity nor with one's natural consideration." That needs to be borne in mind in this day of fleshly ease and gratification. God's word to us on this point is: Thou shalt "call the sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father" (Isa. 58:13, 14).

In its deeper spiritual significance, this mention of the sabbath and the non-kindling of the fire in our dwelling, coming right after what is recorded at the end of Exodus 34, signifies that the privileges of the new covenant and our enjoyment of the glory of God as it shines in the face of Jesus Christ, calls for the setting aside of the desires of the flesh. Only as we rest in God, and only as we give heed to that word, "Mortify therefore your members which are upon the earth" (Col. 3:5), shall we be free to enter into the enjoyments and employments of the new-creation realm. On the other hand, the words "six days shall work be done" announce very distinctly that nothing connected with our natural responsibility is to be neglected.

The second thing we have in Exodus 35 is the people's response to Jehovah's invitation in 25:1, 2. There we read, "Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart, ye shall take My offering." The materials out of which the Tabernacle was made were to be provided by the voluntary offerings of devoted hearts. Most blessed is it to read what is said in 35:21, 22, "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, they brought the Lord's offering to the work of the Tabernacle of the congregation, and for all His service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man offered an offering of gold unto the Lord." No unwilling donors were these, who had to be begged and urged to give. Spontaneously, freely, joyfully, did they avail themselves of their privilege.

Commenting on what has just been before us, Mr. Dennett has well said: "It is therefore of the first importance to remember that everything offered to God must proceed from hearts made willing by His Spirit, that it must be spontaneous, not the result of persuasion or of external pressure, but from the heart. The church of God would have been in a very different state today if this had been remembered. What has wrought more ruin than the many worldly schemes of raising money? and what more humbling than the fact that solicitations of all kinds are used to induce the Lord's people to offer their gifts? Moses was content with announcing that the Lord was willing to receive, and he left this gracious communication to produce its suited effect upon the hearts of the children of Israel. He needed not to do more; and if saints now were in the current of God's thoughts they would imitate the example of Moses, and would shun the very thought of obtaining even the smallest gift, except it were presented willingly, and from the heart, as the effect of the working of the Spirit of God. And let it be remarked, that there was no lack; for in the next chapter we find that the wise men who wrought came to Moses and said, 'The people bring much more than enough' (36:5-7).

"If the first Pentecostal days be excepted, there has probably never been seen anything answering to this even in the history of the church. The chronic complaint now is concerning the insufficiency of means to carry on the Lord's work. But it cannot be too often recalled—first, that the church of God is never held responsible to obtain means; secondly, that if the Lord gives work to do, He Himself will lay it upon the hearts of His people to contribute what is necessary; thirdly, that we are travelling off the ground of dependence, and acting according to our own thoughts, if we undertake anything for which the needful provision has not already been made; and lastly, that gifts procured by human means can seldom be used for blessing."

It is very beautiful to note the relation between the two things which have now been before us: first, the keeping of the Sabbath; second, the bringing of an offering unto the Lord, an offering which was the outflow of a heart "stirred up." First the resting in, delighting itself in the Lord, then the affections drawn out towards Him. This too finds its accomplishment on new-covenant-ground. It is a redeemed people, a people who behold the glory of the Lord, that are devoted to His cause. The giving of their substance is not a legal thing, a mere matter of duty, but a privilege and a joy. Here too it is the

love of Christ which "constraineth." We love Him because He first loved us, and we delight to give because He first gave to us. Nothing so moves the heart as the contemplation of the love and grace of God as now revealed to us in the glorified Mediator.

Upon the two principal workmen, Bezaleel and Aholiab, we have already commented. There we dwelt upon the significance of the workmen's names, the equipping of them for their appointed tasks, and the particular service allotted them. Here we read, "Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded" (36:1). Note carefully the opening word, and also the expression "every one whose heart stirred him up to come unto the work" in v. 2. Ah, wherever there is a spirit of devotion, manifested by a free and liberal offering unto the cause of God, He will not be backward in raising up qualified workers, whose hearts have been stirred by His Spirit, to make a wise and God-glorying use of His peoples' gifts.

But let us now seek to take note of the connection between this third item and what has gone before. First we have had the sabbath, the soul resting in God; second, we have had the free will offering of the people, the heart's affections drawn out to the Lord. Now we get active work. This puts service in its true position. Occupying as it does the third place, it shows us that acceptable service to God can only proceed from those who have passed from death unto life. Following, as it does, the other two, it intimates that the vital prerequisites for service are, delighting ourselves in the Lord and the affections flowing forth unto Him. Only then can we truly "abound in the work of the Lord." Anything else is either the outcome of the restless energy, of the flesh, or is merely "bricks" produced under the whip of taskmasters.

In the 39th chapter of Exodus the work of the Tabernacle is finished. Blessed is it to note that all was done "as the Lord commanded Moses." Mark how this expression occurs eight times in that chapter: vv. 1, 5, 7, 21, 26, 29, 31, 43; while in vv. 32, 42 it is added, "and the children of Israel did according to all that the Lord commanded Moses, so did they . . . According to all that the Lord commanded Moses, so the children of Israel made all the work." "The Lord had given the most minute instruction concerning the entire work of the tabernacle. Every pin, every socket, every loop, every tach, was accurately set forth. There was no room left for man's expediency, his reason, or his common sense. Jehovah did not give a great outline and leave man to fill it up. He left no margin whatever in which man might enter his regulations. By no means. 'See that thou make all things according to the pattern showed to thee in the mount' (Ex. 25:40). This left no room for human device. If man had been allowed to make a single pin, that pin would most assuredly have been out of place in the judgment of God. We can see what man's 'graving tool' produces in chapter 32. Thank God, it has no place in the tabernacle. They did, in this matter, just what they were told—nothing more, nothing less. Salutory lesson this for the professing church! There are many things in the history of Israel which we should earnestly seek to avoid,—their impatient murmurings, their legal vows, and their idolatry; but in two things we may imitate them: may our devotedness be more whole-hearted, and our obedience more implicit" (C. H. M.).

Yes, the obedience of Israel is recorded for our learning. We too have received commandment from the Lord concerning the work which He has given us to do. His complete Word is now in our hands, It is to be our guide and regulator in all things. It is given that "the man of God may be complete, thoroughly furnished unto all good works" (2 Tim. 3:17). If we desire God's blessing, then His work must be done according to His appointments. Human expediency, convenience, originality, are to have no place. The approval of God, not that of his fellows, is what every servant of the Lord must continually aim at. Faithfulness, not success, is what our Master requires. The quality of service is to be tested not by visible results, but by its conformity to God's Word.

There is one other detail in Exodus 39 which, in its spiritual application to ourselves, is very searching: "And they brought the tabernacle unto Moses, the tent, and all his furniture, etc . . . And Moses did look upon all the work" (vv. 35, 43). Everything was brought before the typical mediator for his inspection. All had to pass under the scrutiny of his eye. The typical significance of this is obvious. In 2 Corinthians 5:10 we read, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done whether it be good or bad." This does not refer to a general Judgment-day at the end of the world, but to that which follows the Lord's return for His people, and precedes His coming back to the earth to set up His millennial kingdom.

A further word on this same subject is found in 1 Corinthians 3, "For no other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation—gold, silver, precious stones: wood, hay, stubble. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire" (vv. 11-15). The reference here is to the Christian's service: 2 Corinthians 5:10 concerning his walk. Discrimination is made between two classes of service. On the one hand, "gold," the emblem of divine glory; "silver" which speaks of redemption; "precious stones" which are imperishable. Only that which has been done for God's glory, on the ground of redemption, and which will stand the test of fire, shall abide and be rewarded. On the other hand, "wood, hay, stubble," which, though much greater in bulk, will not endure the coming fiery trial. The difference is between quality and quantity; that which is of the Spirit, and that which is of the flesh.

"And Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them" (39:43). So will Christ in the coming Day. That which has been done in full accord with God's Word, though despised by man, shall be owned and rewarded of Him. His own words, in the final chapter of Holy

Writ, are "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. 22:12). In view of this, how earnestly and prayerfully should we heed that exhortation, "And now, little children, abide in Him: that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John 2:28).
(Gleanings from Exodus, A. W. Pink)

Comment on the words of Exodus 36:2: "Then Moses called Bezalel and Aholiab, and every gifted artisan in whose heart the Lord had put wisdom, everyone whose heart was stirred, to come and do the work."

Ex. 35:25-27 Ex. 39:32, 35, 42, 43 Ezek. 36:27 1 Cor. 3:11-15 2 Cor. 5:10 2 Tim. 3:17 Titus 2:7
Rev. 22:12

Write a few lines expressing your understanding of God setting forth this visible holy structure to not only offer His forgiveness of their sins and setting them aside, but for mankind to begin to grasp the Almighty plan of a righteous yet loving God to reconcile His children fully back to Himself. As you start, tell us when this plan of God's began.

Exodus 40:1-38

Next we would observe that Moses is the sole actor in this chapter: "And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the pillars thereof, and reared up his pillars" (v. 18). All subordinates disappear from view and only Moses is seen: read vv. 19-33, at the end of which we are told, "so Moses finished the work." The present application of this is given us in Heb. 3:3-6, "For this Man was counted worthy of more glory than Moses, inasmuch as He who hath builded the house hath more honor than the house. For every house is builded by some man; but He that built all things is God. And Moses verily was faithful in all His house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

Finally we read, "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (v. 34). The "then" points back to the "so Moses finished the work" of v. 33. The N.T. equivalent was what took place on the day of Pentecost: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it *filled all the house* where they were sitting. And there appeared unto them cloven tongues like as of *fire*, and it sat upon each of them. And they were all filled with the Holy Spirit."

As an appendix to this glorious incident we are told in the closing verse of our book, "For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel throughout all their journeys." They needed only to keep their eyes on the Cloud. "The Lord thus undertook for His people. He had visited them in their affliction in Egypt; He had brought them out with a high hand and an outstretched arm; and had led them forth through the Red Sea into the wilderness. Now He Himself would lead them 'by the right way that they might go to a city of habitation.' Happy, we might well exclaim, is that people that is in such a case; yea, happy is that people whose God is the Lord. For surely there was nothing more wanted to the blessing of Israel—Jehovah was in their midst. The cloud of His presence rested upon, and His glory filled the tabernacle" (Mr. Dennett).

(Gleanings from Exodus, A. W. Pink)

Think about how other religions teach that a person can reach heaven by their good works and then contemplate on what God has revealed to us about worship just in this book of Exodus.

Finally, think of the One who made it possible for us to know God and to enter heaven at the close of our earthly life and to be with Him for all Eternity! This truly is a reason for praise and worship.

Ps. 34:1-4

CLOSING REMARKS

MOSES—A TYPE (FORESHADOW) OF CHRIST

"The life of Moses presents a series of striking antitheses. He was the child of a slave, and the son of a king. He was born in a hut, and lived in a palace. He inherited poverty, and enjoyed unlimited wealth. He was the leader of armies, and the keeper of flocks. He was the mightiest of warriors, and the meekest of men. He was educated in the court, and dwelt in the desert. He had the wisdom of Egypt, and the faith of a child. He was fitted for the city, and wandered in the wilderness. He was tempted with the pleasures of sin, and endured the hardships of virtue. He was backward in speech, and talked with God. He had the rod of a shepherd, and the power of the Infinite. He was a fugitive from Pharaoh, and an ambassador from Heaven. He was the giver of the Law, and the forerunner of Grace. He died alone on mount Moab,

and appeared with Christ in Judea. No man assisted at his funeral, yet God buried him. The fire has gone out of Mount Sinai, but the lightning is still in his Law. His lips are silent, but his voice yet speaks" (Dr. I. M. Haldeman).

CONCLUSION

Thus, in the closing chapter of this book of redemption we behold the full and perfect accomplishment of God's purpose of grace. Notwithstanding man's failure, notwithstanding Israel's sin of the golden calf, notwithstanding the broken tables of stone: in the end, grace superabounded over sin, and all the counsels of God were made good by the typical mediator. In its ultimate application what has been before us points forward to the new earth: "Behold, the tabernacle of God is with men, and He will dwell with them and they shall be His people and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more plague: for the former things are passed away" (Rev. 21:3, 4).

(Gleanings from Exodus, A. W. Pink)