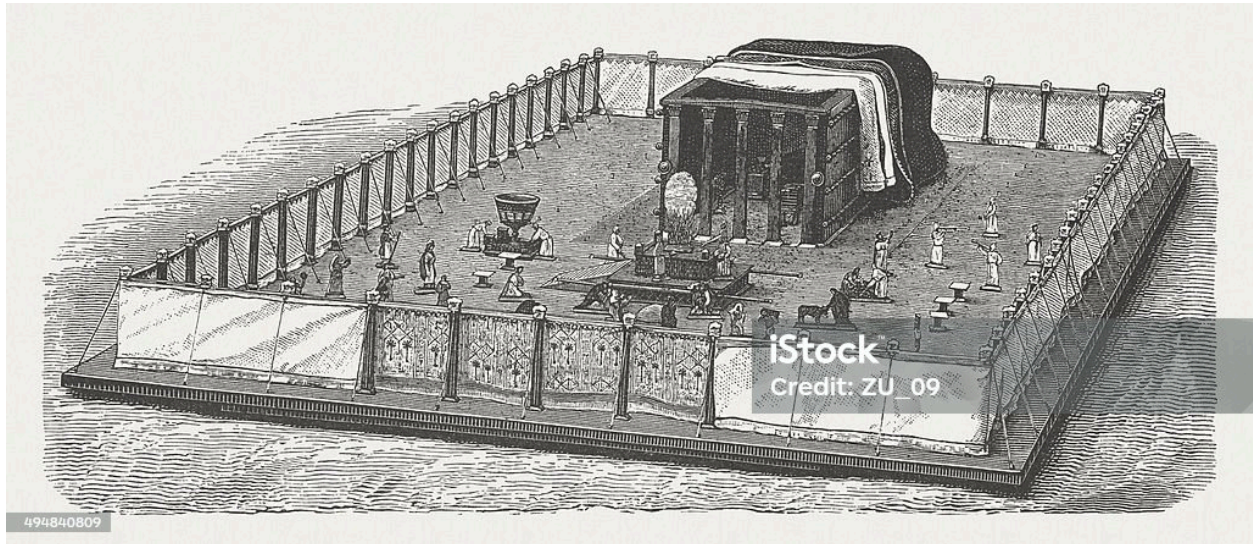


The Tabernacle in the Wilderness



Ark That was inside the Tabernacle Holy Of Holies with the Pot of Manna, Aarons Rod that Budded and the two Tables of stone of the law



CHRIST TYPIFIED BY THE TABERNACLE'S FOUR LAYERS OF COVERING

Fine Twined Linen

Now we want to consider the tabernacle's four layers of covering. The first layer was of fine linen. This was the layer of the most fine material. It was embroidered with beautiful colors: blue, purple, and scarlet. According to the type, blue is heavenly; purple is kingly, royal; and scarlet is redemptive. The fine linen signifies the fine human nature of Christ with His fine character and conduct. It typifies the bountiful, fine humanity of Christ. The four Gospels portray a man whose nature and conduct were exactly like the fine linen. This linen was very strong because it was twined, doubled, strengthened. The Lord Jesus was fine yet strong. Nothing with Him was rough. The fine linen was also embroidered with cherubim, which typify God's glory magnified in His creation. This means that God's glory was wrought into Christ's humanity. With Christ's fine human nature and character, there was God's divine glory wrought into His creation. Hebrews 1:3 says that He is the effulgence of God's glory. He is the brightness of God's shining. The embroidered cherubim were upon Him. He is not only human but also divine. His human nature bears the divine glory.

Goats' Hair

The second layer was goats' hair. In Matthew 25 the Lord divides the sheep from the goats (vv. 32-33). The goats signify sinful persons. Second Corinthians 5:21 says that God made Christ, the One who knew no sin, sin for us. The layer of goats' hair typifies that Christ was made sin for us. He was like fine linen, but He was made like goats' hair. With Him there was no sin. He did not know sin, but He was made sin for our redemption.

Rams' Skins Dyed Red

The third layer was rams' skins dyed red. A ram is a male, and the dyeing of red signifies the shedding of blood for redemption. This signifies that Christ was slain on the cross, shedding His blood to redeem us from our sins. Thus, the first layer typifies that He was sinless; the second layer typifies that He was made sin for us; and the third layer typifies that He bore our sins and shed His blood to redeem us from our sins. He was the sinless One, but He was made sin for us to bear our sins.

Porpoise or Badger or Seal Skins

The outer covering was porpoise skins, the protection and safeguard for the tabernacle. This layer could withstand any kind of storm or attack. It was very coarse and looked worthless. From the inside the tabernacle looked beautiful and glorious, but from the outside it appeared very coarse. Likewise, Christ did not have a beautiful outward appearance (Isa. 53:2), but within He was divinely beautiful. It is the same with the church. When viewed from the outside by the worldly people, the church seems worthless and coarse like the porpoise skins. But when people come into the church, they will see the beauty and glory of Christ.

The Ark of the Covenant, with Blue Outer Covering



Exodus 1-2 June 24, 2025

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Exodus means a going out, and it is named because the nation of Israel is delivered from Egyptian bondage. Moses is the central figure here, and is typical of Christ who came into the world to deliver mankind from the bondage of sin and Satan. Like Jesus, he was born under the decree of death and was rejected at first by those whom he would later deliver. Exodus is the beginning of the nation of Israel. God began dealings with them on the basis of the blood of the Passover lamb. He led them out of Egypt through the Red Sea and He destroyed their enemies behind them. Other miracles followed, as He gave them bread to eat and water to drink. God's dealings were upon the basis of grace; but Israel desired to be under law rather than grace. The book of Exodus is about the deliverance of Israel from Egypt; but it also deals with redemption. Redemption, is the dominant subject of Exodus. In Numbers we have the walk and warfare of the wilderness. It is a typical representation of our experiences as we pass through journey where we encounter sin and trial. We will see failures, and we also see God's long-suffering and faithfulness.

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 in Egypt. When they came to Egypt, because of Joseph they were welcomed in Goshen, which was the best of the land of Egypt, (Gen. 47:6). But they did not dwell there in peace and comfort for very long before they began to suffer. It would seem that about **thirty years** after their entrance into Egypt a spirit of hate began to be manifested toward them. Maybe this hate was produced at first, from the fact that they were shepherds (Genesis 46:34); now they will be subjected to hard bondage in the days of the new king which did not know Joseph. They only enjoyed about thirty years of peace in Goshen. But they were harshly treated in Egypt for four hundred and thirty years. 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? It had to be this way to prepare Israel for their inheritance.

Just as Joseph was sold into slavery, and carried down into Egypt, so in Egyptian slavery his brethren and their children suffered! This is a foreshadowing of the bitter experiences of Israel during these centuries that have passed. It was for their wicked treatment of that blessed One whom Joseph so typified, Jesus Christ! They, too, have reaped what they sowed. 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. The land of Egypt is a remarkable land. It is a little strip of country along a great river. The desert runs on both sides, and a little strip through which the river flows is Egypt. The Scripture name is not Egypt but Mizraim; and Mizraim means double straightness. This refers to the two strips, one on each side of the river. It shows Egypt as a continuous conflict between life and death. The river pictures the mercy of God being far off, because it rains in a far country which feeds the land. There is no rain that comes down there. Rain seldom falls in Egypt. The rain falls far off. It comes rolling down the mighty river, which waters the land. It speaks of being independent of heaven. This is just a picture, not in reality.

They do not look up for rain, but down. It is the very thing God points out in contrasting the land of Canaan with the land of Egypt. Canaan is Israel's portion, drinks in the water and rain of heaven. Canaan is a land of dependence. Egypt is a land of independence. Egypt worships her river. Ex 1:7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. This was the fulfillment of God's promise to Jacob, made as Jacob was journeying from Canaan to Egypt. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. And this was but a repetition of what God had declared to Abraham many years before in Genesis 12:2. How comforting this is to us today. 2Pe 1:4 Unto us are given exceeding great and precious promises, and these are the promises. We can rest then, with the confidence on the sure Word that this is forever settled in heaven by the Lord our God. Ex 1:8 Now there arose up a **new king** over Egypt, which knew not Joseph. This new king did not know Joseph. Ex 1:9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: The children of Israel probably numbered about two million at this time. To be more numerous than the Egyptians seems unthinkable. Note attentively the wording of V9. And he (the new king) said to **his** people, not to the people. His people may have been different that Egyptian, we are not sure.

Ex 1:10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. He was worried that the Hebrews would fight against them. Ex 1:11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. How ineffective it is to fight against the purpose of God. Pharaoh might think he is wise, but the wisdom of this world is foolishness with God. (1 Cor. 3:19). God hath declared, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent (1 Cor. 1:19). This proved here, the more they afflicted the Jews, the more they grew. This also shows a principle which has been again and again in the history of Christendom. Times of the severest trial have always been seasons of blessing to the people of God. The more fiercely have burned the fires of persecution the stronger has faith waxed in our individual lives. Opposition cast us back more and more upon God. Persecution results in separating us from the world.

Even though we do not like it, suffering refine us. We read this in the Ps119:67 Before I was afflicted, I went astray: but now have I kept Thy Word. The more we are afflicted, the more we grow in grace and in the knowledge of the Lord. Why is that? That is God's ways! Ex 1:13 And the Egyptians made the children of Israel to serve with rigour: 14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. That word rigour has a root meaning to break apart; fracture, i.e. severity:--cruelty, rigour. 15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: 16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. We see and discover Satan against the Seed of the woman back in Genesis. Suppose this effort had succeeded, what then?

The channel through which the promised Redeemer Jesus Christ was to come would have been destroyed. If all the male children of the Hebrews were destroyed there would have been no David, and if no David, then no Jesus Christ. In this we see the children of Israel being afflicted which is an illustration of the world's hatred for the people of God and hatred of Jesus Christ. We must know that if the hand of God be withdrawn for a short season, and even now, His people would be so afflicted too. Ex 1:17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. It reminds me of Pr 21:30 There is no wisdom nor understanding nor counsel against the LORD. What comfort and confidence this imparts to us believers! If God be for us, who can be against us. Ex 1:18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? 19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. 20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses. Here we have one more illustration of the law of sowing and reaping. These Hebrew midwives, who through fear of God had overcome the fear of Pharaoh, dealt kindly with the male children of the Israelites, and they were rewarded accordingly. God dealt well with them. God does not forget any work and labor of love which is showed toward His name or ministered to His people (Heb. 6:10). His promise is For them that honor Me, I will honor (1 Sam. 2:30). They saved the men children alive, and God made them houses, which, in the light of 2 Samuel 7:11, and 1 Kings 2:24, it must mean that He, in turn, gave them husbands and blessed them with children. 22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive. We do not have to look very far to discover the vileness of Satan that was in this. At the beginning, God declared He would put enmity between the woman and her Seed (Gen. 3:15). Here we have a type of the woman in our dealings with Pharaoh. In type it is Israel, the one who was to bear the Messiah. Had Satan's effort succeeded, and all the male children of the Hebrews slain, the channel through which the Savior was to come would have been destroyed.

Ecclesiastes 8:11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. God bears with much long-suffering the vessels of wrath fitted to destruction. Every opportunity is given to them to repent. The day of mercy is graciously prolonged for them; and if in the end they die in their sins, then their blood, unmistakably, is on their own heads. How God frustrated this last move of Pharaoh which we shall see in our next chapter. Ex 2:1 And there went a man of the house of Levi, and took to wife a daughter of Levi. 2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. 3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. 4 And his sister stood afar off, to wit what would be done to him. 5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. 6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? All of God's early dealings with Israel were transacted through Moses. Here we have the birth of Moses who was a prophet, priest, and king in one person. The king gave orders to the Hebrew midwives that whenever a male Israelite was born, he should be killed. But the evil designs of Pharaoh came to nothing. The mid-wives feared God, and did not do as the king of Egypt commanded them, but saved the men children alive. Finally, we are told that Pharaoh charged all his people, saying, every son that is born ye shall cast into the river, and every daughter ye shall save alive (1:22). It was during this time and under such conditions that the future deliverer Moses of Abraham's descendants was born. Hebrews 11:23 tells us, By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. Faith cometh by hearing (Rom. 10:17): the parents of Moses must, have received a direct communication from God, informing them of what should happen and instructing them what to do. And they believed what God had told them and acted accordingly.

It was faith which saw that the child was goodly (in the sight of God). It was faith which made them defy the king's commandment by first hiding the child, later in placing him in the ark of bulrushes. It is true that in this instance it was grace and not by feelings but by faith they acted. When commanded to do so, we are to obey God against our natural affections. It was the same with Abraham when he was called to go out from the land of his birth and leave all his kindred behind; and then later, when he was called upon to offer up Isaac. So we ask where is the faith of Moses' parents to be seen? The answer is: In overcoming the fear of the king and in trusting God's protection for the preservation of their child. Notice their strength of faith was present by the selection of the place where the young child was put, after he could be no longer be hid in the home. The parents of Moses took him to the very last spot which carnal reasoning would have suggested. The mother laid him in the flags by the river's brink! That was the very place where the babies were drowned! That would be the last place we would have chosen. In Hebrews 11:23 the faith of both parents is spoken of, while that of the mother's is singled out here in Exodus 2 but his father receives particular mention by Stephen in Acts 7:20.

It pictures husband and wife going hand in hand to the throne of grace and acting together in every good work. May Divine grace work in us like precious faith which overcomes all the fear of man. In the opening verses of our chapter we have a 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. Justice demands the execution of its penalty. But 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. It is important that the Hebrew word is used only here and in connection with the ark of Noah, which so clearly typified of Christ, who went down into death for us. The righteousness of God made the payment of sin's awful wages, and so God's spotless Son Jesus died; the just for the unjust; that He might bring us to God. (1 Pet. 3:15). 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. (Romans 6) 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).

In the merciful provision which God arranged for the infant Moses (Ex. 2:4) we have the tender care of our 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! Ex2:5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. 6 And when she had opened it, she saw the child: and, behold, the babe wept. Ex 2:7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? 8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. 9 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. It was not by chance or accident that Pharaoh's daughter went down to the river that day, for there are no accidents by the living God. Whatsoever happens in time is the outworking of His eternal decrees, Scripture says 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; our smallest actions are controlled by Him.

Jer. 10:23 O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. Big doors often swing on small hinges. God not only directs the rise and fall of empires, but also rules the fall of a sparrow. It was God who put it into the heart of this Egyptian princess to go to the river to bathe, and to that particular spot where the ark was amidst the flags. It was God who caused her to be moved with compassion when she saw the weeping child. And it was God who caused her to yield submissively to the suggestion of Miriam, and had its own mother to care for the little child. What a haven of rest this is; to know; that of Him, and through Him, and to Him, are all things: to whom be glory forever (Rom. 11:36). And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. Moses' own mother took the child, and nursed it (v. 9). This whole incident of the Divine safeguarding of the infant life of Moses shows us the blessed illustration of God's preservation of we, His people. This is a fact that few believers are as thankful over as they should be. Even in his days as a babe, the Angel of the Lord encamped round about the infant Moses and delivered him!

Ex 2:10 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. Job 5:13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. Pharaoh thought he was dealing wisely with the Israelites, and yet, in the end, God makes 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. Note Ac 7:22 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. His believing parents had acquainted him with the promises of God to his forefathers. The time was not too distant when the Hebrews were to be delivered from the 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 Hebrews 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.

Ex 2:11 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 spied an Egyptian smiting an Hebrew, one of his brethren. 12 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. Note the characters of Scripture are painted in the colors truth. They are described as they actually were. Moses was truly a wonderful character, 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 course. Moses was impatient and acted in the energy of the flesh. Ex 2:13 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? 14 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. 15 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: and he sat down by a well.

Moses' eye was not on God but on the fear of man. He thought Pharaoh might take vengeance upon him, he fled to Midian. This is true from the human side, but we cannot ignore the overruling Wisdom 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 accordance with God's plan. God caused this to become known, both to his own brethren and to the king. God taught Moses a lesson and here is the lesson for us. We cannot get ahead of God. Ex 2:16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. 17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. 18 And when they came to Reuel their father, he said, How is it that ye are come so soon to day? 19 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. 20 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. 21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

Here again, God is working behind the scenes. When Moses stood up against those shepherds, single-handedly, shows plainly that the Lord was on his side. Moses was enabled to win the respect of their father. This shows how the Wisdom of God opened to Moses a home during his long exile from Egypt. So, we see again that God makes all things work together for his good. Ex2:21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. 22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land. 23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 25 And God looked upon the children of Israel, and God had respect unto them. Note this thread throughout our studies in Genesis and now in Exodus with Moses; we have had death a resurrection throughout our studies which pictures our redemption in Christ. For God wants us to see how we have been redeemed by the blood of the Lamb. We had the death of the animals that were slain by God to cloth Adam and Eve in their nakedness.

Genesis 3 describes the fall of humanity, where Adam and Eve's disobedience leads to them being expelled from the Garden of Eden and the introduction of death as a consequence of sin. Death was never part of God's original design for creation. Then Genesis contains the Gospel, which is the first promise of the Savior who crushed the serpent's head (Genesis 3:15), foreshadowing the ultimate victory over sin and death through Jesus Christ's resurrection. Then the blood of Abel, shed by his brother Cain, also foreshadows Christ, whose blood was, in effect, also shed by his brethren. Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. But then we had Genesis 5:24 which describes Enoch's close relationship with God and his ascension to God without experiencing death, pointing forward to a company that will meet the Lord in the air without dying. Noah and the Ark - Because Noah prepared the Ark which endured the beatings of the Flood on its own structure, thereby protecting those within its walls, Noah's family were delivered from the old world and emerged to a new life. Similarly, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (II Corinthians 5:17). Like those in the Ark, we have fled for refuge to lay hold upon the hope set before us.

Heb 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Then there was one of the most beautiful types in Genesis of Abraham and Isaac. By faith Abraham, when he was tried, offered up Isaac; Heb 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. Then there was the story of Joseph, who experience suffering of death in a pit and then elevation to a position of power, which is seen as a type of Christ's suffering and resurrection. Now we have Moses's infancy, being placed in a basket on the Nile, as seen as a foreshadow of Jesus's death and resurrection, with the water representing death and the basket symbolizing a form of 'ark' or protection. Moses's later appearance with Elijah at the Mount of Transfiguration of Jesus further connects him to the resurrection and the divine promise of the new life.

Mount of Transfiguration - Mt 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. The Holy Spirit repeats messages in Scripture, not to be redundant, but to emphasize important truths. It help us learn, and ensures that we don't miss crucial lessons. This repetition, often through different voices, different people, or contexts, reinforces key concepts, and makes them more impactful. By meditating and studying these different verses and themes, throughout the Bible, we allow the Holy Spirit to work in our hearts, leading to spiritual growth and transformation. The Holy Spirit uses repetition to guide us, reveal truth, and convict us of sin, helping us to align with God's will. The Holy Spirit also reminds us of Jesus's teachings and His words, helping us understand and apply them in our lives.

Why do we have this theme over and over throughout the Bible? Through these studies, we see over and over again how that our redemption has been fulfilled. This is the emphasis of Divine love to us, that He sent His Son Jesus Christ to be the atoning sacrifice for our sins (1 John 4:10). It was love that He would restore men after the Fall; There was no more necessity of setting up man again after breaking with God, than a new repair of the world after the destructive Flood of Noah's day. But it was God's love to the highest pitch, He would not only restore man, but rather than let us lie in our deserved misery, would punish His own Son to redeem us. It was purely God's grace, which is His Divine love upon. Us who deserved hell. This was the cause that His Son Jesus Christ tasted death for every all of us. Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Exodus 3 July 8, 2025

In our last chapter we saw how Moses' attempt to deliver Israel was not on God's time. Moses, the leader himself was not fully prepared, nor were the Hebrews themselves ready to leave Egypt. Moses acted with a zeal which was not according to knowledge which brought him into serious trouble. The king sought his life, and to escape, Moses fled into Midian. God had an important work for Moses to do but he must be prepared. That work was to lead His people out of Egypt, and conduct them into their inheritance, the promised land. It is true that Moses had become the adopted son of Pharaoh's daughter. He had received a thorough education. He was learned in all the wisdom of the Egyptians. He was no longer a youth, but now forty years of age. He was in the very prime of life. Moses was mighty in words and deeds (Acts 7:22). What, then, was lacking? Surely, he was one who possessed all the necessary qualifications for leadership. But 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). All of this mentioned was natural attainments, 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, was, only the wisdom of the world; and that is foolishness with God.

Moses came into the world under the sentence of death as did Christ and God delivered him. Moses was rejected of Israel at his first arrival. But in Ac 7:35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He became their deliverer at his second advent or arrival as will Christ. Moses typified Christ in connection with his birth. Moses was rejected by his brethren, so Jesus came unto His own and they received Him not in John 1:11. Moses fled into Midian and he returned to Egypt at the age of eighty. 40 years he spent in Midian. He went back to deliver Israel out of Egypt, which foreshadows Christ's ascension to Heaven and His return for their final national deliverance from sin and the world. The colleges of this world cannot equip any one for this kind of Divine service; for that we must be taught in the school of God. To learn in the school of God, Moses must turn his back on the land of the Pharaoh's. It is so with us. The heart must be separated, and the spirit from the world, if progress is to be made in spiritual things. Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb (Ex. 3:1). From Egypt to the backside of the desert, from the palace to the sheepfold; this was a radical change for this man who was yet to fill such an important role. Tending flocks seems like a strange preparation for one who was to be the liberator of a nation of slaves. And again we are reminded of how different are God's thoughts and ways from man's.

And the ways of God are not only different from ours, but they are unbearable to the flesh: as Genesis 46:31 tells us, Every shepherd is an abomination to the Egyptians. Isn't it interesting how God leads His servants to take the very place which is hateful to the world. The backside of the desert is where men and things, the world, and self, present circumstances and their influences, are valued for what they are really worth. But the heart that has found itself in the presence of God at the backside of the desert, has the right thoughts about everything. We are raised far above the exciting influences of this world. The noise, and confusion of Egypt, do not fall upon the ear on the backside of the desert. The thirst for gold is not felt on the backside of the desert and the eye is never dimmed with lust, nor the heart swollen with pride there. In a word, everything is set aside, but the stillness and light of the Divine presence of God's voice alone is our focus. It is heard there and His light enjoyed, His thoughts received. This is the place to which all must go to be educated in God's school. Moses remained here for forty years in Midian. God is in no hurry; nor should we be, but that is easy to say but we are impatient. Isa. 28:16 directs us in this; it says; He that believeth shall not make haste. In this day it is common for Churches to place new converts into Christian activities and services without knowing their fitness for such duties. 1Tim 3:6 tells us; Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. During this time Moses was to learn the vanity of human resources and the need for entire dependence on God Himself. He did this by being alone with God. Note there are no details recorded of God's dealings with Moses during this time. Practically nothing is told to us of the experiences through which he passed, the discipline of which he was the subject, or the heart exercises that he suffered. This was true of the training of the prophets, and John the Baptist, and Paul in Arabia.

This is passed over in silence. One thing for certain is that there is no uniform curriculum in the school of God. Each person is dealt with according to his individual needs and disciplined with a view to the particular work which God has for him to do. Moses 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, was a particular peak in that range. It was in this same mount that, centuries later, the Lord met with Elijah (1Kings 19:4-11). It was also at the same place He gave the Gospel of His glory to the Apostle Paul (Gal. 1:17; 4:25). Ex 3:2 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. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. Here was a manifestation of God Himself. The Hebrew word here for "bush" occurs in only one other passage, Deuteronomy 33:16, where we read, And for the precious things of the earth and fullness thereof, and for the good will of Him that dwelt in the bush. In this verse the word for dwelt is shakan. Shakan means permanently staying or residing.

Dwelt in the bush means the Shekinah glory which was now being displayed before the eyes of Moses permanently stayed or resided there. The meaning of the angel of the Lord appeared unto him in a flame means that God manifested His Shekinah-glory. The Angel of the Lord was none other than the Lord Jesus Christ. Ex 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. Before Moses can be sent forth on his important mission, he must first behold the indescribable glory of the Lord. For us to serve acceptably, we must work with singleness to God's glory, but to do this we must first gaze upon that glory. How do we gaze upon the glory of God?

We gaze upon God's glory now by focusing on Jesus Christ, His Word, and allowing the Holy Spirit to work in our hearts. It was so here with Moses. It was this way with Isaiah (Isa. 6). It was the same for the Apostle to the Gentiles Paul Ac 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: We must understand that a vision of the glory of God is essential for us to serve God acceptably. Moses saw a bush burning but not consumed. It pictures Israel who was under cruel bondage and sore affliction; but they could not be destroyed because God was in their midst. As Moses gazed upon the startling sight, "God called unto him out of the midst of the bush." He had come down to deliver His people, and take them to the land of Canaan which He had long before promised to Abraham. Hence, He said to him, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the Children of Israel out of Egypt. The Burning Bush was a figure of the nation of Israel. At the time the Lord appeared here to Moses, the Hebrews were suffering in the iron furnace of Egypt. De 4:20 But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. But as the flames had burned against Israel for forty years, they had not been consumed. And so also this has been proven all through these many centuries since then. The fires of persecution have blazed against Israel and the people of God, yet we have been marvelously, miraculously sustained. And why?

God Himself was in the Burning Bush; and so He has been with Israel and He has been with us. Just as He was there with the three Hebrews in the midst of Babylon's furnace, so has He been with the Jews all through history. Spiritually the Burning Bush also speaks of the Gospel of God's grace. A bush burned with fire, and yet the bush was not burnt. Amazing that in this desert it is one of the most flammable objects. Fire in Scripture is the emblem of Divine judgment. It is God's holiness in active opposition against evil. Note the words in Heb.12:29 Our God is a consuming fire. How can God, who is a consuming fire; burning up all that is contrary to His holy nature; reveal Himself without consuming? Or, to put it in another way. How can God who cannot behold evil and cannot look on iniquity have anything to do with men, other than in judgment? Nothing but the Gospel of Grace contains the real solution to this problem. The Gospel of grace tells of how grace reigns, not at the expense of righteousness, but through righteousness, unto eternal life, through Jesus Christ our Lord. (Rom. 5:21). It has been accomplished by the Holy One of God Jesus Christ being made a curse for us (Gal. 3:13).

Lu 20:37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living: for all live unto Him. The fierce flames of holy wrath engulfed Jesus Christ, but they did not, and could not, consume Him. It was not possible that death should hold the Prince of life Jesus Christ. Three days He remained in the tomb: on the third day He came forth triumphant, and is now alive for evermore. And it is as the God of resurrection He now saves. Note how this, too, comes out in our type. And how perfect this type is: it was not until after the Deliverer (Moses) had been rejected by Israel (Ex. 2:14) that God revealed Himself at the bush! Note also, the fact that it was an acacia bush burning with fire. It represented the spiritual history of Israel; an acacia bush bears thorns rather than fruit, and because of that, they were chastened of God. Ex 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moses must put off the shoes of the everyday walk of life, and draw near in the spirit of true worship.

Another important lesson for us is that the One we serve, is holy, thrice holy. Ex 3:6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. The Lord revealed Himself before Moses as the covenant-keeping God, the God of all grace by these three names. When God picked Abraham, Isaac and Jacob, and made them the fathers of His chosen people, it was not because of any excellence in them. It was His pure sovereign kindness. So, too, now that He is about to redeem the Hebrews from the land of bondage, it is not because of any good in them or from them. It is as the God of Abraham and the God of Isaac and the God of Jacob who displays His power and delivers His people. And in this same threefold character God acts today for us. The God of Abraham is our God, the One who sovereignly chose us in Christ before the foundation of the world. The God of Isaac is our God. He is the One who by His own miraculous power made us new creatures in Christ. The God of Jacob is our God. He is the One who bears with us in infinite patience, who never forsakes us, and who has promised to perfect that which concerns us. Ps 138:8 The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth forever: forsake not the works of thine own hands. Ex 3:7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; **for I know their sorrows**; Redemption is always twofold. It is not just the coming out of something but there is redemption.

It was to bring them into something better. Note the condition of these Hebrews: crushed by the cruel oppression of Egypt's slavery; groaning beneath the iron rod of Pharaoh. And how this pictures the condition of the natural man, being in the bond-slave of sin, and the captive of the Devil. This is true not only of the slave of sin or the helpless victim of drugs, but of the moral and refined condition of not knowing their need of a Savior. They, too, are in bondage to gold, pleasure, ambition, and a dozen of other things. How great is the need for the Savior today! How terrible the guilt of despising the Son of God! The Lord said, I know their sorrows There were between fourteen and fifteen thousand days, during that forty years of Moses being in Midian. Each of those days for Israel were spent in anguish. But God had not ignored them, nor had He been indifferent to their hard lot. I know their sorrows. How blessed for us, in times of stress and distress to remember that there is One above who takes notice. This was how Job consoled himself in Job 23:10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

Ex 3:8 And **I am come down to deliver them** out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. It was to bring them out and the unto a good land and a large, unto a land flowing with milk and honey. God did not take them into this land under any false pretenses, He told them that the enemies were there. First, the Lord said, I have surely seen the affliction of My people which are in Egypt. Second, He heard their cry by reason of their taskmasters. Third, For I know their sorrows. Fourth. And I am come down to deliver them. Fifth, Out of the hand of the Egyptians. Sixth, And to bring them up out of that land unto a good land. Seventh, Unto a good land and a large, unto a land flowing with milk and honey. Notice the certainty and positiveness of God's statements. There were no perhaps. It was instead, an unconditional, definite declaration of what the Lord would do. I am come down to deliver. So it is now.

The Gospel goes forth and God's Word shall not return unto Him void, but it shall accomplish that which He pleases, and it shall prosper in the thing whereunto He sends it (Isa. 55:11). I am come down. Note, it was fifteen hundred years later, when Jesus left His Father's House on high and came down to the scenes of sin and suffering. Why? It was for the purpose of the Incarnation: it was to deliver His people and bring us up out of the land of Egypt, which symbolizes the world. The Incarnation was to bring us into a good land and large, unto a land flowing with milk and honey. It was to bring us on to resurrection ground, where there would be everything to satisfy and rejoice the heart. Eph 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: Ex 3:9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. Note that God is not in a rush. We must wait on God and for Him. For many long years the groans and cries of the distressed Hebrews went up to God, but the heavens were silent. Does that sound familiar? Forty years previously, Moses had become impatient at the delay of the deliverance of the Hebrews but he discovered that the time for deliverance was not yet ripe.

But now that their afflictions were becoming unbearable, the land flowing with milk and honey sounded so good. Ex 3:11 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? God had worked in Moses' life and Moses found out who he actually was and then he went too far the other way and God had to reprimand him for that. Here he does not have that boldness and confidence at all. God has stripped Moses of that and that is a good thing even in our own experience. 12 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 (Mount Sinai). This is exactly why God strips us of all our own ingenuity, our own strength, and our own resources, because He is the one who wants to be with us. He does not want us to be independent. He will be with us in our weakness. This was very comforting. God did not ask Moses to go forward alone. God would accompany him. And this is still the Divine promise to each one of us. Think of the Apostles who must have felt much like Moses when the risen Savior Jesus 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 for us, if the Lord has called us to some task for which we feel utterly insufficient, rest on this promise. Certainly I will be with thee. This is a word that everyone of us Christians can 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, we cannot hesitate to ask, Who is sufficient for these things? But we can take courage and remember the unfailing promise, certainly I will be with thee. Ex 3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? This was no small difficulty for Moses because there was no visible presence of God that would accompany him. He was to go alone to the enslaved Hebrews and present himself as the Divinely-sent deliverer. He was to tell them that the God of their fathers had promised to free them. We will see later; this was not going to make much of an impression upon this people. Most of them were sunk in the idolatries of the Egyptians.

Moses felt that because these people had been in captivity as slaves for many years, they would want to know, Who is this God? What is His character? Prove to us that He is worthy of our confidence. It is the same today. We go forth to tell people of a God they have never seen and all people want to do is question us. If God really exists then why does He allow all these children to starve or be killed, or many other disasters. Show us the Father, and it sufficeth us is still, the demand of the doubting heart. Moses felt this difficulty; and so do we. Ex 3:14 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. I am, is the name of God. It could be translated, I was, I am, and I shall always continue to be. We too like Moses are to go forth declaring the name and nature of God as He has been revealed to us. No attempts are to be made to prove God's existence; we do not waste time with men to reason about God. Our business is to proclaim God as He has revealed Himself in and through Jesus Christ to us. The "I am" of the burning bush now stands before us fully declared in the blessed Person of our Savior Jesus Christ 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." He is the same, yesterday, and today, and forever. We tell people what He is to us. We do not have to explain God; God will speak to the hearts through His word by the power of the Holy Spirit. Just tell them who Jesus is to you personally. 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). There is a depth here which our mind cannot measure. "I am that I am" announces that God is self-existent, beside whom there is none else. He is without beginning, without ending, from everlasting to everlasting, He is God. None but He can say "I am that I am." I am always the same, eternally changeless. The Apostle Paul said; By the grace of God I am what I am. It was grace that has made me. But no man can say, "I am that I am" only God! Ex 3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

The God of Abraham, Isaac and Jacob, was the God of sovereign grace, who had singled out these men from all of fallen humanity. The God of Abraham, Isaac and Jacob, was the God of unconditional promise, who had pledged to give to them and their seed the land of Canaan for their inheritance. The God of Abraham, Isaac and Jacob, was the covenant-keeping God; for with Abraham God entered into a solemn covenant, and with Isaac and Jacob, He confirmed it. Note, also, the threefold repetition of God; The God of Abraham, the God of Isaac, and the God of Jacob. This tells us of the Holy Trinity! In the remaining verses of Exodus 3 we learn how God further reassured Moses by stating what would be the results of his mission. Note the positive terms used in these last verses: 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; just to name a few. Everything is definite. There is no possibility of the Divine purpose failing. There are no contingencies of "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 display themselves against us, whatever God has called us to do will issue precisely as He has appointed.

Note: It is true that these promises of God to Moses were not made good in one day. There was still a severe test of the faith of Moses, before the children of Israel were delivered from Egypt. Note: it is also true that with two exceptions of Joshua and Caleb, that six hundred thousand men who left Egypt perished in the wilderness, and Moses died without seeing the complete fulfillment of Israel actually reaching (Canaan) the land flowing with milk and honey. God's promises were made to Israel as a nation, not to any particular generation of that nation. Nevertheless, in the end, every word of God was made good. So, too, God may commission us to a work, and we may die before the determined issue appears; but nevertheless, the Divine purpose will be realized. Ex 3:16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: 17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. Ex 3:18 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. It is very important to understand these three days, which are symbolic of the resurrection. God has to put Israel on resurrection ground in order to lead them forth in victory. The same thing is true in our lives today, God has to put us on resurrection ground in order to separate us from the nation of Egypt or in our case, the world. 19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. You see this is the way we must go in our own lives. We have to take it by faith that God knows exactly what He is doing and our only mission is simply obedience. We don't have to understand, we don't have to convince or argue with Pharaoh. We just have to obey what God has said.

Here is another test to Moses' faith. If he had stopped to reason about the commission God was giving him, it probably would have appeared foolish to him. Here he was ordered to go, accompanied by the elders of Israel, unto Pharaoh, and present to Him the message of God. 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, God assures him, I am sure that the king of Egypt will not let you go. Moses could have asked, What, then, is the use of me wasting my breath on Pharaoh? But it is not for Moses, the servant to question his master's orders. It is for him to obey. But Moses was not yet ready to respond to God's call. Ex 3:20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. 21 And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: 22 But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. Israel was not poverty stricken when they left Egypt. God filled them with these possessions. We will see in our next lesson in chapter 4 that it is true that every servant of Christ ought to be a vessel unto honor, sanctified, and meet for the Master's use (2 Tim. 2:21), nevertheless, God is not limited by our failure or Moses' failure at this point. Moses was timid, hesitant, fearful, unbelieving, rebellious, and yet God used him! Note he does not stand alone by any means in this respect. Remember God used Balaam in Numbers 22 to give one of the most remarkable prophecies to be found in the Old Testament. He also used Samson to deliver Israel from the Philistines.

I think if God were to wait until He found a human instrument that was worthy or fit to be used by Him, He would go on waiting until the end of time. God is sovereign in this, as in everything. The truth is that God uses whom He pleases. Moses was still not ready to respond to God's call at this time. There were other difficulties which the mind of unbelief was ready to suggest. But one by one the Divine power and long-suffering 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 study we shall see the three signs which God gave to Moses.

Exodus 4 July 15, 2025

In Chap 4 we find that Moses is beautifully typified of Christ. When Jesus came into this world Jesus had certain signs that proved He was the Son of God. So God is going to give Moses some evidence of that as well in v 4, 6 and 8. In our last lesson we saw the response which Moses made to the call he received from God. After forty years on the backside of the desert he was visited by the Lord, who told him it was His purpose to send him unto Pharaoh (3:16). Moses was a little taken back by what God was asking him to do and he said, Who am I, that I should go unto Pharaoh? In response to this God assured Moses that He would be with him. Moses next asked in whose name he should address Israel, and then God revealed Himself as the great I am, the God of Abraham, the God of Isaac, and the God of Jacob. The Lord promised that He would deliver His people from the affliction of Egypt and bring them unto the land of Canaan. God told Moses to appear before Pharaoh with the demand that the king allow the Hebrews to go three days' journey into the wilderness so that they might hold a feast unto the Lord their God.

Also, the Lord informed Moses He was sure that Pharaoh would not grant this request. Yet, God would show forth such wonders that in the end the king would let them go; and not only so, but that He would give His people favor in the eyes of the Egyptians so that they would be enriched and they would not go out empty-handed. Yet even with these reassurances, Moses continued to be occupied with difficulties and to raise objections: In Ex 4:1 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. The Lord gave Moses the power to perform three wonders or signs, which were to be produced before his fellow countrymen for the purpose of convincing them that Moses was God's approved representative. There is a deep meaning to these three signs, and they were designed to teach important lessons both to Moses, to Israel, and to us. At the beginning of Israel's history it was God's method to teach more by signs and symbols, than by formal and open instruction. Note: these three signs are the first recorded in Scripture, so they are of prime importance and worthy of our most careful study. Ex 4:2 And the LORD said unto him, What is that in thine hand? And he said, A rod. 3 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. 4 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 hand: This rod is symbolic of Satan or the serpent, but Jesus had absolute control over Satan when He came into this world. He manifested that He had control and power over Satan. The first of these signs was the turning of the rod into a serpent, and then back again into a rod. I want to study this miracle from several different angles: from its practical lessons, its doctrinal meaning, its symbolic value, its evangelical message, its historical significance, its dispensational forecast, and its typical significance. The first design of God in connection with this sign was to teach Moses himself a practical lesson.

This rod or staff in his hand was his support. It was that which gave him help as he walked. He leaned on it when he was weary; it was his defense in times of danger. Psalm 23:4 we learn the rod speaks of the upholding, strengthening, protecting grace of God. Here, is the first lesson the Lord taught Moses. If Moses would continue to be dependent 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 God; let him attempt to stand alone, and he would at once find himself helpless before that old Serpent, the Devil. Here is the lesson for Moses, and for us: the secret of overcoming Satan lies in leaning in simple dependency and conscious weakness on our staff, which is the power of God and that is grace is the power! But this first sign was also designed to teach Moses, and us, a great doctrinal lesson. In Ps 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. And then in Re 2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. We learn in both of these verses 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 meant by the casting down the rod to the ground? It speaks of God delegating governmental power to the rulers of earth. And what has been the history of man's use of this delegated power? Abuse! Exactly what the serpent suggests: it has been employed in the service of Satan! But note: Moses as God's representative of Israel took the serpent by the tail. Why by the tail? Because the time for its head to be bruised had not yet come. Christ had not yet come. Then the serpent was transformed into a rod in Moses' hand again.

This tells us that Satan is not a free agent. He is completely under God's control, to be used by Him in fulfillment of His counsels as He sees fit. God was assuring Moses that the enemy would try to rage against him but would be unable to withstand him! This sign was also produced by Moses before the Hebrews as a proof that God had called and given him power to be their deliverer. To see the rod of Moses become a serpent before their eyes would show that he was given supernatural power. To take that serpent by the tail and transform it again to a rod, would prove that Moses had performed this miracle by God. Moses was to show that he was able to deal with the serpent, making the rod a serpent, and the serpent a rod as he saw fit. Moses demonstrated that he was commissioned and empowered by God. Then we have the evangelical message. 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. Also, the sinner is completely under the Devil's power. 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 inflict upon them by Satan and sin. What is more, they were unable to free themselves. Nothing but Divine power could free them, and this is just what this sign was fitted to teach them. Note: this power was placed in the hands of a mediator Moses. He was the one who stood between Israel and God. He, and he only, was qualified to deliver them 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. This speaks to us of the Lord Jesus, the One Mediator between God and men, of whom Moses was a type. In Him Jesus Christ is your only hope; He alone can deliver us from the power of that old Serpent, the Devil. 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. Then, in the person of Joseph, they had attained to the position of rule over Egypt. But then a king arose who did not know Joseph, and the Hebrews were then cast down to the ground, humiliated by severe and cruel bondage. This was 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 near, and the Lord assures them by means of this sign that they will not remain in the place of oppression any longer, but would be delivered. And not only so, the last part of the sign gave the promise that they should be raised to the place of rulership again. This sign prefigures the three great stages in the history of Israel. This sign also shows the whole future history of Israel. The rod held in the hand anticipated them in the position of authority in Canaan. 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 Satan. But this will not be forever. The time is coming when Israel shall be raised out of the dust of degradation and, in the hand of a greater than Moses, Jesus Christ, and they shall be made the head of the nations (Deut. 28:13). This marvelous sign prefigures both the past and the future for the Chosen Nation Israel.

This sign is still deeper. It has its reference to Christ Himself, and that the great mysteries of the Divine Incarnation and Atonement were foreshadowed. In Psalm 110:2 the Lord Jesus is called the Rod of God: Ps 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. The Lord shall send the Rod (it is the same Hebrew word as here in Exodus 4 of Thy strength out of Zion: it is to rule in the midst of Thine enemies. The reference in Psalm 110 is to the second advent or coming of Christ when His governmental authority and power shall be fully displayed. But when He was on the earth the first time, it was in weakness and humiliation. There is no possible way in which the Rod Jesus Christ became a serpent! But the serpent is connected with the Curse (Gen. 3), and on the Cross, Christ was made a curse for His people (Gal. 3:10-13). He also Said to Nicodemus in John 3:14 As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. But blessed be God that is all past: the Lord Jesus (the Rod) is now exalted to God's right hand, and soon He will take to Himself His power and reign over the earth.

Ex 4:6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. 7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. This tells us that He had power over sin. Jesus showed that He had power over sin and disease. By the sign of the rod, God's power delegated to Moses over the power of Satan, was proven. By the sign of the leprous hand, His power over sin and disease was demonstrated. By the sign of the blood, His power over life and material things was to be shown. These signs were to prove to Israel and to Pharaoh. Jesus manifested all of these when He came into the world. Ex 4:8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. Leprosy is the well-known emblem of sin and it starts with a harmless spot, and its incurability so far as the wisdom of man is concerned. Moses put his hand into his bosom, the closest to his heart and when he pulled it out, it was leprous. Then God said to Moses to replace his hand in his bosom, and on taking it out the leprosy had disappeared. The sign of the leprous hand was for the instruction of Moses.

The hand speaks of energy: it is the instrument for work. Moses was God's instrument for doing a wonderful work in Egypt. But the Lord here shows him that the flesh is set aside; it is not the energy of the natural man which is the main thing of God's action in service. How can it be, when the flesh is corrupt and under God's curse? In the natural, man's hand or the flesh is unfit to be used by God. But Divine grace intervenes in cleansing power, and that which is weak becomes strong. It is all because of the Lord's powerful grace. Moses himself was a humbling one, lest he become puffed up by the power of the rod. Therefore whatever God was pleased to accomplish by him must be attributed alone to sovereign grace. Moses is the representative of the Hebrews, for he was one of them, and what was before his eyes, portrayed the condition of his people. In themselves they differed nothing from the Egyptians. They too were defiled and needed cleansing. The seat of the trouble laid within their hearts. It was not the hand which affected the heart, but the heart which affected the hand! We have heard it said that such a person may be weak and rebellious, but he has a good heart.

That is totally false. Mt 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: Cleansing must begin with the heart. This is signified by the leprous hand being thrust into the bosom close to the heart before the disease was removed. And how is this brought about? By the power of God. True, from the Divine side; but what of the human side? The leprous heart symbolizes sin hidden, the leprous hand, sin exposed. It was the hand plucked out of the bosom which showed what was within the heart! And it is exactly this which God demands from the sinner. What is so hateful to God and so fatal to us, is for the sinner to deny his ruined and lost condition. As long as man seeks to conceal the iniquity within, and as long as he disguises himself and pretends to be other than a guilty, undone sinner, there is no hope for him. Seeking to hide their shame was one of the first acts of Adam and Eve after their fall. All the false religions have the same thing in view. But to come out into the light, to own our lost condition, to confess our sins, is the first essential thing from the human side in salvation. This is repentance. This is also a foreshadowing of that which is central in the great work of Redemption. Moses here prefigures the great Deliverer of God's people, Jesus Christ.

First, Moses is seen as whole, then as leprous, then whole again. This is the view which Scripture gives us of the Savior. Jesus is extremely holy in Himself: He had no sin (Heb. 4:15), did no sin (1 Pet. 2:22), knew no sin (2 Cor. 5:21). But in infinite grace He took our place and was made sin for us (2 Cor. 5:21). He bare our sins in His own body on the tree (1 Pet. 2:24). Because of this He was, at that time, in the sight of God what the leper was. He was defiled, unclean; not inherently so, but by reproach. The leper's place was outside the Camp (Lev. 13:46), away from where God dwelt. And on the Cross Christ was separated for three terrible hours from His Father a holy God. But after the awful penalty of sin had been endured and the work of atonement was finished, Jesus is seen again in communion with God. Jesus said, Father into Thy hands I commit My spirit. This is evidence of that. He was laid in the sepulcher. Further in Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. After Moses thrust his leprous hand into his bosom, he drew it forth again perfectly whole with every trace of leprosy gone. This tells us of Christ as the great Deliverer He destroyed the works of the Devil. (1 John 3:8). Further it signified that He took away our sins (1 John 3:5).

Ex 4:9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land. This tells us that He had power over life and material things. The Nile was Egypt's life. History says that it annually flooded. Its waters poured over its banks and spread the fertilizing mud over the ground, which prepared the way for the harvest. But the sign shows that God could turn that blessing into a fearful plague. Instead of life God could make the river bring forth death: instead of fruitfulness, corruption. This third sign is very solemn. This third sign was to be wrought only if the testimony of the first two was refused. It therefore tells of the consequences of refusing to believe what the other signs so plainly witnessed. If man rejects the testimony of God's Word, then he is under the dominion of Satan and is depraved by nature. If he refuses Jesus Christ who alone can deliver him and cleanse him, then nothing but Divine judgment awaits him. The water turned into blood speaks of the life, giving place to death.

It foresees the second death, which is eternal death, The Lake of Fire, which awaits every Christ rejector. Scripture says, Believe on the Lord Jesus Christ and thou shalt be saved. Ex 4:10 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. 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Ex 4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. God has to teach us, we are not born with the knowledge, we must learn as we go on with the Lord. Compare Ga 1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: At this time Moses thought he wasn't a good speaker; he was slow of speech. In other words; I can't! He and others suppose that the gift of speaking is a prime pre-requisite for effective ministry. We do not come in enticing words of men's wisdom; as though carnal weapons could have a place in spiritual warfare. We speak from the heart what God has taught us.

We cannot forget 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)! God was demonstrating once more to Moses how different are His ways from man's. The wisdom of this world is foolishness with God (1 Cor. 3:19), and that which is highly esteemed among men, is abomination in His sight (Luke 16:15). The instrument through whom God did the most for Israel, was Moses, and the one He used in bringing the greatest blessing to the Gentiles, was the Apostle Paul. Was each unqualified when judged by the standards of human wisdom? Refer to these scriptures of the Apostle Paul as a speaker. 2Co 10:1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence **am base among you**, but being absent am bold toward you: and 2Co 11:6 But though I be rude (unlearned) in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. The Lord tells Moses, now therefore go, and I will be with thy mouth, and teach thee what thou shalt say (v. 12). What a reassuring word this was! Better is the teaching of the Lord and His control of the tongue than any gift of eloquence or any of the deceits of speech which human training can provide.

It is just these substitutes of human deceits which has degraded too many of our pulpits from places where the pure word of God should be taught. Men have turned the pulpit into stages on which they display their theatrical abilities. Is it any wonder that God's blessing has long since departed from the vast majority of our pulpits when we see the error that is being taught. All the schooling in the world is of no use unless the Lord is "with the mouth" of the preacher, teaching him what he shall say as He said this to Moses. If the Lord is with Moses and He was, then, eloquence and showy devices are needless and useless. Note: it is what the preacher has to say of the word of God, not how he says it, which matters most. God has used the simple language of unschooled far more than He has the polished human wisdom of man! Ex 4:13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. That is, send any one, but not me! Moses was still unwilling to act as the Lord's ambassador. In fact he now asked God to select another in his place. This is not only distrustful, but rebellious. The faithfulness of Moses in recording his own sins, and the anger of the Lord against him, is proof of the Divine truth of the Scriptures. The Holy Spirit did not omit this. He tells the entire truth good or bad.

Ex 4:14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 15 And 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. Moses is typical of Christ and He came out of Egypt first and Aaron is typical of the full overcomer who meets him, before the Church or the world or the nation of Israel. Ex 4:16 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. Moses will get the orders and give them to Aaron and Aaron will address the people. Ex 4:17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs. 18 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. And Jethro said to Moses, Go in peace. Moses has agreed to go back to Egypt, but first he goes back to his father-in-law. If we contrast that to the way Jacob, did it in Ge 31:17-20.

Jacob just stole away unawares and notice the trouble that followed, but here Moses did it the right way, he went to his father-in-law and asked permission. This seems to hold up a faithful mirror in which you and I can see our hearts reflected? Sometimes we are more ready to trust anything than the living God. We falter, hesitate, and doubt when we have the light of God's countenance to cheer us, and the strength of His almighty arm to support us. Oh that we might trust Him with more confidence, and walk on with our Lord. We have Him alone always for our resources and portion. 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. Note this that when God works, He works at both ends of the line! We can also refer to the eunuch and Philip, Saul and Ananias, Cornelius and Peter which show the same thing. Note that when Moses went to Jethro, he said nothing about the Lord's appearing to him, or 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 still not convinced. This is clear from the next verse:

Ex 4:19 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 Moses. Maybe Moses had been thinking of the trouble which he had fled from forty years before. Ex 4:20 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. 21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. Pharaoh is given the opportunity to do what God said, and when he doesn't, it is equivalent to saying, God will harden his heart. It was Pharaoh that made his choice contrary to God. It means that Pharaoh would have never made this decision if God hadn't brought him to it. When God forced him to make the decision then God said I will harden his heart. God placed the issue of obeying Him which Pharaoh refused. Pharaoh hardened his own heart in refusal of God's decree. Light was rejected; obedience was rejected; which hardens the heart. Ex 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. 24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. 25 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. Here is where God has to make certain that Zipporah, Moses' wife was certain that Moses was the leader of this family. God cannot have Moses out here in the front if he is not actually ruling over his own house, so it is Zipporah who has to bow to God here in order to give this authority to Moses. So she is willing to circumcise her son in order that Moses will not be slain before the Lord. Note there was one other thing needed to be attended to, before Moses is ready to act as God's ambassador. God was about to fulfill His covenant promise to Abraham, but the sign of that covenant was circumcision, and the son of Moses had not received it. Maybe because of the objections of the mother. The Divine requirements could not be passed by, and Moses is reminded of the holiness of God. Ex 4:26 So he let him go: then she said, A bloody husband thou art, because of the circumcision. Also we do not know what way the Lord was thinking of killing Moses.

It seems clear that he was stricken down helplessly, for his wife was the one who performed the circumcision on their son. This points to 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. Ex 4:27 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. 28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him. Again, God works both ends of the line. Moses was advancing toward Egypt; Aaron is sent to meet him. What an encouragement this was for Moses. Often times the Lord in His tenderness gives such encouragements to His servants, especially in their earlier days; He did this for 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). Note the meeting place of these brothers: it was in the mount of God. This is where God had first appeared to Moses (3:1). The mount speaks, of elevation, elevation of spirit through communion with the Most High God. This is an essential prerequisite for all effective ministry.

It is only as the servant has been in the mount with God that he is ready to go forth and represent Him in the plains! Again and again this was illustrated in the life of the perfect Servant Jesus Christ. Turn to the four Gospels, and note how frequently we are told there of Christ retiring to the mount. Ex 4:29 And Moses and Aaron went and gathered together all the **elders** of the children of Israel: 30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. Ex 4:31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped. Compare this when Jesus came into the world there were those that believed the signs and believed on Him, the disciples in John 2. There were some who believed these signs. The **elders** are always viewed as the representatives of the people: they were the heads of the tribes and of the leading families. Unto them Aaron delivered all that God had said unto Moses, and Moses performed the two signs. The result was precisely as God had fore-announced (3:18).

Moses had said, They will not believe me. (4:1); the Lord had declared they would, and so it came to pass. They believed that Moses was sent of God, and that he would be their deliverer. Believing this, they bowed their heads and worshipped, adoring the goodness of God, and expressing their thankfulness. In the favorable response which Moses received from the elders of Israel, this shows once more the tender mercy and grace of our Lord. On their first entrance into Egypt, the Lord motivated the hearts of the people to believe. God did not put a great strain upon their faith at first, nor did He lay upon them a burden greater than what they were able to bear. It is for us that the real trials are kept back until we have become accustomed to the yoke. This fourth chapter of Exodus is wonderful for every minister of God. It is full of important lessons which each servant of God's needs to take to heart.

Exodus 5 - July 22, 2025

Ex 5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. 2 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. Again Pharaoh is brought to a place of decision and he could have said yes, but he would not let the people go. So God said I will harden his heart. The way God did this was to bring him to a place that he had to make a decision. Pharaoh said it right; I know not the LORD, neither will I let Israel go. Satan is not willing to lose sinners. Moses and Aaron were now required to confront Pharaoh in person. They were to tell him that the Lord God required him to let the people whom he held in slavery go, to worship God in the wilderness. The Lord told His servants that He would harden Pharaoh's heart so that he would not let the people go. Moses and Aaron went in and told Pharaoh. This is an example of God's power to overcome the opposition of the flesh, and to impart grace to the trembling heart, and to demonstrate that our strength is made perfect in weakness. Ex 5:3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. God had already promised Moses that he and his people should worship God on Mount Sinai in V3:12. Note this: it was much more than a three days' journey from Egypt. We can compare verses 12:37; 14:2; 15:22 and 19:1. God had declared that He would bring them unto Canaan in V3:8. Why, then, didn't Moses tell Pharaoh to let the Hebrews go, and give permission for them to leave his land for good?

It might have been because to ask for the Israelites to leave Egypt completely might have appeared to the Egyptians and Pharaoh as an unreasonable request. But to ask for a three days journey may have been a reasonable request. He made a smaller request first. God is about to judge Pharaoh and Egypt. But first in order that they may be judged, they must first be revealed to themselves and to all men. A three days' journey into the wilderness would not have taken the Israelites much beyond the Egyptian frontier. The heart of Pharaoh and of his people was revealed in their refusal of a perfectly reasonable request. That illustrates how Satan binds sinners and makes them slaves of passions and evil habits. When they would turn to the Lord, Satan refuses to let them go. The mighty power of God only can loosen them. But that bondage awakened a cry in Israel for deliverance. Likewise, afflictions and disappointments in life sometimes arouse the unsaved to cry out to God for salvation from sin. People do not want the Lord, as long as the world satisfies them. Ex 5:4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. 5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. It seems clear from this that Pharaoh had already heard of the conference which Moses and Aaron had held with the elders of Israel, and knew of the signs which had been produced before them. These had created a considerable stir among the elders and the Hebrews. I am sure instead of going about their regular labor they expected the Lord to act on their behalf immediately. Isn't that what we want. We want God to do it now! Pharaoh had charged Moses and Aaron with hindering the people from their work. Ex 5:6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. 8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Again and again when people begin to yield to the Lord and believe what God said, it is amazing how things get worse than they were before. This is a pattern seen over and over in scripture. And then Satan also tries to discourage us from doing what we know that God wants us to do. That is what we see here. Has God ever judged a people whom He has not first dealt with in that very way? This conflict was to be waged on the ground chosen by God. The battle was not just for Israel's deliverance from bitter bondage. It was not fought and won so that Israel might be able to go forth and possess the land promised to her fathers. The one purpose was that Israel should dwell in God's Tabernacle. Israel was to be redeemed to be God's people. Israel's mission was and is to serve God. Israel was to worship God. Then here was God's claim against Pharaoh. Pharaoh said: The people are mine; I will not let them go. God said: The people are Mine; you must let them go; God says, 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? The Israelites had become Egypt's beast of burden. But they are to be the anointed of God.

The demand by God was prophetic and it was freedom to worship the living God. It was the very demand made for Israel in Egypt. This was not for their rights as citizens; it was for liberty to worship God in accordance with His demand. God addressed Pharaoh's responsibility, giving him the opportunity for obedience, speaking to him in grace. God does not pour out His judgments on this arrogant king yet. Before God dealt in wrath, He acted in mercy. This is always God's way.

Remember God sent forth Noah as a preacher of righteousness and Enoch as a messenger of the coming storm, before the Flood came. He sent forth one prophet after another unto Israel, before He sent them into captivity. And later, He sent forth His own Son, Jesus Christ followed by the apostles, before Jerusalem was destroyed in 70 A.D. So it is with the world today. God is now dealing in grace and long-suffering, sending forth His servants far and wide, requesting men to flee from the wrath to come. This is the Day of Salvation and it is rapidly drawing to a close, and once the Lord Jesus rises from His place at God's right hand, the door of mercy will be shut, and the storm of God's righteous anger will pour forth. What was Pharaoh's response to the offers of God's grace. He defiantly refuses to bow to His command. The character of the king Egypt was fully revealed when he said, I know not the Lord, neither will I let Israel go. This is the same reply made by many of those who hear God's call to Repent and Believe! In the Gospel God now commandeth all men everywhere to repent in Ac 17:30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: 1Jo 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 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 of the pride of the man who hardens his heart against the Blessed Lord. I know Him not Pharaoh said. This expresses the heart of the sinner today. What makes it so dreadful is, the sinner desires not to correct his 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 have refused His Son Jesus Christ, and that obey not the Gospel of our Lord Jesus Christ (2 Thess. 1:8). The request of Moses was, let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God. This tells of what God's heart wanted, and it tells what man's sin needed. The feast points to rejoicing, and the sacrifice to what makes rejoicing possible. Note the ground upon which Moses bases the Hebrews' need of a sacrifice. Moses said in V3, lest He fall upon us with pestilence, or with the sword. Israel was guilty, and deserving of punishment, and the only way of escape was through an atonement being made for them. God must be satisfied and blood must be shed. Divine justice must be appeased. Only this way could God be reconciled to them. Note: a three days' journey was necessary before the Hebrews could sacrifice to God. Three days speaks of the interval between death and resurrection. It is only on resurrection-ground, as we are made alive from the dead. Then we can hold a feast unto the Lord! Ex 5:9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. 10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. 12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words. This is the effect of rejecting God's testimony. To resist the light means increased darkness: to turn from the truth is to become more thoroughly than ever under the power of Satan. Instead of allowing the Hebrews to go and sacrifice to God, Pharaoh orders their work to be made harder. So it is with the sinner who disobeys what the Gospel says. The one who refuses to repent becomes more defiant, more lawless, until the Lord leaves that person to his own ways and leaves him to suffer. God will never force us to do anything, but He will make you wish you had followed Him. The unbelief of Pharaoh comes out plainly here:

Where God Himself is unknown His words are but idle tales. To talk of sacrificing unto God is meaningless to natural man of the world. That's how they view the Holy Scriptures 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 us of the wondrous provision of God's grace, and presents the all-sufficient Savior to us. The Bible warns Pharaoh faithfully of the solemn issues at stake, and asks him how he shall escape if he neglects so great salvation. The Bible tells Pharaoh and natural man 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. Ex 5:13 And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw.¹⁴ And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and today, as heretofore? The severe actions which Pharaoh ordered to be taken upon the Hebrews illustrate the evil efforts of Satan against the soul that God's grace is dealing with. When the Devil recognizes the Holy Spirit moving toward a poor sinner, he will put forth every effort to maintain his victims. The devil spares no pains 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 liberty and peace with God, the Devil will try, just as Pharaoh did with the Israelites. The devil will increase with anything, to remove all spiritual desires from the heart.

An example of this is in Lu 9:38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. 39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. 40 And I besought thy disciples to cast him out; and they could not. 41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. **42 And as he was yet a coming, the devil threw him down, and tare him.** And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. This obsessed youth was coming to Christ, and while on the way, Satan's representative wanted to rend him to pieces. So long as a person has no desire for Christ, the Devil will leave him alone. But once a soul is awakened to his need of a Savior and begins to seriously seek Him, Satan will put forth every effort to hinder him. This is why so many convicted souls find that their case gets worse before it gets better. So it was here with the Hebrews. Just as hope was awakened, the opposition against them became stronger: just when deliverance seemed close, their oppression increased.

Ex 5:15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? 16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. How true to human nature is this! Instead of crying unto the Lord these leaders of the Israelites turned unto Pharaoh for relief. They wanted to appeal to his pity or to his sense of justice. Surely, he would see that his demands were unreasonable and impossible to fulfill. No! The natural man always prefers to lean upon the arm of flesh than to be supported by the Lord who is invisible. Even today people will turn for help to the evangelist, or his pastor, his Sunday School teacher, his parents, any one rather than the Lord Himself. God is generally our last resource! But watch how deeply and humbling the amazing grace which bears with such waywardness. Grace not only has to begin the work of salvation; it also has to continue and complete it. It is all of grace from first to last.

Ex 5:17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD. 18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. Little good did it do Israel's officers to appeal to Pharaoh. He was absolutely inflexible. Pharaoh insulted them, charging them with laziness arguing that it was not so much the honor of God they regarded, as that they might escape from their work. Ex 5:19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task. 20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: 21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour 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. Poor Moses, his troubles were just getting started. He had been prepared for the rejection which he received from Pharaoh, for the Lord had said plainly that the king's heart would harden. But we have no record that he would be met with discouragement and opposition from his own brethren. A real testing this is and was for God's servant. 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 we must endure that which also came upon Christ. The Lord Himself was hated by his own brethren. The very ones who Jesus ministered divine grace cried out Crucify Him!

Ex 5:22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? 23 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. In other words where are you God, you haven't delivered the people at all. Notice that God has His purposes and He is going to present even greater miracles as time goes on because it gives God the opportunity to pour out all of these judgments; and for Israel to really see what God is able to do. There are going to be ten judgments here; and after the first few, God separated Israel there in the land of Egypt to Goshen and Israel didn't have to go through all of these judgments as did the Egyptians. God has His reasons for His delays. Moses did the right thing in turning to the Lord in the hour of trial, but notice how he speaks in the way that he did. Sometimes in our unbelief, we are so guilty of asking similar questions. These things are recorded faithfully for our admonition; to caution us. There was no need for God to hurry. His delay in delivering Israel and His permitting them to endure still greater afflictions accomplished many things. It gave more of an opportunity for Pharaoh to display the wickedness of the human heart.

The Lord was waiting to demonstrate that He bears with much long-suffering with the vessels of wrath fitted to destruction. It served to show how righteous God was in visiting Pharaoh and his followers with painful judgment. Israel too needed to be humbled: they also were a stiff-necked people. This was clear from their words to Moses and Aaron at this time. The more Israel was afflicted the more they appreciated the Lord's deliverance when the time came. The Lord always has a good reason for each of His delays. The lesson for us is; let us daily seek grace to Rest in the Lord, and wait patiently for Him. This is also a picture of what Israel will have to endure in the coming day. The afflictions which came upon the Hebrews in Egypt just before the Lord delivered them from their hard and cruel bondage is a foreshadow of the awful experiences they will pass through during the time of Jacob's trouble or the Great Tribulation. Pharaoh's conduct in our chapter of his cruel treatment of the children of Israel; and his defiance of God, his rejection of the testimony of God's two witnesses, Moses and Aaron; all this accurately typifies the course which will be followed by the Man of Sin, the antichrist.

This Old Testament history is also prophetic in their foretelling of coming events. Lord open our eyes so that we may see both the application to ourselves and those who are to follow us if the Lord tarries. Moses had been severely tried: he had gone in unto Pharaoh and demanded him to let the Hebrews go so that they might sacrifice unto God. But Pharaoh refused and he had also given orders that his slaves, the Hebrews, should have additional burdens laid upon them. The officers of the children of Israel talked to Pharaoh, but he mocked them. They then went to Moses and Aaron and called down a curse upon them. The words of verse 5:21 are very forceful words. V21 The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh. Moses then returned to the Lord and poured out his heart before Him. The reference seems to be that he had committed his way unto the Lord before he went to Pharaoh, and now after his failure, he turns again to the throne of grace. The discouragements which Moses had felt were more than flesh could stand, and he asks God, Wherefore hast Thou so evil entreated this people? and why is it that Thou hast sent me? Moses questioned God. But it is written in Ps. 103:14, 8.

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. Instead of chastising His servant Moses, the Lord encouraged him; instead of setting him aside, He revealed Himself in all His grace. We defeat ourselves by being occupied with the difficulties that come our way but we are human. He knows our weak frame. It is so difficult when we are in the midst of a great trial to see anything but the trial. God in His divine grace will be known to us. I will be the triumphant outcome instead of being harassed by the enemy's fiery darts. We can rest on the assuring promise that the God of peace shall bruise Satan under your feet shortly. Ro 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. Isa 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: This declares God's sovereignty and foreknowledge. He announces the end from the beginning and from ancient times the things that are not yet done. This shows that God has a complete understanding of His plans and purposes from the very start, and nothing can stop His will or counsel.

Exodus 6 -7 July 29, 2025

Ex 6:1 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. 2 And God spake unto Moses, and said unto him, I am the LORD: 3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. The word JEHOVAH means the self-existent one or the eternal one. JEHOVAH all in caps always refers to God. The word JEHOVAH especially applies when it comes to redemption. For example JEHOVAH Jirah means He will see to it and Jehovah Nissi which means Jehovah my banner and then there is Jehovah Shalom which means the Lord my peace. There is such a connection between JEHOVAH and redemption. This is a resting-place for the heart of every Christian. No matter how much the Enemy may roar and rage against us, he is unable to hinder the Almighty God JEHOVAH. There is no wisdom, nor understanding, nor counsel against the Lord says Prov. 25:30. The Lord encourages Moses' heart as God Said, With a strong hand shall he (Pharaoh) let them go, and with a strong hand shall he drive them out of the land. There were no "ifs" about it.

This was absolutely certain, because God had eternally decreed it. This is the same assurance God gives us today. Isa. 55:11 So shall My word be that goeth forth out of My mouth. It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Note, the Lord pointed Moses forward to the goal when He said, now shalt thou see what I will do to Pharaoh. There was a lot more that was going to happen in between. We can also see much for us in this. We defeat ourselves by being occupied with the difficulties that we face. God has made known to us the triumphant outcome of good over evil, and instead of being harassed by the fiery darts which the Evil One now hurls against us, we must rest on the assuring promise that the God of peace shall bruise Satan under your feet shortly (Rom. 16:20).

Ex 6:4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. This is the next encouragement which the Lord gave Moses. He reminds him how He had established His covenant with the patriarchs, to whom He had pledged Himself to give them the land of Canaan.

It was impossible for the Egyptians to continue to hold the Israelites as slaves. God established a covenant and it must be fulfilled, for that covenant was an unconditional one. This should encourage our hearts in the midst of our trials. God, says in Isa 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Note how the Apostle Paul quotes from this same verse in his sermon at Antioch in Acts 13:34. We are the saints of this dispensation or this age who are related to God by covenant bonds. We read in Hebrews 13:20 of the blood of the everlasting covenant. Before time began the Father entered into a covenant, and that covenant was sealed by blood. And just as the covenant that God made with Abraham guaranteed a heritage. Ex 6:8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you **for an heritage**: I am the LORD. So the covenant which the Father made with His Son Jesus has an inheritance which is incorruptible and undefiled, and that fadeth not away, reserved in heaven for us (1 Pet. 1:4). May our faith lay hold of it that even now so that we will live in the enjoyment of it.

Ex 6:5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. This is such a wonderful part because God doesn't just look down on us as to how mistreated we are and how mistreated Israel was, God looked down and remembered His covenant. He remembered His word. God will always honor His word. We are not tried beyond endurance, the Lord has heard our groanings; every tear has been recorded in His book (Ps. 56:8); and what is more, He understands what is going on, and is touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. (Heb. 4:15). It may be a mystery to us why God permits our "groanings," but God hears them! Ex 6:6 Wherefore say unto the children of Israel, I am the Lord, and (1) I will bring you out from under the burdens of the Egyptians, and (2) I will rid you out of their bondage, and (3) I will redeem you with a stretched out arm, and with great judgments: Ex 6:7 And (4) I will take you to Me for a people, and (5) I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. Ex 6:8 And (6) I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and (7) I will give it you for an heritage: I am the Lord.

The heritage was the goal that God was working toward in V8. All this was done in order that they might enjoy that which He had promised to their fathers. This has not been completely fulfilled. It is in the Millennium that Israel shall enter fully into their covenanted portion. Also, the full enjoyment of our heritage is future. We have the earnest of our inheritance in Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Soon we shall we have our portion too. Note this is a gift. It is not by works of merit, but solely by sovereign grace. What is contained in these verses grow out of the covenant which the Lord made with Abraham, and confirmed to Isaac and Jacob. Note the Lord makes seven promises, starting with the declaration “I will.” God put all of the responsibility of this upon Himself and that is the wonder of this grace covenant. Note he starts V6 and finished V8 with I am the Lord. God would have them fix their eyes on Himself as the Almighty One, before He says a single ‘I will.’ Then, at the close of V8, He would still have them keep their eye on the fact that it is He, the Almighty, who speaks.

What this means to us is every doubt and difficulty would vanish if faith grasped the fact that it is ‘I am’ who has pledged His word. Faith remembers with calm and unmoved peace, in spite of circumstances. Scripture tells us, With God all things are possible. Ex 6:9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage. Sometimes people get so down with their circumstances and difficulties that they find it hard to hear this wonderful positive voice of promise that God gives. God didn’t just come down and smack them and say you don’t believe then I’ll just leave you here. But Israel here was unable to value the precious promises of God. While they are in bondage to sin and Satan, even the promises of God fail to bring them any relief. Relief never comes until the shed blood of the lamb is applied! It was so with Israel; it is equally true with men today. Ex 6:10 And the LORD spake unto Moses, saying, 11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. 12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? 13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. From V14 – 26 are the genealogies of the Hebrews which we will not go through. Exodus 7: This chapter begins the second division of the book of Exodus. The first six chapters are concerned with the person of the deliverer, Moses. Then the next six chapters are an account of the work of redemption. There is a change in Moses in this chapter. Moses is not timid, hesitant and discouraged. The power of the Lord is displayed in every scene. The conflict from this point onwards was one not of words but of deeds. It is now an open war between the Almighty God and the Egyptians. This shows us the great conflict between good and evil. The Egyptians held the whip in their hand. The Hebrews groaned under unbearable oppression. The leading characters are Moses of God, and Pharaoh as the representative and messenger of Satan. The king Pharaoh takes delight in persecuting the Lord’s people, and openly defies God Himself. The kingdom of Pharaoh was shaken again and again, as has the kingdom of Satan been during the course of the ages. These displays were evident in the Flood, the destruction of the Canaanites the Advent of the Son of God, the day of Pentecost, the Reformation, and the list goes on. We will notice how the power and the withdrawal of God’s judgments only harden Pharaoh’s heart. Ex 7:1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. In Exodus 6, Moses’ complaint before the Lord, was I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

God said, I have made thee a god to Pharaoh. This means he was acting in God's place. 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. Pharaoh had to ask him to remove the plagues. 2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. Note: Moses was not free to speak words and communicate to Aaron by words which he thought were advisable to Pharaoh, but he was to speak all that had been commanded him. Paul said it this way in 2 Tim. 4:2 "preach the Word." And he said in 2Ti 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

We have also been warned in 1Ti 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. If you really think about it, how few, how very few there are, who faithfully declare the whole counsel of God. Ex 7:3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. Notice once again, God doesn't just sovereignly come down and harden Pharaoh's heart any more than anyone else. It is a decision that men make. When God's word goes forth, there has to be a response or a reaction to it. We cannot remain neutral when God's word is concerned. So Pharaoh did not remain neutral at all, he made a decision, but he made a wrong choice. So God says I will harden him. God brought His word to him and he rejected it. Ex 7:4 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. God told Moses exactly what Pharaoh would do. God knows the end from the beginning. Notice also that God is already calling Israel an army. They aren't trained with weapons.

They don't have anything but they are still the army of God. God is training them down here in Egypt and He is yet to lead them into the land of Canaan. Ex 7:5 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. 6 And Moses and Aaron did as the LORD commanded them, so did they. Ex 7:8 And the LORD spake unto Moses and unto Aaron, saying, 9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. 10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. The reason why Pharaoh asked Moses and Aaron to perform a miracle was to test them and prove whether or not the God of the Hebrews had really sent them. Ex 7:11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. They did these things by the power of Satan. Satan can counterfeit God to a point. We must judge by the Word of God. This is the imitation, but in V 12 we see God is Greater, for it tells us of that greater power that Christ has over Satan. 12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. It reminds me that wherever Christ's truth is preached, like Aaron's rod, it swallows up all the serpents of sin. Let the name of Jesus Christ be proclaimed, and there is no lie of any man which the cross cannot overcome. Let Aaron's rod swallow up all other rods; and let love and faith in Jesus Christ be the master passion of our soul.

We see Jesus hanging on the cross as He swallowed every sin we have ever committed. It was Jesus on that rod of the cross that swallowed all my sin. He was cast down for me and you that we would have eternal life. Aaron's rod has swallowed up these rods of the magicians, and the mad sinner is sitting, a repentant at the feet of Jesus, clothed, and in his right mind. It was by God's grace that even the world's best magicians may throw down all their rods; and every rod may be as cunning and as poisonous as a serpent, but Aaron's rod swallowed up their rods. The sweet attractions of the cross will woo and win this man's heart. Then there are our old sins and the devil comes to throw them down before us, again and they turned to serpents. But the cross of Jesus, like Aaron's rod, destroys them all. Faith in Christ makes short work of all our sins, for it is written, "The blood of Jesus Christ his Son cleanseth us from all sin. Our sin is as far as the East is from the West never to be remembered no more. Then the devil stirs up another generation of vipers, and shows us our inbred corruptions, our neglects of duty, our slackness in prayer, our unbelief's, our backslidings, our wanderings of heart; and sometimes you and I get so tormented by these reptiles, that we grow alarmed, and are inclined to run. Do not run, brother, but throw down Aaron's rod, and it will swallow up all these serpents, even though they were poisonous as the cobra, fierce as the rattlesnake, or huge as the python. You shall overcome through the blood of the Lamb. Then Note: It is also very significant that the second sign of the restoring of the leprous hand which Moses did before the Israelites, was not performed before Pharaoh. The reason for this is the people of God, not the men of the world, are the only ones that are revealed the secret deliverance from the defilement of sin. How was it possible for these Egyptian sorcerers to perform miracles? It was by the power of the Devil. Simply this is 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 things only serves to illustrate the powers which the Devil has at his disposal. It is foolish to underestimate the strength of our Enemy. The power of Moses which was God was superior to the Egyptian sorceries. Ex 7:13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said. 14 And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. 15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. Ex 7:16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. We will now see the Plagues of Egypt and there were ten in number. First, they gave a public manifestation of the mighty power of the Lord God. Second, they were a Divine visitation of wrath, a punishment of Pharaoh and the Egyptians for their cruel treatment of the Hebrews. Third, They were a judgment from God upon the gods (demons) of Egypt. This is taught in Numbers 33:4. Fourth, they demonstrated that God was high above all gods. Fifth, They furnished a complete testing of human responsibility. This is indicated by the number ten. The number Ten is responsibility according to ability. Sixth, They were a solemn warning to other nations, that God would curse those who curse the Israelites (Gen. 12:3). These plagues were also designed as a series of testing's for Israel. This is taught in Deuteronomy 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 Ex 15:11 Who is like unto thee, O LORD, among the gods?

Who is like thee, glorious in holiness, fearful in praises, doing wonders? It was God and all of His grace. Ex 7:17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. The turning of the Nile into blood is a direct attack on Egypt's reliance on the Nile for sustenance and a demonstration of God's power over all creation. God created and sustains it. This plague serves as a reminder that God is the ultimate source of life and power, not the gods of Egypt. Egyptians looked upon the Nile as the primary source of their existence. We do not know why Pharaoh was at the Nile that morning. Maybe he was there for some ritual. It was said of the Nile; all know that Egypt is the Nile, and the Nile is Egypt. The Egyptians saw the Nile as the source of all their prosperity; and of all the richness of their soil and their growing capacities and, in fact, they even thought the Nile was divine. And so the plagues begin with the Nile, and we see the Lord striking at the very heart of Egypt's existence. This also tells us how God still confronts things in our lives today, challenging us to examine what we prioritize. It also causes us to recognize God's sovereignty in all areas of life and the consequences of resisting His will. God corrects along the journey of life. Note, Israel was being liberated by God in order to worship, but we are also told that in this particular sign God says, You shall know that I am the Lord. God wants His own people to know that He is the Lord. Remember the last time that Moses met with Israel, they didn't believe Moses. This is to say, they didn't believe what God had said to Moses.

They didn't believe what God had promised. It was important for the children of Israel to know that God was the Lord. And so one of God's purposes in the Exodus is that His own people would know that He is the Lord. Not only so but all people everywhere. Ro14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river. Ex 7:19 And the LORD spake unto Moses, 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; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. Ex 7:20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. Ex 7:22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. What a crazy thing for these Egyptians, here they had all the misery of the blood already and everything else stinking and they went out just to prove a point they went out and did the same thing. The waters of the Nile were turned into blood which is the symbol of death. The significance of these plagues is very striking. They furnish a complete description of the world-system which Egypt accurately portrayed. The water turned into blood tells of how death broods over this scene. Note also, God will 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 this. Water is the emblem of the Word (John 15:3; Ephesians 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.

In John 1:17 it says, the law was given by Moses, but grace and truth came by Jesus Christ. 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 who is Jesus Christ, the believing sinner is made to rejoice. Ex 7:23 And Pharaoh turned and went into his house, neither did he set his heart to this also. 24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. 25 And seven days were fulfilled, after that the LORD had smitten the river. The magicians should have turned the bloody river clean again. They didn't because it seems that Satan cannot perform a constructive, cleansing miracle. He can bring supernatural destruction, but not goodness. All they did was make more bloody water! The second plague is described in Exodus 8:1-7. An interval of seven days from V7:25 separated this second plague from the first. Full opportunity was 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 Genesis 7:10), 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.

Exodus 8-9 August 5, 2025

Terrible judgments, known as the Ten Plagues of Egypt came upon Pharaoh and upon his land. 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 came down and killed cattle (9:18-35). Eighth, locusts consumed all vegetation (10:1-20). Ninth, thick darkness, spread over the land for three days (10:21-29). Tenth, the firstborn of man and beast were slain (11,12). The summary of these plagues is found in Psalm 78 as well. Ex 8:1 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. 2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs: 3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants. 5 And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. 6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. 7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. How stupid they have all these frogs running around and these magicians get a few more frogs running around out there just to prove a point that they could do the same thing as God. The second plague is described in Exodus 8:1-7. Remember an interval of seven days (7:25) separated this second plague from the first. Full opportunity was given to Pharaoh to repent, before God acted in judgment again. Remember the fact that the Noah's Flood started on the seventh day (Genesis 7:10). That is, the holy Sabbath, it is possible that each of these first two plagues were sent upon Egypt on the Sabbath day, as a Divine judgment for the Egyptians' violation of the Sabbath. Who is our Sabbath? Jesus Christ! He is our seventh day of rest!

This second plague was directed against the idolatry of the Egyptians. The river Nile was sacred in their eyes, so God turned its waters into blood. The frog was an object of worship among the Egyptians, so God now caused Egypt to be plagued with frogs. Their ugly shape, their croaking noise, and their disagreeable smell, made these frogs obnoxious. Their great numbers marked the severity of this judgment. An escape from this 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 Re 16:13 And I saw three unclean 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. This is the only mention of these frogs in the New Testament. 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 brought forth the character of the Devil’s works. It shows uncleanness. V7 And the magicians did so with their enchantments and brought forth frogs upon the land of Egypt.

The magicians were unable to remove the frogs, nor could they build any barriers against their invasion. All they could do was to bring forth more frogs. It is the same with the Satan. He is unable to exterminate the evil which he has brought into God’s creation, and he cannot stop its progress. All he can do is multiply wickedness. Ex 8:8 Then Pharaoh called for Moses and Aaron, and said, **Intreat the LORD**, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD. 9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? 10 And he said, Tomorrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. 11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. 12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. 13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank. 15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said. Note V8 Pharaoh said intreat the Lord. As a prophet of God, Moses stood in the place of God before Pharaoh, and Pharaoh made his request to God through Moses. **That word intreat means intercede**. Even when Pharaoh’s request was granted, but his heart did not change. He hardened his heart. Pharaoh did just as God said he would. Pharaoh told Moses that if he removed these frogs then Pharaoh would let the people go. When Pharaoh did not keep the promise the first time, it became easier and easier to do the same again and again. Pharaoh increased his guilt. His vows heaped up his transgressions. He forgot his promises; but God did not. They were laid up in store against him so to speak. For Pharaoh, it is the story of a strong will, making itself stupid, until the condition was utterly beyond hope of remedy, God gave him opportunity to use that strong will to surrender, but he would not. The third plague is described in Exodus 8:16-19. Ex 8:16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. 19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said. They finally admit that God has got us beat. This was the finger of God. This judgment from the dust of the ground suddenly sprang into life, assuming the most disgusting and annoying form. This was aimed more directly at the Egyptians. Their bodies covered with lice, was a rebuke to their pride. Then the magicians did the same with their enchantments to bring forth lice, but they could not (8:18). What a small thing 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 do, by God's permission; but when He withheld permission, they were powerless. The same with Satan himself. His boundaries are definitely given by God, and beyond them he cannot do one thing. He can inflict Death (by God's permission), and he can bring forth uncleanness freely. This was illustrated by the magicians in the first two plagues; but with the Curse (which the dust becoming lice so plainly speaks of) he is not allowed to tamper with. Note the admission of the magicians. This was the finger of God.

History says that the Egyptians' cleanliness was so meticulous. It is said that they used to shave their heads and bodies every third day, for fear of having insects. These lice would humble their pride and their self-glory, and make themselves objects of dislike and disgust. Here is the key to the lice. Aaron smote the dust of the land and it became lice on 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 the dust became lice, and came upon the Egyptians, it showed-forth the awful fact that man by nature is under the curse of a holy God. The magicians said unto Pharaoh, This is the finger of God (8:19). These are their last recorded words. In the end they had 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 authority of God. Note the similarities 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, were using the woman taken in adultery as their bait. They tried to trap the Lord Jesus. His only response was to stoop down and write on the ground. Then after saying to them, He that is without sin among you, let him first cast a stone at her. Then, again He stooped down and wrote on the ground. It says, they which heard, being convicted by their conscience, went out one by one and Jesus was left alone, and the woman stood 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! God will prove His existence by the judgments that will happen in the end time during the great tribulation. He will prove to the nations who He is and how great that He is. We see part of that now. Think of all the wonders that going in the world today. There are earthquakes in places that there were never earthquakes before. Tornados and different things that are happening that are really terrible. The next plague is described in Ex 8:20-32. Ex 8:20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. 22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. Notice V22, when Israel turns to the Lord, God protects them. Ex 8:23 And I will put a division between my people and thy people: tomorrow shall this sign be. No flies in Goshen, let the scientist explain this one. Ex 8:24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies. 25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. 26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? 27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us. 28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD. 30 And Moses went out from Pharaoh, and intreated the LORD. 31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. 32 And Pharaoh hardened his heart at this time also, neither would he let the people go. This fourth plague of flies begins a new series because God now made a division between His own people and the Egyptians. The Israelites too had suffered from the first three judgments, for they were also under the curse of sin. But now the Lord was about to destroy the property of the Egyptians, He spared the Israelites. Note also, that the words “of flies” in the Bible they are in italics. Then the word swarms is the Hebrew word that signifies, mixture.

It is similar to the term mixed multitude in Exodus 12:38. Apparently these swarms were made up of not only flies, but a variety of insects. As we are told in Psalms 78:45, He sent divers sorts of flies. This verse in Psalm 78 informs us of the devastating effects. Ps 78:45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. This was 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 is 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. This looks forward to the eternal judgment of the ones that reject Christ. Their bodies shall be tormented forever and ever in the Lake of fire and brimstone. In this the people of God will have no part. The fifth plague is described in Exodus 9:1-7. Ex 9:1 Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. 2 For if thou refuse to let them go, and wilt hold them still.

3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. 4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. 5 And the LORD appointed a set time, saying, Tomorrow the LORD shall do this thing in the land. 6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. 7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go. This judgment was directed against the possessions of the Egyptians. A disease smote their herds so that all the cattle of Egypt died. But once more God spared His own people. Of the cattle of the children of Israel died not one (9:6). This was a 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 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 or unsaved. The plowing of the wicked is sin (Prov. 21:4). This world and all its works will yet be destroyed as completely as were the beasts of Egypt.

The sparing of the cattle of the Israelites suggests that the works of the new nature in the believer will abide. 1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward. It is the new man, the new nature that God accepts. The sixth plague of the boils is recorded in Exodus 9:8-12. Ex 9:8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of **ashes of the furnace**, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. 9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. 10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. 11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. 12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses. 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). Note; there was a furnace and Pharaoh was near it.

History says this furnace could have been one of the altars on which human sacrifices were sometimes offered to their god Typhon (he was the evil Principle). History says that these sacrifices might have been offered to try to stop the plagues, and Moses, using the ashes in the same way had produced another plague, instead of stopping 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. This is judgment against religiousness. Ex 9:13 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. 14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. 15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. 17 As yet exaltest thou thyself against my people, that thou wilt not let them go? The 7th plague is described in Exodus 9:18-35. Ex 9:18 Behold, tomorrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. 19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. 20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: Those that feared the Word of the Lord obeyed. The reward of their faith was the survival of their cattle and servants. Their obedience involved taking a definite stand. They chose to believe God instead of Egypt's gods. Even in the country of Egypt, God's Word did not return void or empty. 21 And he that regarded not the word of the LORD left his servants and his cattle in the field. 22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. 24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. 25 And 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. 26 Only in the land of Goshen, where the children of Israel were, was there no hail. 27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. 28 Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. 29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD'S. 30 But as for thee and thy servants, I know that ye will not yet fear the LORD God. 31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. 32 But the wheat and the rie were not smitten: for they were not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. 34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. 35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses. This is the beginning of a third series. The three plagues that follow point to heaven as their place of origin. Here too the rod, which in the last three, had not been seen until now. It appears again. The last three plagues brought out the state of the natural man; the swarms of flies breeding from filthiness; the murrian (disease) of the cattle and the boils on man. These tell us of impurities within, which, through the corruption of sin, breaks out in moral diseases. It reminds us of the awful picture of the sinner described in Isaiah 1:6 From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrefying sores. The severity of this plague is caused by a very significant hail storm (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 hail struck throughout all the land of Egypt and all that was in the field, both man and beast; and the hail struck 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. Note: Re 8:7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. Re 16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. What spiritual lessons do we learn by the plagues of Egypt. The plagues are a powerful demonstration of God's supremacy over all things, including nature, human rulers like Pharaoh, or any leaders in this world. The exodus from Egypt became a foundational event in the Israelites history and a testament to God's faithfulness to his covenant with Israel. This shows us Christians how God will deliver us from this world and the devil. The plagues demonstrated God's ability to act on behalf of all His people, which includes us of how His protecting hand is upon us. No matter what happens around us, God will have the final word. There is something hidden in judgment that sometimes we can easily forget. God often uses judgment as the key that unlocks the door for Him to show mercy. God brings judgment in the hopes that it will lead people to repentance, giving them the opportunity for God to show His mercy. Think of all the times he could have judged us according to our sin and wiped us out, especially before we were saved and even after. Yet he didn't and instead God decided to extend mercy. God did this so that we were able to see and experience the true grace of God. It is His grace, even in judgment, that leads to repentance. Each person has a responsibility to what they will do with the word of God. This was true with those in Egypt, and this remains true today. In this instance, those who feared the word of the Lord and listened were spared, those who didn't were killed but each person had to make their own choice.

Exodus 10 August 12, 2025

The eighth plague is recorded in Exodus 10:1-20. Ex 10:1 And the LORD said unto Moses, Go in unto Pharaoh: for **I have hardened his heart, and the heart of his servants**, that I might shew these my signs before him: 2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD. God's work was not only for the sake of the generation of Moses and Pharaoh; it was also for your son and your son's son. God does mighty works among us so that we can encourage generations to come. 3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. God is getting to the heart of the matter, God warned Pharaoh to humble himself or the worst plague of locusts ever seen would come upon Egypt. Pride was at the heart of Pharaoh's problem; he simply didn't want to give in to God. It's an important question that God would ask to anyone: How long will you refuse to humble yourself before Me? 4 Else, if thou refuse to let my people go, behold, tomorrow will I bring the locusts into thy coast: 5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. Locusts are one of the terrors of the East. They prey upon the crops, and consume all vegetation. This plague, came on the top of the destruction of the cattle, seriously threatened the food-supplies of Egypt. Refer to Ps 105:34 He spake, and the locusts came, and caterpillars, and that without number, 35 And did eat up all the herbs in their land, and devoured the fruit of their ground. They came as God called them, and they left when God said. It is like the previous one, it definitely manifested the wrath of God. This plague shows God's power and sovereignty over nature. Egypt has already been ravaged by seven plagues. The seventh plague has wiped out much of the vegetation and crops of Egypt. If locusts come upon them what is left. Egypt faces a situation of unparalleled difficulty with no way to feed the multitude of the Egyptians. History says that there were around 2.5 million people that lived in Egypt, with approximately one million in the Nile delta. The purpose of announcing this warning is to produce repentance and to show God's glory. God wanted to pour out His grace and mercy. He was waiting for those to repent so He would pour out His blessing upon them. God does not want to destroy anyone, but many will refuse what He has provided for them in His Son Jesus Christ. The book of Revelation shows locusts which come from the Bottomless Pit, and the Anti-Christ is said to be their king. It would seem then that this plague of Pharaoh and the Egyptians with the locusts points to the yet future punishing of the lost Christ rejectors. The Lord said, in Mt 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: Ex 10:7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

Pharaoh's servants survived hail, they are now about to face locusts, they go bananas. And they said, Pharaoh, have you lost your mind? You are destroying the land before our eyes. The plagues are having an effect on them. But their hearts are hard. You remember God had said in verse 1, **I have hardened Pharaoh's heart, and the heart of his servants.** Ex 10:8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go? 9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD. 10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you. 11 Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence. Pharaoh wants Moses to leave the women and the children behind, because that gives some motivation for the men of Israel to come back to the land. But here God's sovereignty is displayed even before Pharaoh's servants. Moses will not compromise. God will not share His glory and His people with no one. Compromise with the world is not an option. This was surely a cunning wile of Satan professing willingness to let the men go if they would leave their little ones behind in Egypt. He would have a powerful hold upon them through their natural affections. For how could they have been done with Egypt as long as their children were there. And how can we be satisfied as long as our children and loved ones today are attached to the world. That breaks our hearts. And how many Christians there are who become entangled in this snare of the world. If the parents were to go into the wilderness, and leave their children in Egypt, that would only have been a half deliverance. That would be useless to Israel, and dishonoring to God.

This could not be. If the children remained in Egypt, the parents could not possibly leave Egypt. Their children were part of themselves. The most that could be said in such a case was, that in part they were serving God, and in part Pharaoh. But God would have no part with Pharaoh. He should either have all or nothing. This is also a principle for Christian parents. It is our privilege to count on God for our children and to bring them up in the nurture of the Lord! And so this particular plan does not work out to leave our children to the world's ways. Satan will always try to get us to leave something under his dominion. Everything must be consecrated and given over to the hand of the Lord. The Word of God is plain. Pr 22:6 Train up a child in the way he should go: and when he is old, he will not depart from it. For this the parents need to be daily seeking God, for wisdom and strength from Him. The training cannot start too early. Just as a wise gardener begins, while the trees are young and tender to train the branches, so should we begin with our children in their most tender years. God has declared, Them that honor Me, I will honor (1 Sam. 2:20). The first lines the Christian's children should be taught are not nursery rhymes and fairy tales, but short and appropriate verses of Scripture. The first truths which need to be pressed upon the little ones is that God should be revered, loved, and obeyed. The child needs to know that he/she needs a Savior. That cannot be taught to them too early. Some may object and say they are too young to understand such things. But the answer is, Salvation does not come to any through understanding, but through faith. And faith cometh by hearing, and hearing by the Word of God. And to give the children God's Word is the responsibility of every parent. We cannot transfer this duty to someone else. Not the Sunday-School teacher but the parent is the one whom God holds responsible to teach the children.

Every part of our being and our substance must be dedicated to God. Ex 10:12 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. 13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. 14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. 15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. What's going to happen when the locusts come into the land? There will be no greenery. It will be gone, and the food is going to be gone. There's going to be nothing left to eat. Mass starvation and famine is going to occur. What does that remind us of? Remember when Jacob sent his sons to Egypt and Joseph was in charge of the food.

This was Israel's experience in Egypt when God provided food for them of Egypt's food. It was the time of famine and food was provided through an Israelite. Now in God's judgment, He is going to remove food from Egypt, and she will starve. What's happening is that God is now removing the provision and blessing from Egypt. In the judgment of God, all the blessings of creation are reversed. Ex 10:16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against **the LORD your God**, and against you. Only God can read the heart. But we see the fruit that comes out of lying lips. Pharaoh did the same thing in Exodus 9:27-28. He said the words of repentance but he did not follow through with the actions.

His heart was only hardened more after God showed mercy. Once again comes the easy confession of sin, and the shallow repentance that springs only from a desire to avoid the consequences. True repentance is a change of heart, leading to a turning away from sin and a turning towards God, with a genuine desire to live a life that honors Him. Pharaoh, at best, had a half-hearted repentance, also known as half-repentance. He wasn't willing to fully turn away from his sin or change his behavior toward God. 17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only. Remember that Pharaoh had driven Moses and Aaron from him (v. 11), telling them (it is likely) he would have no more to do with them. But now he calls for them again in all haste. Note that Pharaoh said, I have sinned against **the LORD your God**. Was he really saying if affect, The LORD shall not be my God. Pharaoh really begs pardon, not of God but of Moses. At this point it is like going to the catholic priest and asking him to forgive your sin. It is counterfeit repentance. 18 And he went out from Pharaoh, and intreated the LORD. 19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

20 But the LORD **hardened Pharaoh's heart**, so that he would not let the children of Israel go. Here once again God shows Pharaoh his mercy. It reminds me of Ro 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But here Pharaoh is given up to the lust of his own heart which prove too strong for him. Now the ninth judgment which is darkness comes which always precedes death. Ex 10:21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. In the tribulation, men will feel the power and the pressure of the wickedness which will prevail, but Israel will be preserved in some measure. 22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt **three days**: 23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. What a time of darkness there will be in the tribulation as far as the wickedness. In Ps 105:28 He sent darkness, and made it dark; and they rebelled not against his word. The Psalmist in Ps 105 places this judgement of darkness first and then he describes the other 9 judgments why? The plague of darkness brought upon Egypt, was the most dreadful plague. It was put first of the ten in Ps. 105:28, though it was one of the last. Then in Re 16:10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain. Great pain is spoken of as the effect of that darkness.

Note: It was total darkness. I think even the lights of heaven were clouded for the Egyptians. V23, They saw not one another. Job 18:5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. 6 The light shall be dark in his tabernacle, and his candle shall be put out with him. The cloud of locusts, which had darkened the land (v. 15), was nothing compared to this. Spiritual darkness is spiritual bondage; while Satan blinds men's eyes that they see not, he binds their hands and feet, so they cannot move towards heaven. They sit in darkness. Refer to 1Sa 2:9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. Pharaoh and his people had rebelled against the light of God's word, which Moses spoke to them. Therefore, they are justly punished with darkness, for they loved it and chose it rather than the light of God's word. The blindness of their minds brings upon them this darkness.

Never was the mind so blinded as Pharaoh's, never was air so darkened as Egypt's. The Egyptians and this world by its cruelty would have extinguished the Lamp of Israel, (Christ) and quenched our Light for the Lord. Justly, God put out their lights. Let us dread the consequences of sin; if three days' darkness was so dreadful, what will everlasting darkness be? Remember what Paul said of spiritual darkness in Romans 1:28 Because they do not like to retain God in their knowledge, God gives them over to a reprobate mind. Their foolish heart is darkened. They grow continually more blind and more ignorant, more incapable of seeing and understanding the things of the Spirit, since these are spiritually discerned. Their senses not being exercised by reason of use to discern both good and evil. They lose the power of discernment, and put bitter for sweet, and sweet for bitter. There is no light that is within them. The conscience becomes darkness, how great is that darkness! They grope as the blind in darkness (Deuteronomy 28:29). They have no clue to the real nature of the universe of which they are a part, or of the world in which they live. They are mentally sightless. The devil has blinded them. Pray for our loved ones that do not know the Lord! Note: The children of Israel, at the same time, had light in their dwellings in the land of Goshen.

This is the power of God above the ordinary power of nature. We share in these mercies and we owe all our thanks to God for them. He could have distinguished it, and withheld that from us. He makes His sun to shine on the just and unjust; and He could change that in a moment. Therefore, we are indebted to Him for His mercy. The Lord's favor is upon us. We walk in the light when others wander endlessly in thick darkness. We are the children of His Light. We believers are the ones for whom light is sown, and whom the day-spring from on high visits. When God made this difference between the Israelites and the Egyptians, who would not have preferred the poorest cottage of an Israelite to the finest palace of an Egyptian? There is still a real difference between the house of the wicked, which is under a curse, and the habitation of the just, which is blessed. It reminds me of Pr 3:3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart. Ex 10:24 And Pharaoh called unto Moses, and said, Go ye, serve the LORD; **only let your flocks and your herds be stayed**: let your little ones also go with you. Moses knew that if they did not take their cattle or everything with them that Israel would want to come back. Therefore we must commit everything unto the Lord so that there will not be any desire to return. Jesus said where your treasure is so there shall your heart be also. We must not leave anything in the clutches of the Devil. Note how Satan first tried to keep them in the land, then to keep them near the land, next, to keep part of themselves in the land, and finally, when he could not succeed in any of these three, he tried to send them without any ability to sacrifice and serve the Lord.

Pharaoh said, let your flocks and your herds stay here. If he could not keep the Israelites, he would try to keep their ability to worship the Lord with nothing for the sacrifice. If Satan could not convince them to sacrifice in the land, he would send them out of the land without sacrifices! 24 And Pharaoh called unto Moses and said, Go ye, serve the Lord, **only** let your flocks and your herds be stayed. This was Pharaoh's last compromise. Mark the word **only** again! This is the distraction of a divided heart. It is the effort to try and get them to serve two masters. Demas was caught in this trap in 2Ti 4:10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Then, so were Ananias and Sapphira. The danger is very real. Where our treasure is, there will our hearts be also (Matthew 6:21). If our possessions remain in Egypt (world), so will our affections.

The flocks and herds of Israel were the principal part of what they owned here in Egypt. They speak of our earthly possessions. The issue raised is whether or not God has a title to all that we have. In the light of the Word, nothing that we have is really ours. It is committed to us as stewards. The Devil's plea is give yourselves to God if you must; but do not consecrate your possessions to His service. Look at the wealth of many who bear the name of Christ. How it has piled up and surely it is in Egypt! How much of it is held as a sacred trust for Christ? Is not the greater part of it used to gratify self! Ex 10:25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. 26 Our cattle also shall go with us; there shall **not an hoof** be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. Observe two things; Not an hoof must be left behind. Not an hoof means, that all that I have and who I am is held at the disposal of the Lord. Note also, that Israel would not know the full Divine claims upon their responsibility until they reached the wilderness. The mind of God could not be discerned so long as they remained in Egypt! We too must seek the grace daily to walk worthy of the vocation wherewith we have been called.

I do not think Israel knew the full concept of what the Lord had in mind until they left Egypt. What numbers and kinds of sacrifices would be required they did not yet know, and therefore they must take all they had. With ourselves, and our children, we must devote all our worldly possessions to the service of God, because we do not know what God will use or make of what we have, nor in what way we may be called upon to honor God with it. Ex 10:27 But the LORD hardened Pharaoh's heart, and he would not let them go. 28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. 29 And Moses said, Thou hast spoken well, I will see thy face again no more. Moses was forbidden to meet Pharaoh any more, as he had been used to do, by the river's side: In that day thou seest my face, thou shalt die. This is madness! Had he not found that Moses could send a plague to him without seeing his face? Or had he forgotten how often he had sent for Moses to heal him and to take away these plagues? To threaten Moses with death who was armed with the power of God was madness. Note how the hardness of heart and contempt of God's word will bring men to. Moses takes him at his word Moses did not come anymore, till he was sent for. What do we learn from this chapter?

Life, strength, health, intellect, the power to act, the capacity to enjoy, the ability to think, speak, write, are God's gifts, given abundantly on the human race. And, for the most part, they are held continuously. At any moment any one of them could be withdrawn; but, as it pleases God to make them constant, they are scarcely viewed as gifts at all. Creation, preservation, daily sustenance, even health, are taken as matters of course, which come to us naturally. They are not considered to be, as they are, precious gifts given upon us by God. Then God pours out His Spiritual benefits to us. Atonement, redemption, reconciliation, accomplished for us once for all by our Lord Jesus Christ's death upon the Cross. Because of the cross, we have pardon, assisting grace, spiritual strength, given to us continually. But they are ignored and forgotten. How few say, with David, Ps 103:1 Bless the LORD, O my soul: and all that is within me, bless his holy name. 2 Bless the LORD, O my soul, and forget not all his benefits: 3 Who forgiveth all thine iniquities; who healeth all thy diseases; 4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. Let us be men and women who say, come and hear, all ye that fear God, and I will tell you what he hath done for my soul! But with many, soon all this fades away and grows dim. The vivid remembrance passes from thought. But let us never neglect to speak of what God has done for me. Let us tell it in the ears of my sons, and of his son's son, what things God did for me. He works his works of mercy and of power for the very purpose that men may tell of them and have them in remembrance. May we teach them to our sons and daughters and their sons and daughters. May they and us keep them as tokens upon their hands, and as frontlets between their eyes. May we tell them to the following generations. Ex 13:16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt. (the world). Again; De 11:18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. The fruits for God's people of His judgements upon His enemies. The plagues of Egypt were to be an example to all the generations of Israel (Exodus 10:2), even to this day. The plagues drew the people nearer to God. They were his: and He gave Egypt for them. The trials deepened our trust and reverential fear toward God. These were the prophecies of how God will sanctify his people in the latter days. God sanctifies his people now. How? Ro 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Israel's long waiting and suffering is stored up in the power of God for the future. The night of trial makes the day of deliverance brighter and more fruitful.

Exodus 11 – 2: 11 August 19, 2025

This is the tenth Judgment is death. Ex 11:1 And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Ex 11:2 Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold. 2 Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold. That word borrow is really not an adequate word. The Hebrew means demand, desire, earnestly enquire. When God was going to take His people out of Egypt He made the Egyptians feel the resulting loss. In like manner when the saints are all raptured out of this world with Christ into the air, the world will probably feel that all true blessing and enlightenment has departed from it. The Israelites, before departing, were to ask their Egyptian neighbors for jewels of gold and silver that they possessed, and they were to receive them. 3 And the LORD **gave the people favor** in the sight of the Egyptians.

Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. This was the fulfillment of the promise made by the Lord to Moses at the burning bush. He said, And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty (3:21). And it was also the fulfillment of one of the promises which God made to Abraham four hundred years earlier. It was said, And also that nation, whom they shall serve will I judge: and afterward shall they come out with great substance (Gen. 15:14). This is very blessed. We may forget every promise we have ever made as men and women, but God never forgets His promises. You can stand on that word. When you see a promise that God has made, He will fulfill it. The question is which side of the promise will people be on?

No word of God can fail. Here in our chapter, for many long years the Hebrews had been a nation of slaves, and as they toiled in the brick-kilns there were no outward signs that they were likely to leave Egypt, let alone with great substance. But we, the people of God, are not to walk by sight, but by faith. How this fulfillment of God's ancient promise to Abraham should show the certainty of Him making good on all His promises to us! The Lord gave the people favor in the sight of the Egyptians. Here God manifested His absolute sovereignty. From the natural standpoint there was every reason why the Egyptians should hate the Israelites more than ever. Not only were they, sheep herding people, which was an abomination unto the Egyptians (Gen. 46:34), but it was the God of the Hebrews who had so severely plagued them and their own land. It was due to God's all-mighty power, moving upon the hearts of the Egyptians which caused them to now regard His people with favor. Similar examples were with Joseph and Potiphar (Gen. 39:3), Joseph and the prison-keeper (Gen. 39:21) Daniel and his master (Dan. 1:9). Let us learn from these passages that when we receive kindness from the hands of the unregenerate, unsaved people, it is because God has given us favor in their sight. Abundant opportunity had been given to Pharaoh to repent of his wicked defiance. Warning after warning and plague after plague had been sent.

But he 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 drive them out. It was time to fully demonstrate the uselessness of resisting God. In proverbs there is a scripture that describes Pharaoh. Pr 19:21 There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand. Isa 14:27 For the LORD of hosts **hath purposed**, and who shall disannul it? and his hand is stretched out, and who shall turn it back? No matter if it be the king of the most powerful empire upon earth, Da 4:37 those that walk in pride he is able to abase. Abase means humble, put down, subdue. Pharaoh might ask in proud defiance, Who is the Lord, that I should obey His voice to let Israel go? He might blatantly declare, I know not the Lord, neither will I let Israel go (5:2). But now the time had almost arrived when he would be glad to get rid of that people whose God had so sorely troubled him and his land. It would be better for a worm to shake his fist at an elephant if he had one, as for man to successfully defy God. God can grind to powder the hardest heart, and bring down to the dust the haughtiest spirit. V1 says, one plague more. This would be the severest of them all. It was directed against the chief of their strength. Ps 78:51 And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham: Why would the psalmist say Ham? This was referring to Egypt, as Ham was a son of Noah and is traditionally associated with the lineage of the Egyptians. The phrase tabernacles refers to their dwellings, emphasizing that the plague affected all levels of society in Egypt.

God was going to visit the land of Egypt that night. God was going to lay His hand upon the firstborn of the Egyptians and Pharaoh. And with all their wisdom and learning Pharaoh and his people would be helpless. The magicians would be no help in such an emergency. There was no withstanding the Angel of Death! Neither wealth nor science could provide deliverance. Those in the palace were not one speck more secure than the occupants of the humblest cottage. A longsuffering God had surely shown Himself, but now His holy anger was going to burst forth with irresistible might, and the lamentations and cries would be widespread. Ex 11:4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

5 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. 6 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 any more. How this reminds us of that solemn word in Romans 11:22, Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness! In freeing His own people from this judgment we see the goodness of the Lord. And in slaying all the firstborn of the Egyptians we see His severity. But why should the firstborn be destroyed? Romans 9:22 teaches us that the vessels of wrath are made by God which shows His power. The death of the first born speaks of the judgment of God coming upon all that is of the natural man. But why slay the firstborn of all the Egyptians, when Pharaoh was the one who was rebellious and defiant? It is clear from Ex 14:17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. This tells us that the Egyptians were far from being guiltless. Ex 11:7 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. This was the absolute sovereignty of Divine grace.

Note that the Israelites, equally with the Egyptians, were guilty and deserved 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. Note what Paul said in Rom. 9:15 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. 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 Paul'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 the unbelievers; it is not that our wills are more pliable and less stubborn. Nor is it because of any superior mental wisdom which enabled us to see our need of a Savior. No it was because of Divine grace; It is grace, sovereign grace, is the reason. Then let us see to it that we give God all the glory for it! Ex 11:7 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 it is God that makes divisions. It is not a matter of us dividing ourselves. This will be shown out in the end time when God makes a division between Israel and the nations.

The nations will acknowledge that the children of Israel are the people of God. It was nighttime when the Angel of death executed this death sentence. Thick darkness shrouded the land at midnight. On every side was the weeping and howling of the Egyptians, as they discovered that their firstborn had been killed. There was also the movement of the Israelites, as by hundreds of thousands they left the land of bondage. There was every reason why the dogs should bark and howl. But not a single dog moved his tongue against Israel! An invisible Hand locked their jaws. Just as Babylon's lions became harmless by God, when Daniel was cast into the lion's den. So, Egypt's dogs were stricken dumb when God's people set out for the promised land. What comfort and assurance there was here for the believer today. Not so much as a fly can settle upon you without God's command, any more than the demons could enter the herd of swine until Christ gave them permission. So, what about the spiritual condition of the Israelites?

They were favored of God. Very little is told to us in the earlier chapters of Exodus concerning the relations which the Israelites had toward God. But we have one or two details of information supplied in the later scriptures. What was the moral state of the Children of Israel at the time that the Lord delivered them from Egypt's Bondage. In Le 17:7 And they shall **no more** offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute forever unto them throughout their generations. Mark the words no more. This is plain that before coming out of Egypt, Israel had practiced idolatry. Then in Jos 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 Israelites served false gods before God called them, and that their descendants did the same thing in Egypt. Then refer to: Eze 20:6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: 7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. 9 But 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. These passages tell us that Israel worshiped the idols of Egypt. Second, it shows how God disagreed with them. Third, it informs us that Israel did not heed to God's word, but instead, blatantly defied Him. Fourth, it shows that the earlier plagues were also visitations of judgment upon the Hebrews, as well as the Egyptians. Fifth, it shows that the Lord delivered Israel, not because of any worthiness or fitness He found in them, but simply for His name's sake. In the book of Exodus, we find how accurately the physical condition of the Israelites symbolized their spiritual state. First, they are seen in bondage, at the mercy of a cruel king. This is the condition of the natural man, captive of the Devil. Compare with 2Ti 2:26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. Remember in Ex 2:23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel **sighed by reason of the bondage, and they cried**, and their cry came up unto God by reason of the bondage.

Note: there is nothing said about them crying unto God! They were conscious of their hard lot, but they did not know the Lord as their Source, from which their deliverance would come. How like the natural man, when he is first awakened by the Holy Spirit! His spiritual wretchedness, his lost condition, makes him sigh and groan, but he is unacquainted with the Deliverer. But what beauty follows in 2:23: And their cry came up unto God by reason of the bondage. Yes, God heard their cry, even though it was not addressed to Him. And God remembered His covenant. He remembers His promises. That was the grounds for His action; His covenant promises. It was not their faith, for they had none. God respected them for His covenant's sake. It was God's promises! And it was precisely the same with us Christians. God made a covenant with Christ before the foundation of the world and it was this, which made Him have respect unto us! It was because of His promise to us! Ex 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

Exodus 3 records the appearance of God to Moses at the burning bush, and the appointing of him to be the deliverer of God's people. But at that time Israel did not know anything about that. They were in total ignorance of the wondrous grace which God had in store for them. How truly accurate the picture! When we were first made conscious of our miserable condition, when our consciences groaned beneath the intolerable load of guilt, at that time we knew nothing of God's appointed Deliverer. Ex 11:8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. 9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. 10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land. Ex 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: (A new beginning.) It shall be the first month of the year to you. They are given a new calendar and the first month of the year is called Abib which corresponds to the month of April. Abib means green year.

It tells us of the resurrection and in our month of April when the trees begin to leaf out. There is a resurrection comes forth out of which has been dead all winter. Israel here has a new beginning corresponding with the new creation and here is where our real beginning is as a new creation in Christ. The difference which God put between the Egyptians and Israel was the outflow of His grace. But there are some questions to be answered in Chapter 12. How can justice and mercy be reconciled? How can justice exact its 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 Exodus 12. All the firstborn in the land of Egypt did die, and yet the firstborn of Israel were delivered from the Angel of Death! This is a wonderful illustration and type of the contents of the Gospel. Exodus 12 records the last of the ten plagues. The death of the firstborn, speaks of the wages of sin. We find that both the Egyptians and the Israelites were both sinners before God. They were this way, 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 promised 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).

Then in Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Then God made no exception of His own blessed Son, Jesus Christ in 2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Ro 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? Justice must be satisfied; sin must be paid its wages. 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; Jesus Christ! The sentence of death was executed, but it fell upon an innocent victim. That which was without blemish died instead of those who had no soundness.

Isa 1:6 From the sole of the foot even unto the head there is no soundness in it... The difference between the Egyptians and the Israelites was not a moral one, but was made solely by the blood of the Lamb of God! It was in the blood of the Lamb that mercy and truth met together and righteousness and peace kissed each other (Ps. 85:10). Christ is our Passover who was sacrificed for us. Exodus 12 is a description of the Cross of our blessed Savior Jesus Christ. What is the difference? One believed and the other didn't. Ex 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: 4 And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: The new beginning starts with sacrifices in V 5. This Lamb takes the place of all the first born in families and homes of the children of Israel. All of the first born in the land of Egypt died. The Lamb died in the place of the first born of Israel. It is the Lamb without blemish which is none other than Christ. Those that believed followed these instructions. He was a male of the first year. This tells us that He was of the prime age. He was a male. Christ was the one sacrifice who was sufficient for all time.

It was a domestic animal, the domestic new creation. Not an old or wild animal of our Old Man, old nature but very submissive as was Christ. It was a docile lamb Ex 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. Keeping it up was to inspect it, to make sure it didn't have any blemishes. Jesus was also inspected in His time here on earth and the law could not find any fault in Him. Satan tried his best to get Him to fail, but he couldn't do it. God could find no fault with Jesus. Man could not find any fault with Him. Then it says; until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. The next thing that we recognize is that it was because of my sin that Christ died. We killed Him in the evening. I had just as much to do with Christ being on that cross as the Jews or the Roman soldiers that nailed Him there. So as we find here, we all killed the sacrifice in the evening. Note also, with all the Israelites there were many thousands of lambs slain on that night in Egypt, yet the Lord here purposely used the singular number when giving these instructions to Moses. He said; Israel shall kill it, not "them." It is remarkable that never once is the plural "lambs" used throughout Exodus 12.

There was only one Lamb in God's mind: The Lamb of Calvary. Ex 12:7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Its flesh was to be eaten. This was God's provision for those inside the house. The blood secured protection from the judgment outside. A journey lay before Israel, and food was needed to strengthen them first. Eating signifies two things in Scripture: appropriation and fellowship. The lamb spoke of the person of Christ, and He is God's food for His people. Jesus is The Bread of Life. Christ is to be the object before our hearts. As we feed upon Him our souls are sustained and He is honored. It is death here which God ordains as the food of life. This is God's wisdom! The laying down of life becomes the sustenance of life. Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Remember Samson's riddle when he said, out of the eater comes forth meat, and out of the strong sweetness! Death was in the Cross but the sweet and wonderful display of Divine love and power in our behalf accomplished the mystery of human weakness. Really when we think of it, death has become the food of eternal life. For a believer never dies, we just change our address. V8 in the eating of the lamb, we recognize Christ as our sacrifice, and we understand Christ's suffering. This is believing faith! And faith comes by hearing and hearing of the word of God. Eating in the scriptures means believing it. We partake of it. We must believe what there is in the redemption concerning Christ. Ex 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Here we recognize there was no evil practice or doctrine in Christ. Leaven always represents evil practice or doctrine. Jesus said this in so many different scriptures: Mt 16:6; Mt 16:11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. Mr 8:15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. Leaven is yeast which puffs up bread.

That is what the old creation does, it blows up and you can flatten it out in a hurry, just like the old creation, but not so with Christ, He had no evil practice or doctrine of error in Him at all. Ex 12:9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. Eat not of it raw, nor sodden at all with water means; Believing a lie that Jesus came into the world to die. The lie is that he was just a good man. He really didn't experience the judgment of God. He was just sent here as a martyr. He showed us how to live and how to walk, but as far as feeling the judgment of God for my sin, He really didn't do that. That is a lie. This is eating of Him raw and not roast with the fire. Boiled in water speaks of taking away part of that judgment. In other words, saying that Jesus didn't really bear all of the judgment. This speaks of the possibility that there is something left for me to do to make amends for my own sin which is wrong. It is because Jesus bore the whole penalty. He was roast with fire. Jesus is the water of the word.

This is the Passover in Egypt. The lamb was to be killed. Death was inflicted either upon the guilty transgressor (Egyptians) or upon an innocent substitute. Then its blood was to be taken and sprinkled upon the door-posts and lintel of the house where the Israelites sheltered that night. Heb. 9:22 says; Without shedding of blood is no remission, and without sprinkling of blood is no salvation. It is not until the converted sinner applies the blood that it benefits 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. He had to apply the blood; application, applying the blood speaks of the practical side of the Gospel. Apply the word to our hearts! The same today, it is not enough for me to know that the precious blood of the Lamb of God was shed for the remission of my sins. Just to know that a Savior provided this is not sufficient: We must receive it. There must be faith in His blood, and faith is a personal thing. I must exercise faith. I must by faith take the blood and shelter beneath it. I must apply this to my life. The blood of Christ is placed between my sins and a Holy God. I must rely upon it as the sole ground of my acceptance with Jesus Christ. I must believe it!

The term roast with fire means that we believe that Jesus received and endured the full force of God's judgment upon sin; He experienced all of the judgment of God that was poured out upon Him because of my sin. He is roast with fire. He felt the judgment of God for all the sin of humanity. How will the people of God know that today? It is only by applying the word of God to their hearts and lives. V. 9 His head with his legs, and with the purtenance (inward parts). The head expresses the thoughts and counsels with which the walk (the legs) keep perfect company. The inwards are those affections of His heart which were the motive and the power compelling Christ upon the path He trod. In all, the fire brought forth nothing but sweet savor; for men, it prepared the food of our true life; everything is perfect in Christ; and all is ours to appropriate and to apply. Occupying with the person of Christ is impressed upon us; we need this. Not just the knowledge of salvation alone but it is the One who saves whom we need. Christ for our hearts alone keeps and sanctifies us. Ex 12:10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. This tells us not to cast off any part of redemption. Then he says if you are unable to eat all of it, you are to burn it with fire. This means even though we cannot comprehend or appreciate all the results of redemption, and there is no way that we can, especially when we first start out. But though we can't, we must burn it with fire. In other words, judge it as being so anyway. The sacrifice was to be completed within a single night. The rising sun was not to see a trace of the slain lamb. The same is true of the atoning work of Christ. It is not progressive, but a completed thing. It is not in process of being accomplished; it has been accomplished definitely and eternally. Calvary's costly sacrifice abides with God and the redeemed forever; but the sacrifice itself is past and completed. For God's suffering Lamb, the dark night of judgment is no more, and He lives on high in the eternal sunshine of Divine favor and love at the right hand of His Father. Ex 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S Passover. With your loins girded with the truth and ready for our Christian walk shod with the preparation of the gospel of peace and your staff in your hand and that staff is the word of God so lean heavily upon it. And ye shall eat it in haste: it is the Lord's Passover. This also tells us what should accompany feeding upon Christ; four things are mentioned. First, their dress; "loins girded." Having your loins girt about with truth, says the apostle. The garments are spiritual.

They are the moral appearance in which we appear before men. The long robes of the East required the girdle in order to march through the wilderness. If they were allowed to flow loose, they would get entangled with the feet. Then the dust of the road would defile them. The truth of God's word is our girdle, keeping us from the loose defilement in a world in which the lust of the flesh, the lust of the eyes, and the pride of life is found. Nothing must entangle our feet and deter our walk. Garments of the world are ungirded which remind us of weights. Paul says to us Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, **let us lay aside every weight**, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. If you had a pack of wolves following you, you would understand very quickly why carrying a weight would easily beset us. The weight kind of describes the flowing garment that can hinder the racers. How are we to run if we are not girded with the truth. Therefore girt your loins with the word of God. Your shoes on your feet. This, again, was in view of the journey which was before them. It tells of preparation for their walk. At the close of his life, Moses said, De 29:5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

De 8:4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. How remarkable was this. For forty years Israel had wandered up and down the wilderness, yet their shoes were neither torn to pieces nor did their feet suffer. How this tells of the sufficiency of that provision which God has graciously provided for the walk of His saints! When the prodigal son came to His Father, there was not only the best robe for his body, and the ring for his hand, but there were also shoes for his feet (Luke 15:22)! The significance of these shoes is explained for us in Ephesians 6:15 Your feet shod with the preparation of the Gospel of peace. Your staff in your hand. The staff is the sign of pilgrimage. As they journeyed to the Promised Land, Israel were to pass through a wilderness in which they would be strangers and pilgrims. So it is with Christians as we pass through this world. Our home is not here: Our citizenship is in heaven (Phil. 3:20). Therefore does God say, I beseech you as strangers and pilgrims (1 Pet. 2:11). Staff in hand signifies that as Israel journeyed, they were to lean on something outside of themselves. This is the written Word, given to us for our staff and support. Thy rod and Thy staff they comfort me (Psalm 23:4).

Exodus 12:12 - Ex13 August 26, 2025 Continued

Exodus 12 records the last of the ten plagues, which was the death of the firstborn of the anyone who did not have the blood applied to the doorpost of their house. Ex 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S Passover. Jesus is our Passover. Our Lord Jesus Christ has not been slain merely that we may hear about him and talk about him, and think about him, but that we may feed upon him. Let none of it remain until morning: The Passover lamb had to be eaten completely; a family had to totally consume the sacrifice. The idea behind eating it all was that you had to take it all that night, and not store it up for later. It is for right now. You had to receive all of it without thinking that you could take a little bit then and come back to it later. We take all of Jesus, not just the parts that please us. They must eat it with their loins girded, their shoes on their feet, and their staff in their hand. This is a picture that the Passover lamb had to be eaten in faith, trusting that the deliverance promised to Israel was now happening, and that they would walk in that deliverance immediately. Faith is essential to the keeping of Passover. It is the Lord's Passover: The Lord provided Himself the Passover.

The Holy Spirit, through the Apostle Paul made it perfectly clear: For indeed Christ, our Passover, was sacrificed for us (1 Corinthians 5:7). John the Baptist drew on a similar image when he said of Jesus, Behold! The Lamb of God who takes away the sin of the world! (John 1:29) Jesus was actually crucified on Passover (John 19:14). Ex 12:12 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. 13 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. This word Passover has a meaning of spreading the wings over, and protecting. The Hebrew word is pesach, the Lord's Passover, means sheltering and protection as is found under the outstretched wings of the Almighty God. It reminds me of those words of our Savior Jesus Christ when He said, 'O Jerusalem! Jerusalem! How often would I have gathered thy children together, as a hen does gather her brood under her wings, and ye would not (Luke 13:34.). Jesus of Nazareth was Israel's, shelter from the coming judgment; and she didn't even know it.

The slain lamb, sheltering behind its blood and the eating of its flesh, represented the pesach, or the protection of God's chosen people beneath the sheltering wings of Almighty God. Also refer to: Ps 91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. 2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. This interpretation is clearly seen in Ex 12:23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. It was not merely that the Lord passed by the houses of the Israelites, but that He stood on guard protecting each blood-sprinkled door as He sheltered them and us under His wings! Ex 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever. It is interesting to trace Israel's response to this command to establish and keep the Passover as a memorial. Scripture records just seven times when this Feast was kept. The first in Egypt, here in Exodus 12. The second in the Wilderness (Num. 9). The third when they entered Canaan (Josh. 5). The fourth in the days of Hezekiah (2 Chron. 30). The fifth under Josiah (2 Chron. 35). The sixth after the return from the Captivity (Ezra 6). Just six in the O. T. The seventh was celebrated by the Lord Jesus and His apostles immediately before the institution of the Lord's Supper, (Luke 22:15, etc.). In that last Passover the true Lamb of God is seen, who had been prefigured by the all those other lambs sacrificed. Note also that Jesus Christ, who celebrated the last Passover, had been Himself in Egypt, where the first had been observed. As the Passover came from Egypt, so Jesus Christ, who is the true Passover was called out of Egypt. Mt 2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Ex 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. The seven days also symbolize a complete cycle, and the unleavened bread serves as a reminder of freedom from slavery, purity, and a life free from the "leaven" of sin, which also represents corruption or false teachings. If they did not follow this, they would be cut off; it was the penalty, because it showed an act of rebellion; Seven days you shall eat unleavened bread: Passover began on the tenth; on the 14th they ate the Passover, and this was the first day of unleavened bread. Then for the next seven days, they ate only unleavened bread. The Jews left Egypt on the first day of Passover, they were pursued by the Egyptians until the parting of the Red Sea, which occurred seven days later. The Exodus out of Egypt started on the first day, it was not completed until the seventh day. For the first Passover, the unleavened bread was a practical necessity because they left Egypt in such a hurry there was no time to allow for the dough to rise. 16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. 17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt:

Therefore shall ye observe this day in your generations by an ordinance forever. 18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. 20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. For seven days no leaven shall be found in your houses: Leaven was also a picture of sin and corruption, because of the way a little leaven influences a whole lump of dough, and also because of the way leaven puffs up the lump. It is compared to pride and sin makes us puffed up. God called them to walk “unleavened” after their initial deliverance from Egypt. They were being called to a life in moral purity before the Lord. Ex 12:21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. This gives us a picture of the sufferings of our blessed Lord upon the Cross. And none of you shall go out at the door until the morning. This pictures Christ on the Cross; blood above, where the thorns pierced His brow; blood at the sides, from His nail-pierced hands; blood below, from His nail-pierced feet! The blood was to be applied with a bunch of hyssop. Nothing in the Word of God is meaningless. The smallest detail has is significant. Scripture is its own interpreter. The hyssop was not connected with the lamb, but with the application of its blood. It speaks, not of Christ but of the sinner’s appropriation of His sacrifice. The hyssop is never found in connection with any of the offerings which foreshadowed the Lord Jesus Himself. It is beheld, uniformly, in the hands of the sinner. We will see it in connection with the cleansing of the leper (Lev. 14); and the restoration of the unclean (Num. 19). From Psalm 51:7 we learn that hyssop speaks of humiliation of the soul, sorrow, repentance. Note that in 1 Kings 4:33 hyssop is contrasted with the cedars, showing that hyssop speaks of lowliness.

With the Feast of unleavened bread which lasted seven days the Church collectively, and the believer individually, are called to walk in practical holiness, during all the days of our lives. This is the direct result of being washed in the blood, and having communion with the sufferings of Christ. The Israelite did not put away leaven in order to be saved, but because he was saved, the same with us. If he failed to put away leaven, the question was not that was not saved, but it was simply the question of fellowship. The cutting off of an Israelite from the Congregation answers precisely to the suspension of Christian fellowship, and if he would be indulging in that which is contrary to the holiness that God has called us to. God cannot tolerate evil. Even unholy thoughts interrupt the soul’s communion with the Lord. May the Lord stir us up to a more diligently to the study of His wonderful Word. Ex 12:23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. 24 And ye shall observe this thing for an ordinance to thee and to thy sons forever. 25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. 28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. 29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. The Lord had commanded Moses to deliver this message to Egypt: Ex 4:22, 23 Thus saith the Lord, Israel is My son, even my firstborn; And I say unto thee, Let My son go, that he may serve Me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. It is evident that Pharaoh did not believe this message.

Note also: All through this Christian dispensation or age the solemn word has been going forth, Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. But, for the most part, this Divine warning has fallen on deaf ears. There are those who do not believe that God means what He says. It is true that God is slow to anger and He has opened the door of mercy, but even His long-suffering has its limits. Pharaoh received plain and faithful warnings which were followed by many appeals and judgments. But the king and his defiant subjects only hardened their hearts. Now the judgment from heaven fell upon them, and there was not a house where there was not one dead. Ex 12:31 And he (Pharaoh) called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also. 33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. 34 And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. The Egyptian people also agreed that the Israelites must go, to the extent that they essentially paid the Israelites to leave. Ex 12:37 And the children of Israel journeyed from Rameses to Succoth, about **six hundred thousand on foot** that were men, beside children. 38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. If the Egyptians had enough faith to put the blood on the doorpost, then there young would be saved also. This was a mixed multitude. There are some that went out with Israel. Compare Nu 11:4 And the mixt 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? 5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: Ex 12:39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

The eating of unleavened bread speaks of partaking of Christ the true bread from heaven who is without sin. The bread was not with leaven because they were thrust out of Egypt and they had not prepared anything for themselves. So they were brought to the place of dependence and this is a good thing for us to do in our Christian experience. The Lord thrusts us out many times where we have nothing of ourselves to rely upon. Why? So that we might depend upon Him. Ex 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, was **four hundred and thirty years**. 41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that **all the hosts of the LORD** went out from the land of Egypt. Compare with Ge 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; This was a fulfillment of the prophecy that God gave unto Abraham. Notice at the self-same day that marked the end of that 430 years, God delivered them from the land of Egypt.

Note that God deals with the Gentiles in typical numbers, but He deals with Israel in exact numbers. It was not until the day following the Passover-night that Israel was delivered from Egypt. The first twelve chapters of Exodus we have seen the tender compassion of God. We have seen the appointment of a leader (3:10); we have listened to the Divine promises (6:6-8); we have seen the displays of Divine power in the plagues, and yet not a single Israelite was delivered from the house of bondage. It was not until the blood of the lamb was shed that redemption was accomplished. Then as soon as the blood was shed, even the very next morning, Israel marched forth a free people. All the hosts of the Lord (not of Israel) went out from the land of Egypt (12:41). They were the Lord's by purchase; they were bought with a price. That price was not corruptible things as silver and gold, but with the precious blood of a Lamb of God! In the Gospels before Jesus went to the cross He was all alone. Mt 26:56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. But how different after His precious blood had been shed! Then He is no longer alone. Then, for the first time, He speaks of the disciples as His brethren.

Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but **go to my brethren**, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. The truth in Exodus 12, is according to Divine wisdom, and it was not of Moses' own design. Ex 12:43 And the LORD said unto Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof: 44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. 45 A foreigner and an hired servant shall not eat thereof. There were three classes of people that were prohibited from eating the Passover. First, no stranger was to eat thereof. This Feast was for Israel alone, and therefore no foreigner must participate. The reason is it was only the children of Abraham, or the family of faith, who could participate in God's gracious deliverance. Second, no hired servant should eat the Passover. A hired servant is an outsider; he is motivated by self-interest. He works for pay. This has no place in redemption. It is to him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness (Rom. 4:5). 46 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 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, while denying the whole reality of His atoning work.

Joh 19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 47 All the congregation of Israel shall keep it. 48 And when a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. Third, no uncircumcised person should eat thereof. This applies to Israel equally as much as to Gentiles. Circumcision was the sign of the Covenant, and only these who belonged to the Covenant of Grace can feed upon Christ. Circumcision was God's sentence of death written upon nature. Circumcision has its antitype in the Cross. Col 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. It is the circumcision of the heart. We only have fellowship with Christ when we see our flesh cutoff with Christ. When we identify ourselves as being cutoff with Christ. Circumcision shows the cutting off of the flesh, cutting off of our own self-sufficiency's and our own abilities and so forth. We find here that the uncircumcised cannot eat or partake of Christ. Before we or anyone can partake of Jesus, they must recognize that the old creation is cut off. As a member of the flesh, you are unable to eat of Christ. But when a person believes upon the Lord Jesus Christ, He is a new creation and is permitted to eat of the Passover. But the flesh cannot and will not appreciate the Lord Jesus. 49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. 50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. 51 And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies. No hired servant could participate in the Feast, but a bond-servant who had been purchased and circumcised, and who was now one of the household, could.

So, too, the foreigner who remained with Israel, provided he would submit to circumcision. This is the foreshadow of Grace reaching out to the Gentiles, who though by nature were aliens from the commonwealth of Israel and strangers to the covenants of promise, are now, by grace, no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. Eph. 2:12, 19. Ex 13:1 And the LORD spake unto Moses, saying, 2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. Because God had redeemed them with the blood of the lamb that was put upon the doorpost. All of the first born of Israel was spared. God had a right to claim them because He had redeemed them and bought them with the price. The same thing is true of us. We belong to God because we are bought with the price of the blood of Jesus Christ. We are God's possession. He has a right to us. God put His seal of ownership upon the first born because He bought them and so He has bought us. Nu 3:45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD. God traded all of the first born out of Israel for the one tribe of Levi and He consecrated them unto the service of the Lord. We are a redeemed people belonging to the Redeemer. God says, "Ye are not your own; for ye are bought with a price" (1 Cor. 6:19, 20). This is the same that God says unto Moses, "Sanctify unto Me all the firstborn." It was the firstborn of Israel who had been redeemed from the death-judgment which fell upon the Egyptians. Now the Lord claims these people for Himself. This speaks of practical holiness, setting apart unto God.

Ro 12:1 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. God wants a devotedness from His people which God has a right to look for from His blood-bought people. Ex 13:3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. 4 This day came ye out in the month Abib. Abib corresponds four month of April and it speaks of the resurrection with Christ. It is the new beginning for Israel. Ex 13:5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. 7 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. 8 And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. The basis of this Feast was what the Lord had done for Israel in delivering them from the land of bondage. In other words, its foundation was redemption accomplished, entered into, known, and enjoyed. No soul can really feast upon Christ while he is in doubt about his own salvation. 1 John 4:18 Fear hath torment and this is the opposite of joy and salvation, of which feasting speaks of. Little wonder then that there are so many joyless professing Christians. Luke 10:20, Rejoice said Christ to the disciples, that your names are written in heaven. Until this joy of assurance is ours there cannot be, and I say this again, any feasting upon Christ. Ex 13:9 And it shall be for **a sign** unto thee upon thine hand, and for a **memorial between thine eyes**, that the **LORD'S law may be in thy mouth**: for with a strong hand hath the LORD brought thee out of Egypt. 10 Thou shalt therefore keep this ordinance in his season from year to year. The Feast was a sign upon the hand. It signified that their service was consecrated to God. It was also a memorial between the eyes, that is, upon the forehead, where all could see. This meant an open manifestation of separation unto God. Finally, it was to be accompanied with the Lord's law in their mouth. The means obedience to God. God's redeemed are not a lawless people. John 14:15 The Lord Jesus said, If ye love Me, keep My commandments. Ex 13:11 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, 12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S. 13 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.

The ass was an unclean animal and it represents the stiff-necked old creation and notice that it had to be redeemed with a lamb. It pictures us because we were identified with that ass. We were that way by nature; shapen in iniquity conceived in sin. We were identified with that first creation of Adam our old man and we deserve to have our neck broken. Notice if you will not redeem it, you shall break its neck and all the firstborn of man among thy children shalt thou redeem. So if it wasn't redeemed, it had to have its neck broken and so it was with us. We were all under the sentence of death but then God brought on the scene this little, lowly, meek little lamb (Jesus) that redeemed us who were once members of the old creation.

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 killed by the Angel of death unless they had slain the lamb and sprinkled its blood. Refer to these scriptures that show what we were once. Eph. 4:17, 18 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. 2 Cor. 4:3, 4; 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. Ex 13:19 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. This speaks of faith on the part of Moses, because Joseph said now you take my bones up and you bury them in the land of Canaan.

So Moses had enough faith to take the bones and bury them in Canaan. Why? Because God is going to lead us up there. Ex 13:20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. God does the exact same thing with us in our experience. He brings us to the edge of the wilderness. He doesn't just bring us in and flop us down in the middle of a terrible experience or trial, but He gradually leads us into it. We might say that He makes the water hotter and hotter as we go on rather than bringing us into the trial all at once. Remember He is there with us. 21 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: Both the pillar of fire and the pillar of the cloud are representative of the power of the Holy Spirit. This power was for three things, shelter, and protection and as a guide. The Holy Spirit sheltered them and protected them and led them in the way that they should go. How profitable is it for us to follow the leadings of the Holy Spirit. And as long as we do that, we will experience the shelter or the protection of the Holy Ghost. If Israel had gone off on their own, God would not have been bound to watch over and protect them, but as long as they followed the cloud, they were under the protection of the Holy Ghost and the cloud. Compare with Ps 105:39 He spread a cloud for a covering; and fire to give light in the night. Ps 78:14 In the daytime also he led them with a cloud, and all the night with a light of fire. 22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. This tells us of God's continually leadership of His people. He doesn't lead us out one way and then tells us, I have shown you this far you can take the rest of the way yourself. God continually leads us if we allow Him to do so.

Exodus 14 September 2, 2025

Ex 14:1 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. Pihahiroth means the mouth of wrath kindlings: the mouth of caves. The location of Pihahiroth is where there are reeds growing. The Hebrew-based meaning of it was the mouth of the gorges or entrance to the canals. It reflects a geographical feature like a narrow passage or valley near the Red Sea. These meanings describe a bottleneck, where the Israelites were trapped between the sea and high ground during their Exodus journey. This was the place where they would be delivered. The meaning of Migdol is a Hebrew word for tower, and can also refer to a fortified location, such as a castle or a military watchtower. The term often designates a border fortress on the frontier of ancient Egypt. It was a location of symbolic importance for divine deliverance and God's vindication. Baalzephon means Lord of the North. It is a strategic point on the route of the Israelites' departure from Egypt, where they camped before the Parting of the Red Sea.

This location was a sanctuary for the Canaanite storm-god Baal, who was worshiped in the ancient East. This was a landmark where God demonstrated His supremacy by enabling the Israelites' to miraculously escape. Note: God used their own little god against them. There are many scriptures that we could mention regarding the "North". North winds are cold. In Eze 1:4 And I looked, and, behold, a **whirlwind came out of the north**, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. The prophet Ezekiel's vision of God's glory is first seen as a windstorm coming out of the north. It was an enormous cloud with flashing lightning. This vision emphasizes the power of God's presence, with the north wind acting as the vehicle for Ezekiel's revelation. It signifies cold and violent judgement. The book of Job also associates the north wind with harsh, cold weather, symbolizing the formidable aspects of God's control over the elements (Job 37:9). This underscores the idea that God's power is absolute and can bring both trials and blessings. This is the judgment that is going to fall on the Egyptians and it will fall upon an ungodly world in the days to come. At this point God's word commanded Israel to turn off from the route they were following, and encamp before the Red Sea. Ex14:3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. Israel was shut in by the wilderness, and the Red Sea stretched before them. Israel was placed where there was no human way of escape. In the mountains they might have a chance; but surrounded by the wilderness, it was useless to flee before the cavalry and chariots of Egypt. What a fool Pharaoh was. Pharaoh thought they would be easy victims. Had God not already shown Himself strong on their behalf? God already showed Egypt that those who persecuted His covenant people, those who touched the apple of His eye (Zech. 2:8)! What a fool Pharaoh was. He disregarded every warning. How determined he is to destroy himself. So it was here with Pharaoh and his army. He already had the ten plagues which had swept through his land, he now marches out against God's redeemed people to consume them in the wilderness. What about our wilderness experience? The Bible describes our wilderness experiences as divinely orchestrated seasons of testing, purification, and preparation. It is not abandonment. God leads us into these difficult periods sometimes to humble us, or expose our hearts, and deepens our dependence on Him.

The wilderness experience removes spiritual impurities and habits to foster a closer relationship with Him and prepare us for future blessings. These seasons are a refining of the believer, like silver or gold, to remove sin and spiritual impurities, much like God separated the Israelites from their former life of bondage. The wilderness strips away self-reliance. It shows us our need for God. It teaches us dependence on God alone for sustenance and guidance. During this time God is present and involved, leading and drawing us closer to Himself. Through these trials in the wilderness, we are transformed, refined, and strengthened, just as the Israelites were prepared for the Promised Land. We must be prepared for the heavenlies as well. That is our promised land. In the spiritual sense, it's a deeply personal time of difficulty, testing our faith. It leads us to profound growth and renewal. It develops a trust in God, promoting spiritual growth through faith, obedience, and learning patience. Ex 14:4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so. Here was God's reason for commanding Israel to encamp by the sea. Terrible as Egypt's punishments had been, something more was still needed for the proud king and his arrogant subjects. God had to remove Israel from all further fear of harassment.

There was one more part of Egypt's strength, which had escaped so far. Their army had not been touched. Ex 14:5 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? 6 And he made ready his chariot, and took his people with him: Pharaoh was thinking who is going to do all this work? 7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. 8 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. Note: as the plagues continued, God gave Pharaoh increasingly severe warnings of the final judgment to come. Pharaoh chose to bring further judgment on himself and his nation by hardening his own heart against God's commands. Paul wrote in Ro 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. The hardening of Pharaoh's heart was because that's exactly the path that Pharaoh had already chosen for himself. If any man decides to go contrary to the ways of God, the result is the hardening of the heart. Ex 14:9 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 Baalzephon. They had the Egyptians behind and a mountain on each side of them and the Red Sea in front of them. They were hemmed in on every side. Ex 14:10 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. God does this so many times to teach us dependence upon Him. He allows us to be hemmed in on every side. Why? Because we are just the type of people that will try and deliver ourselves any way that we possibly can. We try to lean on our own understanding and if there is any way we can grease the way out, we will do it. But the Lord brings us to a place like the children of Israel and all we can do is cry unto the Lord. Adversity causes us to cry out and adversity brings us to a place of dependence upon the Lord. This was a great trial of faith, and sadly Israel failed in the hour of testing. Sorry to say but this seems to be so often the case with us. After all that 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 was 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 completely 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. Their eyes were upon the Egyptians, and they were afraid. The only cure for fear is for our eyes to remain steadfastly fixed on the Lord. To be occupied with our circumstances and surroundings is fatal to our peace. It was so in the case of Peter as he started to walk on the waters to Christ. While he kept his eyes upon the Lord, he was safe; but as soon as he became occupied with the winds and the waves, he began to sink. The children of Israel were afraid and they cried out unto the Lord. If they had prayed unto God in this distress for help and assistance, protection and preservation, with a holy confidence in Him; and if their crying had been right; but it is clear from the next two verses that theirs was the cry of complaint and despair, rather than of faith and hope. It closely resembles the attitude and action of the disciples in the storm-tossed ship as they awoke Jesus and said, Mr 4:38 And he (Jesus) was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

How serious it is to see that such unbelief, such despair, such murmuring, can proceed from the people of God! We must realize that we have the same hearts within us and this should humble us before God. Mr 9:24 Lord, I believe; help thou mine unbelief. Ex 14:11 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 forth out of Egypt? They begin to accuse Moses and this is the same thing that happens in our experience. We must not blame others when we get into difficulties. We must learn to take these things from the Lord. He is allowing these things for our good rather than blaming someone else. This was unbelief on the part of Israel! Note also: In both the wilderness experience of the Israelites and our own spiritual wilderness, Satan exploits the weaknesses of our flesh by targeting the lust of the flesh, the lust of the eyes, and the pride of life. These temptations cause us to doubt God's character and provision, making us focus on our circumstances rather than on His promises. We can also refer to Romans 7 where Paul describes the wilderness experience. There we see the battle between the old and new nature that Paul also experienced. If death at the hands of the Egyptians was to happen, why did God deliver 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 and He doesn't want us to fall before our enemies either, but they needed to trust the Lord. The Lord had promised they should worship Him in Mount Horeb (Ex. 3:12). How, then, could they now perish in the wilderness? But where faith is not exercised, the promises of God brings no comfort to the heart. Israel was brought into their present predicament by God Himself. It was the Pillar of the Cloud which had led them to where they were now encamped. This is an 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, and it is 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), and 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. Ex 14:12 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. Behind the rage of Pharaoh and his hosts who were pursuing the Israelites, we see Satan against those whom Divine grace has delivered from bondage. It is not until a sinner is saved that the meanness of the Devil is directed against the saved person who before being saved was his captive. It is now that the Devil goes forth as a roaring lion seeking to devour Christ's lambs in the new believer. What beauty we see here of the utter failure of the enemy's efforts. Now that the Divine righteousness had been satisfied by the blood of the Lamb, it is now a question between God and the Enemy. Israel did not have to do any fighting. God fought for them, and the enemy was utterly defeated. This is one of the wonderful lessons of Exodus 14. If God be for us who can be against us? Ro 8:31. It is so important for us believers to lay a firm hold on this great truth.

As soon as a sinner has fled to Christ for refuge, Satan at once lets his fiery darts fly. The young believer is tempted now as he never was in his unsaved 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 the issue raised here at the Red Sea. It looked as though God had deserted His people. It seemed as though they must fall victims to their powerful enemies. But how deceptive are appearances.

How quickly and how easily the Lord Almighty God reversed the situation. We will see all Israel safe on the other side of the Red Sea, and all the Egyptians drowned at the bottom of the Red Sea! But how was this brought about? Ex 14:13 And Moses said unto the people, Fear ye not, **stand still**, and see the salvation of the LORD, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. Moses has some good counsel for them as well as for us. God brings us to the same identical place where we have to learn to **stand still**. There are times that we would want to run over the mountain and we don't see why the Lord doesn't remove the mountain. We may say we have enough faith to remove this mountain into the sea, yet this mountain doesn't go anywhere and we don't understand why. It is because God has something greater for us. So don't become discouraged because the mountains are not removed every time we pray. First of all we have to learn, fear ye not which means that we learn to put our trust in the Lord and He is not the author of confusion or fear but rather of faith and peace. We are just like Israel and imagine so many ways that the Lord can deliver us, but we must stand still and see the salvation of the Lord. How does the Lord want to do it? What does He want to do about the situation? We must learn to leave our own logic and reason in the background. The first word was, Fear not. 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 (Judg. 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 reached?

How is the heart to be established in peace? Isaiah 26:3 sums it all up; Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. How do we have our mind stayed on Christ. Stay in the word of God. 2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Stand still was the next word of Moses to Israel. All attempts at self-help and all activities of the flesh must end. Stand still is the right attitude of faith in the presence of a trial. We know the restlessness of the human heart under trials and difficulties, so we can see what is involved in standing still. Our Old Nature must be doing something. It rushes hither and thither and it would want to have some hand in everything but it only shows the fruits of unbelief, which always shut out God. Unbelief creates or magnifies difficulties, and raises the dust around us which prevents our seeing God's salvation. The battle of the two natures comes to the forefront. Paul explains in the book of Galatians (5:16-17) that the conflict between the flesh (the sinful nature) and the Spirit (the new nature through Christ) is overcome by walking in the Spirit, which means by keeping your mind on the things of God, obeying His Word, and by yielding your body to the will of the Holy Spirit through prayer and actions. This involves putting to death the desires of the flesh through the power of the Holy Spirit. Faith, on the contrary, raises the soul above the difficulty, straight to God Himself, and enables us 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. 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 God's actions, we must stand still.

Then, see the salvation of the Lord. It is surprising how many have, missed the point here. Hebrews 11:29 tells us that it was by faith they passed through the Red Sea, and faith is the opposite of sight. Many make the mistake 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). This is a strange paradox to the natural man! In Heb 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And of Moses we read, Heb 11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as **seeing him who is invisible**. That is, Moses saw Him with the eyes of faith. So, 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 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. Ex 14:14 The LORD shall fight for you, and ye shall hold your peace. This is the lesson that God wanted to teach them. They were hemmed in on every side so that they would learn that the Lord shall fight for you and you shall hold your peace. This is one of the hardest lessons for us to learn, to stand still and just let the Lord fight the battle. 15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: There were six hundred thousand men, besides women and children, that were to stand still in faith in the Lord of hosts! Go forward does not contradict, but complements the stand still.

This is the spiritual order. We are not ready to go forward until we have first stood still in faith and seen the salvation of the Lord. Stand still does not mean just motionless. It means Stand on His word and His promises. That is action. Believe that God will intervene and provide the needed strength and guidance. Seek Him Through Prayer Meditation on Scripture. The reaction of God was the promise. See the salvation of the Lord which He will show you today. Faith must be based on the Divine promise, and obedience to the command must spring from the faith produced. Before we are ready to go forward, faith must see that which is invisible, namely, the salvation of the Lord. Ex 14:16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. 17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And the reason he did that was to make a division between the children of Israel and the Egyptians. Ex 14:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. You will find the same thing in the world today that those who are born of the Spirit and are filled with the Spirit, the word of God is light unto them. They see it and they understand it and it cast light upon their path to walk. However to the ones that are in darkness and unbelief, it becomes even darker for them. People say that they can't understand the Bible, it contradicts itself. This is because they do not have the illumination of the Holy Ghost to reveal the message unto them. And so it becomes darkness unto them.

Ex 14:21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. There are wonderful provisions and truth here concerning Calvary. This tells us that we came through death, through the Red Sea, the red identifying with the blood or death. We came through death on dry ground. We did not even get our feet wet. We were not even tainted with judgment or with death. I felt no part of the death of Christ and I felt no part of the judgment, it was all poured out upon Jesus Christ. Heb 11:29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. From this verse in Hebrews, it is very clear that the waters of the Red Sea did not begin to divide until the feet of the Israelites came to their very edge, otherwise they would have crossed by sight, and not by faith. Equally clear, the sea was not divided throughout at once. It does not require faith to begin a journey when I can see all the way through. But to begin when I can just see the first step, this is faith. The sea opened as Israel moved forward, so that every fresh step they needed was to be cast upon God. Such was the path along which the redeemed of the Lord moved, under His own directing hand. So it was then; so is the true path of faith now. In a spiritual sense, we believers lift our rod and stretch out our hand to divide the turbulent sea of trials by acting on God's word and authority through faith, prayer, and obedience to God's will.

This represents a willing heart to accomplish God's work in our heart through divine power and the Holy Spirit, demonstrating faith to overcome obstacles and bring about breakthroughs in seemingly impossible situations. It is beautiful to observe another word in Hebrews 11:29 The children of Israel **walked or (passed)** upon dry land in the midst of the sea. They did not rush through at top speed. There was no confusion. They walked with absolute confidence in the Lord. They crossed in an orderly procession. Ex 14:23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. 26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

Ex 14:28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. 29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. This tells us that Judgment is a reality for those who do not accept Christ. They are still under the sentence of death. Men do not die or go to hell because of their sins. They go to hell because they reject Jesus Christ. They rejected Jesus' judgment for their sin. Men go to hell because they do not take the way of escape. Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Judgment and death is still a reality to Christ rejecters. Notice the result of waiting until God did it His way. Sometimes we want God to move the mountains right now, but we must wait on God's timing. Sometimes we get our eyes just on one thing that God is doing in a trial, but we fail to recognize that God may be doing a multitude of things. The Egyptians show those who attempt to do things without faith, and Israel is what believers succeed to do by faith. Egyptians are those who seek to obtain it by their own efforts, but believers obtain it by faith. By faith, the believer obtains peace with God; but all of the unbeliever's efforts to obtain peace by good works, are doomed to disappointment. Believers are sanctified by the truth (John 17:19); those who aim to arrive at holiness without believing in the Lord Jesus Christ are following a vapor that has no substance. Ex 14:30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. 31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses. Notice all the things that the Lord accomplished by this one victory. This should encourage our hearts, when God doesn't deliver us at the time, we think He should or in the way He should. Perhaps He is working something far greater that we don't even know about. We must continually take it from the Lord that He knows what He is doing. Note what will happen to Satan in Re 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. Moses is plainly a type of Christ, the rod a symbol of His power and authority. The Red Sea completely destroyed the power of Pharaoh (Satan) over God's people. Hebrews 2:14 gives us the antitype. That through death He might destroy him that had the power of death, that is, the Devil. The effect of Moses lifting up his rod and stretching forth his hand is such a blessing. Not only had that which symbolized death had no power over Israel, but it was now a defense to them! This very sea, which at first, they feared, became the means of their deliverance from the Egyptians. The picture here is if death overtakes the believer before the Lord's return it only serves to bring him into the presence of Christ. 1Co 3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; Then the other side of the picture:

By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do, were drowned, for the natural unsaved man to meet death is certain destruction. The crossing of the Red Sea tells of the completeness of our salvation. It is the result to the Passover-night, and both are needed to give us a full view of what Christ has produced for us. The passage through the Red Sea sets forth the believer's union with Christ in His death and resurrection. It is our identity in Christ. Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. This refers to our judicial identification with Christ as our Substitute. Israel passed through the Red Sea, and arose safely on the far side, which tells us of the resurrection. So we read in Ro 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

And again, Eph 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: Practically the deliverance of Israel from the Red Sea illustrates the absolute sufficiency of our God. The believer today may be hemmed in on every side.

A Red Sea of trial and trouble may confront us. But let us remember that Israel's God is our God. God will make way through for us. We can take comfort from His promise: Isa 43:2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. God can protect His people in the greatest difficulties and dangers and make a way of deliverance for us out of the most desperate situations.

Exodus 15 September 9, 2025

Chap 15 is a song of victory and a wonderful song of experience for us. It is not just repetition but it is a progress. Ex 15:1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. This is where we find our beginning as the Lord puts a new song in our hearts. In the book of Revelation they sang a new song and it is the song of redemption. And we don't sing that new song all in one breath when we are first born again because we are still learning new verses to the song of redemption every day. We will never cease to learn those new truths in this song. So in v1 we have our born again experience. I will sing unto the LORD, for he hath triumphed gloriously. Then we go on more, the horse and his rider hath he thrown into the sea. This is what God does for us. The horse in scripture tells us of natural strength or depending on natural abilities and strength. God does the same thing with our horse of natural strength and ability; He throws them into the sea of trial and of judgment where they are no more. We come to the end of our own abilities and our power and strength. After that v2 is the result.

Ex 15:2 The LORD is my strength and song, (when the horse is thrown away then I depend upon the Lord as my strength and Song) and he is become my salvation: he is my God, and **I will prepare him an habitation**; my father's God, and I will exalt him. The song indicates the wonderful joy which is in our hearts which is a result of what the Lord has done. Note here He comes into our house. It changes later on. And He has become my salvation. He has delivered us so many things. The list goes on and on. But He is also delivered us to and we can't even number what God has delivered us to but it is all included in, "He has become my salvation." and I will prepare him an habitation; here He brings us into close fellowship with Him. That is He dwells in our hearts by faith. He controls our lives. He begins to have full and complete operation within us. He is the Lord of the house; and I will prepare him an habitation; Then my father's God, and I will exalt him. Here we learn to praise Him as we never did before. The more experiences that we have with God we learn to praise Him. After He has taken our own strength and He is become my salvation we learn to praise Him even more. Exodus 15 contains the first song recorded in Scripture. It is probably the oldest poem in the world. It is unsurpassed by anything that has been written since. The poetry here sprang full-grown from the heart of Moses. In this song, we have the recognition of the personality, the supremacy, the holiness, and the righteousness of God. This song is designated the Song of Redemption. It proceeded from the hearts of a redeemed people. Now there are two great elements in redemption, two parts to it. Redemption is by purchase and by power.

Redemption therefore differs from ransoming, though they are frequently confused. Ransoming is but a part of redemption. The two are clearly distinguished in Scripture. 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. Then in Jer 31:11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. So in Ephesians 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, is the deliverance of the persons for whom the price was paid. Of what use is the ransom or the payment if the prisoners are not released? Without actual freedom there will be no song of praise. The twofold nature of Redemption is the key to that wondrous and glorious vision described in Revelation 5. In that, there is Jesus' dual character; the Lamb or the Purchaser; Then there is Lion, the powerful Redeemer. 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. They were delivered and redeemed and now they sang. It is only a redeemed people, conscious of their deliverance, that can really praise God, the Deliverer. Not only is worship impossible for those yet dead in trespasses and sins, but worship cannot be given by professing Christians who are in doubt as to their standing before God. Praise and joy are essential elements of worship. How can those who question their acceptance in the Beloved Jesus, who are not certain whether they will go to Heaven or Hell. How could they be joyful and thankful? Impossible! Uncertainty and doubt begets fear and distrust, and not gladness and adoration. There is a very striking word in Psalm 106:12 which throws light on Exodus 15:1 Then **believed** they, His words; they sang His praise. Believed is the key.

Then sang Moses and the children of Israel. While in Egypt in the house of bondage no joyful strains were sung by the Hebrews. Instead, we read that they sighed by reason of the bondage, and they cried . . . and God heard their groaning. But now their sighing gives place to singing; their groans to praising. They are occupied no longer with themselves, but with the Lord. And what had produced this change? Two things: the blood of the Lamb, and the power of the Lord. Note it is very significant, that we never read in Scripture of angels singing. In Job 38:7 angels are presented as shouting, and in Luke 2:13 they are seen praising God, while in Revelation 5:11, 12 we hear them saying, Worthy is the Lamb. Only the redeemed of God sing! Then sang Moses and the children of Israel this song unto the Lord. And what did they sing about? Their song was entirely about God. Note: that so many church services today are occupied on other things rather than on just the Lord Himself. Churches can make idols even on focusing on good things instead of giving absolute glory to God! They not only sang unto the Lord, but they sang about Him! It was all concerning Himself, and nothing about themselves.

So many Christian songs today are full of worldly emotions, instead of Divine adoration to the Lord Jesus Christ. This Song of Moses and Israel was different. It says, I will exalt Him, which sums it all up. Notice the order here. The first thing for which we think we should praise God is our own blessing, what He has done for us! But while that is the natural order, it is not the supernatural order. Where the Spirit of God is fully in control, He always draws out the heart unto God. It was so here. The Deliverer alone was seen. For 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. Notice how beautiful and blessed was this first note struck by God's redeemed. Let our hearts be so set upon things above that Jesus is the constant theme of our praise; singing and making melody in your hearts unto the Lord (Eph. 5:19).

The theme of this song is what the Lord had done: He had delivered His people and destroyed their enemies. Israel began by magnifying the Lord because in overthrowing the strength of Egypt He had glorified Himself. Ex 15:3 The LORD is a man of war: the LORD is his name. The Lord is the one that fights our battles. We are not up to the task. And the Lord is His name, what does that mean? He is the LORD, the Master, the Chief, The one who has control over all the battles. This brings before us an aspect of the Divine character of God which is largely ignored today. God is light (1 John 1:5) as well as love; He is 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 would be wrong with Him, but He is God who is righteous. It is only the flesh which shrinks from believing and meditating His Divine perfections. Israel at the Red Sea praised God because He had dealt in judgment with those who 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). The same thing is seen in Revelation 18 and 19. Immediately after the destruction of Babylon by the fearful plagues of God, we read, And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are His judgments; for He hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said, Alleluia (Rev. 19:1-3).

Ex 15:4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. This tells us of a further cutting on our part because now He gets down to those valuable chariots that Pharaoh owned and also to his chosen captains. This tells us of those real nice beautiful things that we have been hanging onto for so long. Those chosen captains are those chief things that we confided in which are at the top. I can see cutting off that terrible bad flesh, but we can't always see cutting off those things that we have trusted in which are our own abilities and so forth. So the Lord brings these down into the sea also. Ex 15:5 The depths have covered them: they sank into the bottom as a stone. 6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. The right hand of God is Christ Himself and He becomes glorious in power in our own experience. As we take Christ, we see our enemies wither before us, He becomes the victor. Ex 15:7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. This is what the word of God does, remember that all flesh is grass.

Isa 40:6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: 7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. 8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever. Ex 15:8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. This is how all of this was accomplished with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. This is the power of the Holy Spirit that blows here and notice the floods stood upright as an heap, and the depths were congealed in the heart of the sea;

This tells us that sin was gathered together in one place and that is the flesh. God always puts things where they ought to be. There is no sin in the new creation. There is only sin in the flesh. Ex 15:9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. This is a valuable part of our experience because it tells us of the outward manifestation of the flesh. Notice the I wills of the old man, he says I am going to do this, I am going to have my own way. When the old man does that and he is out in the open and manifest than we find v 10. Ex 15:10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Here is where you find the victory in Ro 8:1 There is therefore now no condemnation to them which are in Christ Jesus. And the law of the spirit of life hath made me free from the law of sin and death. This simply means that the wind, the Holy Spirit, the law of spirit and life hath made me free, just exactly like the wind blew upon them. When the old man is manifest, then the Holy Spirit comes in and gives us a practical victory over him. Ex 15:11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? This is true of our experience. We come to the same conclusion when God gives us the victory over the operations of the flesh in our lives in an experimental way then we just cry out Who is like unto thee, O LORD, among the gods? How entirely different is the Lord who is omnipotent, (meaning all-powerful, having unlimited power); He is immutable, (or unchangeable) sovereign, and victorious. He is so different 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!

Ex 15:12 Thou stretchedst out thy right hand, the earth swallowed them. 13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. We can never forget God's great mercy, the mercy of God and the power of His grace. Thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. **Now He leads us into His house. Notice in v2 He comes to our house or our habitation.** That means we give Him the place as Lord of the house. Now in v13, **He leads us into His habitation.** That tells us that He brings us into closeness, into a harmony, into an intimate fellowship with Himself and communion with Himself. This was a new standing. We are brought nigh to God, into His very presence. This is redemption's results. This is the position of all believers in the Lord Jesus Christ. 1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: God's redeemed are a people whom He has purchased for Himself, to be with Himself forever. Joh 14:3 ...That where I am, there ye may be also.

Ex 15:13 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. God the Father has been completely satisfied in the death of Christ; He can now rest in us in perfect satisfaction. We are so near, so very near to God, for in the person of His Son Jesus, I am as near as He is The place indeed is given 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. He is glorified by our closeness to Him It is an enormous thought, and when we get hold of this and the power of it, It imparts both strength and energy to our souls. We are even now brought to God in this study because we are handling Christ. He is here! This closeness is measured by the death of Christ on the cross, when He was made sin for us.

Jesus Christ bridged the gap for us to have the position of nearness. Eph 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: We take our place by faith with Christ. Our place 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. Our enjoyment of this truth, will depend upon our present condition. God looks for a state corresponding with our standing. Our standing as a believer is that we are in Christ. That will never change, but we want our state to grow up into Christ in all things. Our state and walk must flow from our relationship with God. Unless we are taught the truth of our standing before God. Once we believe on Jesus Christ, we belong to God forever and nothing will ever change that standing. Our state now is able to grow by the power of the Holy Spirit through the word of God. Ex 15:14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. (What will they hear?) This of course was all the inhabitants of Canaan and it tells us of our battles in the heavenlies. All the enemies are mentioned through here. Ex 15:15 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. 16 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. Ex 15:17 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.

What firm confidence these words breath! What God had done at the Red Sea was the guaranty to Israel that He would finish His work. Their trust was solely in the Lord; Thou shalt bring them in. This is confident faith! But we will see how quickly this faith is lost. Lord help mine unbelief. Paul said in 2 Cor. 1:10 Who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver. Opposition from the enemies will be encountered. But their puny efforts would be utterly futile. It is impossible for the enemy to resist 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. Ro 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Our end is sure from the beginning, and we may, sing like Israel, sang the Song of Victory before the first step is taken in the wilderness pathway! Ex 15:18 The LORD shall reign for ever and ever. In this verse is the translation of the saints because thou shalt bring them in and plant them and when you plant something you don't intend to move it again.

This is the way God will do with His saints He will plant them in heaven in His inheritance. This is especially speaking of the church and the bride. After that 18 The LORD shall reign for ever and ever. This will be during the millennial period. And here in V18 the Song ends. The Song ends as it began "with The Lord." Faith views the eternal future without a tremor. Fully assured that The Lord shall reign forever and ever. Ex 15:19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. Notice that Calvary is the basis from the beginning and then in v19 Calvary is emphasized again. God always emphasizes Calvary. When we get to heaven we will look back and say again and rejoice in the Lord for what Calvary has done for us. We will never forget it.

Ex 15:20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and **all the women** went out after her with timbrels and with dances. 21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. Here we have a dispensational picture because v 17 it seems to indicate the path of the church, especially the bride because of the perfection mentioned. Then v 19, 20 and 21, we always recognize Calvary, but v20 and 21 speak of Israel at that time when they are going to realize not only Calvary but also their enemies at the end time when they sing to the Lord in v21. Because at that time the enemies of Israel are going to be put down whenever Jesus sets up His kingdom that all the enemies of Israel are going to be judged and as it were cast into the sea. Note something else here. The women's voices, with their musical accompaniments, take up the song. It is the seal of completeness. Sin had come in through the woman in Genesis; now her heart is lifted up in praise, which testifies in itself of victory over it. Now the joy is full and universal in the redeemed creation of God's people Jew and Gentile alike. Blessed witness to the final fruits of Redemption. Observe two things: it was only the women in v. 20 whom Miriam led in song! Second, this was not in the presence of the men. All the women went out after her! Ex 15:20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and **all the women** went out after her with timbrels and with dances. Ex 15:22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. Now the test comes to Israel.

When God separates a people unto Himself, God's wise purpose is that they should pass through the wilderness. The trials and testing's of the wilderness show the evil of our hearts, and the incurable corruption of the flesh, and this in order to prove by experience that entrance into the inheritance itself is a matter of sovereign grace. We learn through this that there is no worthiness, or good thing in us. When God leads His people into the wilderness, He goes with them and makes His presence and His love manifest among them. It is His purpose to display His power in saving His redeemed people from the consequences of their own failures by the choices they make. But they must learn their need of the riches of His grace. We will see not only Israel, but God with them and for them in the waste howling desert. Trial and humiliation are not the end of the Lord, but it is the occasion for fresh displays of the Father's long-sufferance and goodness. The wilderness may and will make manifest the weakness of His saints, and their failures, but this is only to magnify the power and mercy of God who brought them into the place of testing. God has in view our ultimate wellbeing. When the trials are over, when our faithful God has supplied our every need, everything shall be found to be to His honor, praise, and glory.

God's purpose in leading His people through the wilderness was (and is) not only that He might try and prove them, 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 gives us not only a revelation of ourselves, but it also shows us the ways of God. Israel's journey through the Red Sea speaks of the believer's union with Christ in His death and resurrection (Rom. 6:3, 4): Israel was now upon resurrection ground. The Holy Spirit has been careful to tell us that Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness. The three days speak of resurrection (1 Cor. 15:4). 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 Christ, that he becomes conscious of the wilderness.

Ex 15:23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. 24 And the people murmured against Moses, saying, What shall we drink? 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 in this world which can 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 delight the ungodly only cause us to groan. We Christians who are in communion with the Lord find absolutely nothing of the world's goods which will or can refresh our thirsty soul. The shallow cisterns of this world have run dry. The believer's resource is God alone. He can satisfy the longings of our heart. Just as the gracious words of our Savior, If any man thirst, let him come unto Me, and drink (John 7:37), Jesus alone has the Water of Life. But what a sore trial, a real test. Three days' journey in the hot and sandy wilderness without finding any water; and now that water is reached, and it is bitter! Sometimes we grasp at that which we think will satisfy, and only find bitter disappointment. We find the pleasures, or the riches, or the honors of the world, and only find them bitter? Three days ago this people had been singing, now they are murmuring. Praising before the Red Sea gives place to complaining at Marah! How sadly Israel failed under this trial. They seem to have overlooked 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, about the way people treat us, is directed against that One Who works all things after the counsel of His Own will (Eph. 1:11). Remember, Israel's history is written for our admonition (1 Cor. 10:11).

What is within us is what was in the Israelites. Help our unbelief! Therefore we need to earnestly seek grace in all things. Ex 15:25 And he (Moses) cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them. Moses did what Israel should have done; he took the matter to God in prayer. We come to Marah bitterness but at the same time, the Lord shows Moses the tree which is Jesus Christ who was cut down for us. When we begin to take Christ for all things, then He makes the bitter waters sweet. When we are under adversity and things aren't going so good, we must take Christ for our strength, He makes the waters sweet for us. Ex 15:26 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: for I am the LORD that healeth thee. 27 And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters. First, the bitter waters of Marah sweetened by the tree, and then V27 the wells of Elim - pure water and the palm trees for shade and refreshment.

The waters are sweetened for us when we begin to take Christ for all things. He makes the bitter waters sweet. Elim represents a place of rest, divine provision, strength, and refreshment in hardship. It is our source of sustenance and hope in the desert. When we are walking in fellowship with Christ and apply His word 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 us. Elim speaks 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 of God. The significance of the twelve wells and the seventy palm trees;

These are the very numbers selected by Christ in the sending forth His Apostles in Luke 9:1-10:1! Fellowship with Christ in His word is where Marah and Elim become our portion. Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. So By the word of God, let the water flow! In this chapter is the first glimpse of the wilderness. Numbers has the full history of the wilderness experience. But here Marah means bitter. It symbolizes what the desert is in reality. They went through the Red Sea which is typical of death and coming out on the other side, resurrection. Remember all these things that happen to Israel are types for us. To be in the wilderness is not failure. The wilderness pictures the world. The world in reality is never a desert to our sight. We see it as fair, and a fruitful place, though we go through storms. But to those in faith and to those seeking the Lord and all His promises, the world can look like a desert. Scripture says, I have been crucified unto the world and the world unto me. The wilderness experience to the Christian is not a pleasant one. Here in this scripture Israel complained and murmured. If the wilderness had produced the supply of bread and wells of water, there would be no need for the bread from heaven. It is always the thirsty in need that see their need to cry out for drink and the hungry who get bread and water. It is the rich He sent away empty in Lk 1:53. Israel went through the Red Sea. They were redeemed at the Red Sea and came to Marah were given to drink of the bitterness of the world. Then, we don't know the name of the tree but it is a type of Christ of the cross. It is the knowledge that we are fellowshiping in His sufferings which makes the bitter waters sweet of persecution, and affliction which are given to us to drink. We share in some measure His experiences; we learn the bitterness of the path which divine love led Jesus for our sake. We are led by the Holy Spirit, as sons to enjoy communion with Jesus. It is a privilege to enter in and learn this: "to know Him and the power of His Resurrection" through the fellowship of His sufferings being made conformable unto His death.

We will never suffer what Christ did for us at Calvary. But there are things that we share in His sufferings, such as rejection, pain, and sorrow, and even denial. There are few Christians that know anything of the Marah route. Suffering with Christ is linked to His resurrection. Paul said, 2Ti 2:12 If we suffer, we shall also **reign** with him: if we deny him, he also will deny us: But for the Christian who knows the Marah route, it is no longer bitter, the tree (Jesus) has sweetened the waters. The crown comes by way of the cross. This is not an easy way; it is the narrow way, that many will refuse. This is not a "participation" trophy, but a crown that comes by way of suffering and not from fellowship with the world outside of the Gospel. Paul said, Php 1:5 For your **fellowship in the gospel** from the first day until now; 6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: Jesus was made perfect through suffering. We have to go through Marah to come Elim where there were twelve wells of water, and threescore and ten palm trees. Sufferings teaches us obedience. It was said of Jesus; Heb 5:8 Though he were a Son, yet **learned he obedience by the things which he suffered**; Elim means strong trees which implies growth. It is the result of being well nourished by the flowing springs of the waters, or the Holy Spirit. Trees of the Lord are full of sap. The palm tree in scripture figures the righteous. Ps 92:12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. The trees of the Lord brings forth fruit.

Exodus 16 September 16, 2025

Ex 16:1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. Sin means thorn, clay, mire. 2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: 3 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. They were judging by eye sight, instead of by faith. It is the bread from heaven, which is life that satisfies this wilderness hunger. The Lord seems to ignore their murmuring. This shows the grace of God! Israel was not permitted to enjoy the refreshment of the wells and palm trees of Elim for long (15:27). Numbers 33 records the various stopping-places in Israel's journeys. Nu 33:10 And they removed from Elim, and encamped by the Red Sea. This was a bay or creek by the Sea. Maybe God wanted them to look at those waters through which they had passed on dry ground. Their stay there was a short one.

The isolation of the wilderness brought out the courage and faith of Moses. He brought a multitude of at least two million people into a howling waste land. This demonstrates his firm confidence in the Lord God. Moses knew the desert. He had lived there for forty years on the backside of the desert (Ex 3:1). He knew only daily miracles, could meet the great needs of such a multitude of people. We see here how Grace shined forth in the dark background of sin. It is where sin abounded that grace did much more abound (Rom. 5:21). The whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness and sinned against God. Every time Israel remembered Egypt, they remembered their stomachs. They did not remember their bondage there but they remembered their stomachs and all the good things that they had to eat. Here these people had been spared from the ten plagues on Egypt. They were brought forth from the land of bondage, and delivered at the Red Sea. They were guided by day with a Pillar of Cloud and Fire, by night. Now they are murmuring, complaining, and rebelling! And it was the whole congregation that were guilty; at least two million people.

Their sin, too, was worse because they took God's Divine name in vain when they said "would to God we had died by the hand of the Lord in the land of Egypt." They also lied. As slaves of the Egyptians they did not sit by the flesh-pots or eat bread to the full. Their unbelief comes out in these words, to kill this whole assembly with hunger. It was God not Moses and Aaron, who had brought them forth; and He had promised they should worship Him at Sinai (Ex. 3:12). God would meet their needs. Ex 16:4 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, that I may prove them, whether they will walk in my law, or no. 5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. 6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: 7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? 8 And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we?

Your murmurings are not against us, but against the LORD. 9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. 10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. 11 And the LORD spake unto Moses, saying, 12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. Note: for all the murmurings, God gives more grace! He didn't rain fire and brimstone. No; He rained marvelous grace, sovereign, unmerited favor! Note the very first word was "behold." It is the Holy Spirit's exclamation mark. The raining speaks of a plentiful supply of bread from Heaven for these murmuring Israelites. It was a witness to the grace of God fully manifested! Christ is the true bread. The mana was small and so is Christ in the eyes of many today. But this is the true meat which endures unto everlasting life. In the morning they found manna to eat. Get this! The mana is left upon the dew and they had to stoop down and get it. Is this works?

Or will it take effort to gather up what the Holy Spirit gives. They themselves must gather it up. Ex 16:13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. 14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. 15 And when the children of Israel saw it, they said one to another, It is manna: for they wist (knew) not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. The manna which God provided for Israel is the food which God has provided for our souls in His own Word. This food is both His written Word and His incarnate Word. The manna was not a product of the earth; it was not manufactured by man; it was not something which Israel brought with them out of Egypt. Instead, it came down from heaven. It was a gift from God. Imagine, no matter where Israel's camp was pitched; the hand of the Lord fed upwards of two million souls for almost forty years! Its continued supply was a miracle. It was furnished by God Himself. The Scriptures are the spiritual manna for our souls. The Bible was given by Divine Inspiration. It has come from heaven.

It is the gift of God. Ex 16:16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, (need) an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. History says, a conservative estimate of the total number of Israelites who came out of Egypt would be two million. In Numbers 1:45,46 it says they had six hundred thousand men able to go forth to war. An omer was to be gathered for every one of these two million people, and an omer is the equivalent of six pints. There would be twelve million pints, or nine million pounds gathered daily, which was four thousand five hundred tons. This is equal to ten trains, each having thirty cars, and each car having in it fifteen tons. This is what was needed for a single day's supply. Over a million tons of manna were gathered annually by Israel. This continued for forty years! How wonderful, and miraculous, is this Divine Bible that we hold. The manna came right to where the people were in the morning with the dew. Dew is said to fall on a clear still night. The Israelites did not have to cross the wilderness to secure their needed food. It was right before their eyes. There, just outside their tent door, lay the manna on the ground. So it is with the Word of God. It is accessible to all of us.

I often wonder if we had to cross the ocean and journey to the other side of the world to obtain a copy of the Holy Scriptures, we would value them far more than we do now! The manna's nearness showed their obligation and responsibility. The fact that it lay on the ground just outside their tents, they had to do something with it. They must either gather it or trample it beneath their feet! This is equally true of God's Word. The very fact that it is right here in our hands determines our responsibility. We have a choice to do one of two things with it: show our appreciation by gathering it unto our soul, or despise and trample it beneath our feet by neglect. The manna was small in size. It was a small round thing, as small as the hoar frost on the ground. Hoar frost crystals are very delicate and are not known for growing into large, thick accumulations. It typically forms on clear, calm nights when surfaces lose heat to the atmosphere through radiation and become significantly colder than the surrounding air. Who would have imagined that a complete and perfect revelation from God, and of God, could be contained within a small volume? Think of it. The sum total of God's revealed Truth in a book which can be carried in our pocket!

All that is needed to make us wise unto salvation; all that is needed to sustain our souls throughout our earthly pilgrimage; all that is needed to make the man of God perfect (complete), within the grasp of the Bible! Observe that not only is the size but also the shape of the manna is given. It was a small round thing. It had no angles and no rough edges. The manna is a type of the Word of God. It is the beautiful balance of Scripture. It tells us that the Bible is a perfect whole, complete and entire. The manna was white in color. And the house of Israel called the name thereof manna: and it was like coriander seed, white (v. 31). White is the emblem of purity which describes the purity of the Word of God. Note these four scriptures Ps 12:6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Re 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. The word of God is clear as crystal. Ps 119:140 Thy word is very pure: therefore thy servant loveth it. Pr 30:5 Every word of God is pure: he is a shield unto them that put their trust in him. There is no mixture of error in God's Word. There are no mistakes, no contradictions, no blemishes in it. When error is taught, how it grieves my soul.

The manna was to be eaten and not given simply to look at, or admire. It was God's provision to meet the bodily need of His people Israel. It is the spiritual manna. God's Word is for our practical use and given to provide food for our souls. But in order to grow and develop from the nutriments we require; we need to learn how to feed on the Bread of Life; rightly divide the word of truth. To neglect our diet or proper feeding in the natural results in a low condition of bodily health. To neglect our spiritual food or to ignore our spiritual diet results in a sick state of the soul. Correct eating amounts to three things: appropriation, mastication, (chew the cud), assimilation or digestion. Appropriation. When I sit down to a well-spread table it is apparent that I cannot begin to eat everything before me. Nor is that required. The first thing necessary is to serve myself a portion of the food. No matter how excellent the quality of the food may be, or how tasty it is, it does me no good to sit and admire it. I need to place a certain portion on my own plate, and then eat it. It is the same with the spiritual manna. The Word of God is endless in its contents. It has all sufficiency for the people of God in all ages. There is far more in it than I can possibly digest or eat at one time. What we must do is make an appropriation to my own soul's needs. This must be done just as the eating of my natural food. Our first need is to appropriate. To appropriate means to take unto ourselves, to make it our own.

This was one of the first lessons in connection with our salvation. One difference between an unbeliever and a believer is an unbeliever may speak of the Savior, but only the believer can truthfully say “my Savior” because he has taken Christ on. When we read in Isaiah 53 concerning Christ that He was wounded for **our** transgression, faith makes it personal and it says to me, 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. Faith takes this to myself. We apply scripture to our own case. Another example is: how shall He not with Him also freely give **me** all things? God’s promises will not offer any comfort, nor will they minister any strength to us until we make them our own. This is a revelation of God’s will for me. Oh, may God give all of us grace to daily appropriate both His promises and instructions. Then we have mastication or chew the cud. After a certain portion of the food spread before me had been placed on my own plate and in my mouth, the next thing is to chew it. Chew it slowly and thoroughly. Some just bolt through the food. Can you hear your mother telling you to chew your food, don’t swallow it whole. We swallow it before it has been properly chewed. We eat too hurriedly. We give our stomachs the work to do which the teeth were intended to perform.

A little food thoroughly masticated will supply far more nutrition to the system than a lot of food swallowed almost whole, and our general health would be much better, too. This is equally true spiritually. Some of God’s children have never learned to use their spiritual teeth. The Bread of Life must be chewed if we are to derive from it the sustenance we need. What do I mean? Meditation when reading is as important as mastication is when eating. Notice that the Blessed Man of Psalm 1 meditated in God’s Law day and night? Then Assimilation. This is the result of appropriation and mastication. The food which I have masticated and digested is now taken up into my system, and is transferred into blood and tissue, giving me health and strength. The food assimilated appears in the vigor of my step, the strength of my arm, the glow on my face. Now, my system is able to ward off the disease, and germs which attack my body. All of this has its counterpart in the spiritual man.

The food which I have taken into my soul, if properly digested, will build up the new nature. It will nourish faith, and supply the needed strength for my daily walk and service. Moreover, it will be a safeguard against the germs of temptation which attack me. Ps. 119:11 Thy Word have I hid in mine heart, that I might not sin against Thee. God’s Word is given us to feed upon, and this feeding is for the purpose of translating the Scriptures into the terms of daily living. The principles and teachings of the Bible must be incorporated into my life. The Word has not been assimilated until it has become the controller of my walk. Ex 16:18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. Christ will fully meet our needs. We can never exhaust His fullness. Ex 16:19 And Moses said, Let no man leave of it till the morning. 20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. We cannot live today on yesterday’s mana. We need the word of God daily. If we try to live on self, pride will turn it to corruption and fill us with more pride if we solely depend on yesterday’s experiences. Leaving until the morning speaks of head knowledge of the word that people would lay up. They may quote one scripture on top of another and knowing where everything is in the Bible, but they never appropriate it or take it in.

When people only have a head knowledge of the Bible, the word, then it breeds worms of self-righteousness and they literally stink in the eyes of not only God but also of men. Ex 16:21 And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted. You can't lay up stock one day of the week and expect to last for the next week or the next month. We need the word of God every day. Yesterday's experience is not sufficient for today's trial. You must gather it every day and appropriate it every day or the sun will wax hot and it is not going to do a thing in the world for you. Ex 16:22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. Ex 16:24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 25 And Moses said, Eat that today; for today is a sabbath unto the LORD: today ye shall not find it in the field. 26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. 27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. Here we have some different instructions which tells us of rest and meditation. In other words you don't have to get the Bible and study and dig for hours on end, but there is a time to rest and meditate on what God has already revealed to your heart. This is the time of chewing and meditating on God's word that He has given you. Then the manna was obtained by labor. They did not labor to bring it from Heaven. Their labor was to gather it when it rained down from heaven. They had to use diligence. This is practical, isn't it? It would not keep; they could not lay it up for the future. If they were not out early and the sun rose upon it, it would melt. And here is where diligence on our part is needed. Manna did not fall into their mouths, but around their tents. They had to use diligence to gather it. God's people must understand diligence in gathering Divine things? The Word of God is such; its fullness is only to those who have willingness of heart to seek it.

Pr 2:1 My son, if thou wilt receive my words, and hide my commandments with thee; 2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding; 3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding; 4 If thou seekest her as silver, and searchest for her as for hid treasures; 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God. Labor was needed to gather the manna but not that the labor simply by itself is anything; and not that man's efforts can obtain for himself what God alone supplies. God seeks from us that diligence which shows our desire for the treasures that are in His Word for us. He does not give to those that are careless, nor is faith simply a receiver, but it is a worker with God not to work for God. The manna was gathered by stooping down. It fell upon the ground. In order to obtain it the Israelites had to go down on their knees. How significant this is! Diligence on our part is required if we are to appropriate from the Word that which our souls need. But something more than diligence is necessary. There must be dependence upon God, the Author of the Word. There must be a seeking from Him. We must get down on our knees and cry. I can pray for you and you for me. But there comes a time when we individually must cry out to God for ourselves. We must make it personal. Ps 119:18 Open thou mine eyes, that I may behold wondrous things out of thy law. Some folks gathered more, some less. We find that around us today! Some Christians gather more, some less of the spiritual manna. Then what was gathered must be used. Let no man leave of it till the morning. Divine truth is not to be stockpiled, but turned to 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 privilege to pass on to others what He has given to us. This is how Christian fellowship becomes most helpful.

It is 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. Then the natural man cannot explain the manna. And when the children of Israel saw it, they said one to another it is manna: for they (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. The very word manna means What is it? 1 Cor. 2:14 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. Also, Christians may own a Bible, maybe one with an expensive binding, but some let it sit on a shelf gathering dust. Also the manna was preserved in the Ark. Ex 16:33 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. Hebrews 9:4 tells us that it was a “golden pot.” The manna was not to be stored up in the tents of the Israelites for even one day or it would breed worms. Yet here we see it preserved for almost forty years in the Tabernacle, in the “golden pot.” It was to be kept for the land of Canaan. This means, we cannot feed on yesterday’s experience and make that satisfy the need of today. The ‘golden pot’ in which the manna was stored tells of what a high value God sets upon what this means. 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. Ex 16:35 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. 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.

Isa 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever. We may be in the last days of this age. The perilous times are 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 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, Jer 15:16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts. Ex 16: 28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? 29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. 30 So the people rested on the seventh day. 31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. 32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. 33 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. 34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. Manna speaks of Christ in two different ways. First it is the true bread from heaven. It tells of Christ the life giver from heaven. The meaning of the word manna is, “What is it?” Or what is this? So it was with Christ when He came into the world, He wasn’t known. They said, Son of God, he is just a carpenter’s son. Joh 6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. The place where the Manna fell is so deeply significant. It was in the Wilderness of Sin (16:1) that the bread from Heaven first fell. What an accurate title to describe the character of the world into which the Son of God came into. It was a wilderness of sin where the Holy One of God came! What is a wilderness? It is a homeless place. No one would think of building a house there. There was no room in the inn at Jesus' birth; no where to lay His head during the days of His ministry; there was a borrowed grave for His crucified body. A wilderness of sin! Never was that more apparent than when the Sinless One Jesus Christ was here. How the Light exposed the hidden things of darkness! How the murder of the Savior demonstrated the sinfulness of Jews and Gentiles alike! There in the wilderness the glory of the Lord appeared in the Cloud. It is the first time we read of the appearing of the glory of the Lord, not only in connection with Israel, but in Scripture. John 1:14 We beheld His glory, the glory as of the Only-begotten of the Father. 2 Cor. 4:6 The glory of God is seen in the face of Jesus Christ. The manna was a gift from Heaven come down to earth. So our Lord Jesus we read in Ephesians 4:10, He that descended is the same also that ascended up far above all heavens. 1 Cor. 15:48 The first man (Adam) was of the earth, earthy; but the second Man (Jesus Christ) was The Lord from Heaven. Manna was given to Israel in the wilderness and to them alone.

So, too, Christ is God's Provision given for those who are born again and have eternal life. Jesus said in John 17:19: For their sakes I sanctify Myself. He set Himself apart unto death. It was for the sheep, that He gave His life. Manna was sent to a needy and foodless people. Whatever food Israel had brought with them out of Egypt was all consumed. Had not God met their need they would have perished in the wilderness. Praise be to God; full provision is made for us. The Bread of Life Jesus Christ is our all-sufficient supply. Even before His birth it was announced in Matthew 1:21 thou shalt call his name JESUS: for he shall save his people from their sins. Then the manna came down right where they were at. The Word is nigh thee. Jesus came and met us where we were. The Manna must be gathered by each individual daily. It is so spiritually. Receiving Christ is a personal matter. No one can believe for another. There is no salvation by proxy. Ro 1:16 The gospel of Christ is, the power of God unto salvation to everyone that believeth. The Manna fell upon the dew, not upon the dust of the ground. This is the incorruptibility of our Lord's humanity! The Word became flesh, but in His humanity the Lord Jesus did have our corrupt nature. He took upon Him the form of a servant, but the body which was prepared for Him (Heb. 10:5) belonged not to the dust of this earth.

Before He was born, the angel announced unto His mother, 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. The Manna was white in color which speaks of the spotless purity of our Lord as manifested outwardly in His daily walk. He knew no sin (2 Cor. 5:21). He was without sin (Heb. 4:13). He did no sin (1 Pet. 2:22). The Manna was sweet to the taste. Song of Solomon says; As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste (SOS 2:3). Also His cheeks are as a bed of spices, as sweet flowers; His lips like lilies, dropping sweet smelling myrrh . . . His mouth is most sweet; yea, He is altogether lovely (SOS 5:13,16). The Lord grant that our meditation of Him shall be sweet (Ps. 104:34). In Num. 11:8 the Manna was ground and baked. And the people went about and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it.

How this speaks to us of the sufferings of our blessed Lord! On the Cross Jesus bore fire of God's wrath and judgement. The manna, ground and beaten, speaks to us of Him who was bruised for our iniquities. Then the Manna was preserved on the Sabbath. They could gather enough for the Sabbath. This speaks to us of our blessed Lord. He is the only one who was preserved through death. He lay in the tomb on the Sabbath day and was kept. God said in Ps. 16:10 Neither wilt Thou suffer Thine Holy One to see corruption. The Manna was also laid up before the Lord. Take a pot and put an omer full of manna therein, and lay it up before the Lord. Heb. 9:24 For Christ is not entered into the holy place 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 golden pot in which the manna was preserved tells of how God is glorified in Jesus Christ. The Manna was also called angel's food in Psalm 78:25, man did eat angel's food. Christ not only feeds the souls of those of His people who are upon earth, but He also satisfies the hearts of celestial beings. The angels find their chief delight in feeding upon Christ. They worship Him, they serve Him, and they tell forth His praises. The Manna was given in the night.

It is while they were asleep (which is a picture of man's helplessness, for we are never so helpless as when we are asleep). That is when the bread of heaven was given. So, too, it was when we were in darkness without strength, that Christ came to us. There is also a hidden Manna. In Revelation 2:17 To him that overcometh will I give to eat of the hidden manna. Christ, of whom the manna continually speaks, is unseen by the eye of sense, He remains in Heaven till that day when He shall be manifested before all the world. We shall not only see the Heavenly manna, but we shall eat of it even more then. Fresher than ever will be our realization of His love and the perfection of the grace which is manifested toward us. It is then in fact, when we are there in heaven, that we shall have the full enjoyment. We will know as we are known. Then of all the experiences, even the experiences of the wilderness, will be past. We will find our full understanding and blessing. We can enjoy that which shall be our joy for eternity right now by feeding on that which shall be our food for eternity.

Exodus 17 September 23, 2025

Ex 17:1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. This chapter opens with the word "And," connecting it with the preceding chapter. Then, chapter 16 began with "And," linking it to the closing verses of chapter 15. "And" is a little word, but it has much importance and value. There is nothing insignificant in God's Word. At the close of Exodus 15 (v. 23) Israel came to Marah, and they could not drink of the waters there because they were bitter. We find the people murmuring against Moses, saying. What shall we drink? (v. 24). How sad this was, after all that the Lord had done for them. Moses cried unto God, and in long-suffering grace He at once came to the relief of the people. The Lord showed him a tree, which when cast into the bitter waters, at once sweetened them. After this experience they reached Elim, where there were twelve wells of water. There Exodus 15 closes. Exodus 16 opens with the word "And." It connects with what has just happened in Chapter 15. But what is the purpose? To show us the conduct of Israel. It also magnifies the marvelous patience and infinite mercy of God who bore so graciously with them. Israel had now entered the Wilderness of Sin, and there was no food for them. How do they meet this test of faith? After their experience at Marah, we would suppose they quickly and confidently turned unto God and looked to Him for their daily bread.

But instead of doing this we read, once more, The whole congregation of the children of Israel murmured against Moses and Aaron (16:3), and not only so, they spoke against God. In Ps. 78:19 they had said, Can God furnish a table in the wilderness? Yet, in their unbelief, the Lord again came to their relief and rained down bread from Heaven. Now we start chapter 17 with another connecting word “and.” Israel is once again face to face with a trial of faith. Their dependency upon God is tested. This time it is not a lack of food, but absence of water. How this illustrates the fact that the path of faith is a path of trial. We who are led by God must expect to face things which are displeasing to the flesh. They are a constant and real testing of faith itself. God’s design is to wean us from everything down here in the world, and to bring us to the place where we have no reliance upon material and human resources. We must cast everything we are completely upon God Himself. How painfully slow is this lesson!

How long-suffering the Lord is with us. Here in Exodus 17 is a repetition of what this word “and” signifies at the beginning of chapter 16. Ex 17:2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? How do we tempt the Lord? Through unbelief. This what Heb 3:16 and following says: For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom sware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief. Ex17:3 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? In the previous chapter he was accused of starving them to death and now again he is accused of making them die of thirst. Ex 17:4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. This is how bad it got. They were ready to stone Moses.

Think of this; it was no harder for God to provide water than it was for Him to supply them with food. He was their Shepherd. What could they want? The Lord Himself led Israel to Rephidim? (Supports: shrinking of hands. It also means rests or resting places) God knew there was no water there, and yet He directed them to this very place! The same for us. When we reach some particularly hard place, and the streams of comfort are dried up, we blame ourselves, and maybe others. 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 we can just remember that the Lord is in control and He has ordered this, we are on our way to trusting Him to sustain us while we remain there. Note: it is beautiful to see how Moses responded. Like it is said of our Blessed Lord Jesus, when He was reviled. He reviled not again; when He suffered. He threatened not; but committed Himself to Him that judgeth righteously (1 Pet. 2:23). This is what we see Moses doing here. Instead of being angry and bitter to those who falsely accused him, he requested of the Lord. What a blessed example for us. Moses’ refuge in times of trouble was the Lord. The fact that we are told Moses cried unto the Lord indicates the earnestness and intensity of his prayer. What shall I do he asks God? Moses stated a consciousness of his own inability to handle this situation. It also showed his confidence that the Lord would come to his and their relief. How often we would be spared such pain and sorrow, if, instead of lashing out on those that are hurtful to us, that we first seek the Lord and ask, “Lord, what shall I do?”

Ex 17:5 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. 6 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. Note: for a new born Christian, this world is very dry. But the Lord gives water through the same way that he did for Israel. The water is in Christ. It speaks of the provisional truth that God has given to us. The rock is Christ Himself and He was smitten with the rod of God or the judgment of God there at the cross of Calvary. And as the result of that we have all of the blessings or the provisions, the refreshing waters of God for us today. Jesus was smitten at the cross in order that we might be blessed. Ex 17:7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? Massah means testing, and trial. Meribah means quarreling or strife. The rod in the hand of Moses had been the symbol of judgment. Remember when he cast it on to the ground it became a serpent (4:3). It is a reminder of the curse. With his rod the waters of the Nile were smitten and turned into blood (7:17). Only the elders of Israel witnessed the smiting of the rock. This emphasizes the governmental character of what was here foreshadowed. God Himself stood upon the rock while it was smitten. Behold, I will stand before thee there upon the rock in Horeb (v. 6). Note how our Substitute Jesus Christ was smitten by the rod of Divine justice, held in the hand of the Governor of the Universe. In Isaiah 53:4, 5 it says Smitten of God . . . by His stripes we are healed. How interesting to see that it was the people's sin which led to the smiting of the rock! Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 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.

6 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. Out from the smitten rock flowed the water. This is a beautiful type of the Holy Spirit which was the gift of the crucified, now glorified, Savior, Jesus Christ. When the stream of living water gushed from the smitten rock, it was not when Israel bowed in worship before the Lord. It was not when they were praising Him for all His abundant mercies toward them. The very reverse is what is described. Israel was murmuring; they were almost ready to stone Moses (v. 4); they were filled with unbelief, saying, Is the Lord among us, or not? (v. 7). The giving of the water, was God acting according to His marvelous grace. Where sin abounded, grace did much more abound. 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. I want refer to Numbers 20, where we again find Moses smiting the rock. Nu 20:7 And the LORD spake unto Moses, saying, 8 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 shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. What is recorded in Numbers 20 occurred forty years later than this smiting of the rock in Exodus 17. The rock in Exodus 17 foreshadowed Christ on the cross; the rock in Numbers 20 pictured Jesus on high after the resurrection. The Hebrew word for rock is not the same. The word used here in Numbers 20 means **an elevated rock**, pointing plainly to the Jesus Christ in His exaltation. Moses was not told to strike the rock, but simply to **speak to** it. In Exodus 17 the rock was smitten before the elders of Israel.

And while God told him to take a rod, it was not the rod used in Exodus 17. In Exodus 17 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. Nu 17:10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony (it was kept in the Ark in the Holy of Holies), to be kept for a token against the **rebels**; and thou shalt quite take away their murmurings from me, that they die not. This was the priestly rod. Note also how this truth was emphasized when the Lord told Moses, here in Numbers, to take Aaron along with him. But Aaron is not referred to in our chapter in Exodus 17 at the first smiting of the rock! The meaning of Numbers 20:8 is clear. The rock must not be smitten a second time. Refer to Ro 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Streams of spiritual refreshing water flow to us on the grounds of the accomplished redemption and this in connection with Christ's priestly ministry. In Numbers 20, Moses failed. Jesus was the meekest man upon earth but He became angry at the repeated murmurings of Israel. He addressed the people of God as **rebels**. He asked them. Must we fetch you water out of the rock? Moses smote the rock twice indicating the heat of his temper. And because of this God did not let him lead Israel into Canaan, Joshua will do that.

Nu 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye **rebels**; must we fetch you water out of this rock? 11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. Though Moses smote the rock instead of speaking to it, the refreshing waters gushed forth from it. Moses' methods were wrong, but **God still gave the blessing!** But how this shows us, 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. The book of Exodus is the wonderful variety and comprehensive teachings of grace. We have even the smallest details which are profound and significant. Moses is a type of Christ, Pharaoh of Satan, Egypt of the world. Israel groaning in bondage pictures the sinner in his 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 will see that the history of Israel also outlines the conflict between the two natures in the believer.

Ex 17:8 Then came Amalek, and fought with Israel in Rephidim. Amalek is a son of Esau and he is always typical of the flesh. It is probably 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 defeat Israel. That is why they attacked. Note the identity of Israel's enemy. It was Amalek. Amalek signifies Warlike. It is those that whose lusts ever war against the soul (1 Pet. 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. He is a representative of the old man or the old nature or he flesh. Amalek was the first of the nations that warred against Israel.

The character of Amalek comes out plainly in the words of Moses in Deut. 25:17,18 He feared not God; and such is the flesh. The Holy Spirit has called to our attention the time when this occurred. It was when Moses smote the rock and the waters were given. For the first time, Israel was called upon to do some fighting. They did not have to fight in the house of bondage, nor had the Lord called upon them to fight the Egyptians at the Red Sea. It is not until the Christian has been made partaker of the Divine new nature that the inward conflict begins. Previous to the new birth, we were dead in trespass and sins. It is not until the Holy Spirit begins to shed His light upon our hearts, that we realize the depths and power of the evil within us. The unsaved 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. Ex 17:9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. Ex 17:12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. This tells us as we exalt Christ that the flesh is defeated. In other words, to hold up the arms, to exalt Jesus, to cling to the Word represented of the rod. Then we have the victory over the flesh.

Note, 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 on the flesh to fight. Galatians 5:17 says that the flesh lusteth against the spirit, and not vice versa. Ex 17:13 And Joshua discomfited Amalek and his people with the edge of the sword. This shows the actions of Moses and Joshua and it points out the provisions which God has made for us to combat the flesh. 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 meaning of Moses' attitude is clearly defined in several scriptures. The uplifted hand was symbolic of prayer We can refer to Ps 28:2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. Also refer to 1Ti 2:8 I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. Moses' hands grew heavy.

How soon we grow weary of praying to God! Luke 18:1 Men ought always to pray and not to faint, said our Lord. But how sadly we fail. How quickly our hearts get heavy! And as soon as we lose the dependency upon God the flesh prevails. Note that Moses was not left to himself. Aaron and Hur were with him, and stayed up his hands, the one on one side and the other on the other side. Aaron was the head of Israel's priesthood, which is a type of our great High Priest Jesus Christ. Hur means light, the symbol of Divine holiness, and it points to the Holy Spirit of God. This is a picture of God's grace which has fully been provided for us. Moses was supported on either side, both the earthly and the heavenly. Rom. 8:26 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. This is on the earthly side.

Re 8:3 And another angel 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. This is on the heavenly side. It is Christ receiving our prayers and offering them to God, as the sweet fragrance of His own perfections. Ex 17:13 And Joshua discomfited Amalek and his people with the edge of the sword. The sword points to the Holy Scriptures See Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. It is not by prayer alone that we can fight the flesh. The Word of God is needed. Ps. 119:11 Thy Word have I hid in mine heart that I might not sin against Thee. There is a fight to be fought. Refer to: 1Ti 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. Paul also said in 2Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith: Our fight is primarily a spiritual one, not against people, but against Satan and his demonic forces, described in Ephesians 6:12 as principalities, powers, rulers of the darkness, and spiritual wickedness. This spiritual warfare also involves battling sin, temptation, and one's own sinful human nature (the flesh). The weapons for this battle are spiritual, such as the Armor of God; The truth, righteousness, peace, faith, salvation, and the Word of God. Then we must be in constant prayer, rather than physical force. Ex 17:14 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.

15 And Moses built an altar, and called the name of it Jehovah Nissi: (means the Lord is my banner). Ps 60:4 Thou hast given a banner to them that fear thee, that it may be displayed **because of the truth**. Song 2:4 He brought me to the banqueting house, and his banner over me was love. This banner symbolizes God's protective, and powerful love for His people, the church. The image of a banqueting house represents spiritual abundance and joy, while the banner signifies belonging, a public declaration of God's affection, and a pledge of protection and security. Ex 17:16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation. Here is where we find that God has declared perpetual war upon the flesh. Another thing which is important to note here is the fact that Amalek was not destroyed at this time. We only read that Joshua discomfited Amalek. Why, it may be asked, does God permit the evil nature to remain in us? It is that we may obtain a deeper and personal realization of the awful havoc which sin has caused in man. Then we appreciate even more the marvelous grace which has saved us. Jesus bought us with the price of His blood. So, that we may be humbled before God and made more dependent upon Him. That we may take to ourselves His all-sufficient grace and learn that His strength is made perfect in our weakness, That we may appreciate His keeping-power, through whatever we face.

The flesh cannot strike us while we are walking in close communion with God! It was when Israel was faint and weary that Amalek came down upon them. This too is a warning word. What is the remedy against faintness? Isaiah tells us: Isa. 40:30, 31 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.

Very blessed are the closing words of Exodus 17: Ex 17:14 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. 15 And Moses built an altar, and called the name of it Jehovahnissi: 16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation. 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; Jehovahnissi: How blessed to know that at the end our Savior Jesus Christ 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).

Exodus 18-19 September 30, 2025

Exodus 18 is a parenthesis, interrupting the chronological order of the book. In Exodus 17 Israel is seen at Rephidim; in chapter 19 they are viewed at Sinai. In Exodus 18 this occurred just as Israel was about to leave Sinai and enter the wilderness of Paran. It was in the third month after leaving Egypt that Israel reached the Mount of the Law; it was eleven months later that Jethro came to Moses bringing his wife and children. Ex 18:1 When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; 2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back, (not sure why Moses sent his wife back to her father, but he did, and God uses that to bring Jethro down here to Moses.) Ex 18:3 And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: 4 And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: 5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: 6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

The scene is a foreshadow of the millennial. This is evidence once more of the hand of God, not only in their assembly, but also in arranging their order. In Exodus 16 the manna speaks of the incarnate Son, come down from heaven to earth. In the first part of Exodus 17, the smiting of the rock views the Lord Jesus stricken of God. In the issuing forth of the water, we get the symbol of the Holy Spirit ministering to the people of God. In the second half of Exodus 17, we find Amalek attacking Israel, and through the prayers of Moses and the upheld hands by Aaron and Hur Israel prevailed. In this we have the believer's conflict with the flesh, and we are sustained in that conflict by the Joint intercession of Christ and the Holy Spirit. This goes on to the close of the Church age. Here in Exodus 18 we are carried forward to the next dispensation or age. This is a blessed foreshadow of millennial conditions. Zipporah restored to Moses is a perfect type of Israel brought back to the Lord. When Moses started for Egypt to bring God's people out of the house of bondage his wife accompanied him. The Lord met him and sought to kill him. The reason for this was his failure in not having circumcised his son. It seems that this is a failure on his wife. At once Zipporah herself performed the operation on her son, and then, in hot anger, reproached Moses in the words: "A bloody husband thou art" (4:25). The disobedience of Zipporah in the matter of circumcising her son points to the failure of Israel under the Law. The separation of Zipporah from Moses, because he was a bloody husband, or literally, a husband of bloods, tells of Israel's alienation from God through the offense of the Cross.

Paul said in 1Cor. 1:2 We preach Christ crucified; unto the Jews a stumbling-block. It was blood-shedding which was the stumbling-block to Zipporah! Zipporah bore Moses two sons (18:3). The firstborn was Gershom, which means a stranger there. The reason for Moses giving him this name was: he said in Ex 2:22 I have been a stranger in a strange land. This also speaks of Israel away from their land. The second son was named Eliezer, which means, God is my helper. Though scattered throughout the world, Israel has been helped of God. He has preserved them all through the centuries, preventing them from being either annihilated by the Gentiles. It is most significant that the name of this second son of Zipporah is not given until Exodus 18. Ex 18 is where we have the Millennium in view. Gershom is referred to in Exodus 2, not so Eliezer; not until Israel has been restored to God will they recognize how marvelously He has helped them! Also notice the time when Zipporah and her sons were restored to Moses. It was when Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel His people that the Lord had brought Israel out of Egypt; Then Jethro took Zipporah and her two sons and came unto Moses. It was not while Moses was presenting God's demands before Pharaoh, nor in the morning following the Passover-night. It was when Moses had become Israel's leader and law-giver! Also, Israel will not be restored to God until their rejected Messiah is manifested on earth as their King and Lord. This will start in the millennium. The place where Moses was when the reunion with his wife took place in V5 when he encamped at the mount of God: The "mount" speaks of the kingdom of governmental authority. Refer to Ps 2:6 Yet have I set my king upon my holy hill of Zion. And Refer to Isa 2:3 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.

It was from the summit of this same Mount that God gave the Ten Commandments to Moses. It was while seated upon a Mount that the Lord Jesus gave the laws of His Kingdom as well in (Mathew 5.). It was on the Mount that He was transfigured, which was a type of His Kingdom-glory. It is to the Mount that He shall return. Zec 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. The Mount of God (v. 5) speaks of the governmental glory of God. And it is when the governmental glory of God shall be displayed in the person of His Son on earth that Israel shall be restored to Him! Notice that Zipporah and her sons were brought to Moses by a Gentile, for Jethro was a Midianite. Jethro, the Midianite, represents the Gentiles in the Millennium, who will then learn fully how wonderful the Lord had preserved Israel not only through the changes of the centuries, but also through the birth-pangs of the Tribulation. Ex 18:7 And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. 8 And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them. 9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. In the millennium the jealousy and hatred of the Gentiles against the Jews will be removed. Ex 18:10 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.

11 Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them. This will be the confession of the Gentiles when they learn of what the Lord has done for His people Israel. Ex 18:12 And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God. This is a plain foreshadowing of what we read of in Isa 2:2 And it shall come to pass in the last days, 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. 3 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. The remainder of the verses in Exodus 18:13-27 record the failure of Moses and are written for our admonition. Ex 18:13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. 14 And when Moses' father-in-law Jethro saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou **thyself alone**, and all the people stand by thee from morning unto even? 15 And Moses said unto his father-in-law, Because the people come unto me to enquire of God: 16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest **is not good**. 18 Thou wilt **surely wear away**, both thou, and this people that is with thee: for this thing is too **heavy for thee**; thou art **not able to perform it thyself alone**. 19 **Hearken now unto my voice, I will give thee counsel**, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: 20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. 21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: 22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so **shall it be easier for thyself**, and they shall bear the burden with thee. V21, 22 This is wise council on the part of Jethro. This also shows us that men must qualify for the ministry. First they must be able men and then they must fear God, they must be men of truth, they must hate covetousness. The Apostle Paul gives some instructions to Timothy concerning this very thing as well.

Ex 18:23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. 24 So **Moses hearkened to the voice of his father-in-law**, and did all that he had said. 25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. 27 And Moses let his father-in-law depart; and he went his way into his own land. Moses had been appointed by the Lord as the leader and head of His people. As Jethro, his father-in-law, witnessed the demanding duties of his son-in-law, Moses was advising the people from morning to evening, he felt that Moses was undertaking too much. Jethro feared for his health, and suggested that his son-in-law appoint some assistants. Jethro did have some wise council. And from a natural standpoint Jethro's counsel was kind and well-meaning. Though Moses cannot just be guided by natural principles;

Moses must also get spiritual counsel from the Lord as well. We must weigh things by God's word and will for our lives. Relatives mean well but sometimes it may not be the direction that the Lord is taking us. Jethro did mean well and he did have wise counsel for Moses. For example: when the Lord Jesus announced to His disciples for the first time that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes to be killed, we are told that Peter took Him and began to rebuke Him. Mt 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. This is the human kindness of the flesh. But it ignored the will and glory of God. The answer of our Lord on this occasion is very solemn: Mt 16:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. That was the severest thing that Christ ever said to one of His own. What a solemn warning against being influenced by the natural affections of our friends! Jethro said to Moses, hearken now unto my counsel (v. 19). So shall it be easier for thyself (v. 22). But God's grace is sufficient! It is sad to see the effect which this specious suggestion had upon Moses.

In Nu 11:14 (Moses said) I am not able to bear all this people alone, because it is too heavy for me. Moses complained to the Lord. The servant of God must remember that he is not called upon to bear any people alone. God said, Isa 41:10 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. Ps 55:22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved. Sometimes the servant of Christ fails and the failure wears the appearance of humility. It seems like distrust of one's self, and to shrink under the heavy responsibility. But all we need to ask is, Has God imposed that responsibility? If so, He will assuredly be with me in supporting it. Having Him with me, I can endure 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, take a burden upon his shoulder which God never intended him to bear. We would expect to see him fail beneath the weight, but if God lays it upon him, He will qualify and strengthen him to carry it.

The deepest humility will express itself by remaining where God has placed us in simple dependence upon God. If we are occupied about self, we will shrink with inability to complete the service. God does not call us unto service on the ground of our ability, but on His own ability. All power belongs to God, and it does not matter whether that power acts through one agent or through seventy. The power is still the same. Moses complained to God of the burden, and the Lord reduced it. Nu 11:16 **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. 17 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. There was no fresh power introduced. It was a distribution of the "Spirit" which had rested on one "Moses" now it was being placed on seventy!

Ex 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. 3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Here again is the two-fold redemption of out of and into. I took you from the land of the Egyptians and I bore you on eagles' wings, and brought you unto myself. V5 is speaking of the law that He is going to give these people. If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. This tells us that the law was good. The Apostle Paul said that the law is Holy and Just and good. If Israel could have kept the law, they would have been a peculiar treasure unto the Lord above all people. The law would have produced that in Israel if they could have kept it but they could not. Ex 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. Israel has yet to be a kingdom of priests and an holy nation. Notice here that the Gentile has been in God's plan all along because if Israel was going to be a kingdom of priests, who were they going to minister to? The Gentiles.

They will yet fulfill this in the end time because Israel will be God's worldwide evangelist and they are the only ones committed with this ministry. Ex 19:7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. Ex 19:8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. This is where Israel put themselves under the law. God did not put them under the law, He gave them a choice. He tells them first of all that they saw what He did to the Egyptians and how that He bore them on Eagles wings, unto myself. Then they make their own decision whether there are going to be under the law or not. They said all that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. Ex 19:9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the LORD. The first thing we find about the law after the people said all that the LORD hath spoken we will do, they put themselves under the law right here. Immediately the Lord says, I come unto thee in a thick cloud.

This tells us something about the law, that it always veils God or it always separates God from humanity. They were coming to a throne of justice. You and I don't need justice, we need grace. Ex 19:10 And the LORD said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, 11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. Here we have emphasized what was noted upon the opening verse of the chapter. It was in the third month when the children of Israel were gone forth out of the land of Egypt that they arrived at Sinai; and it was on the third day of this month (twice repeated) that the Lord declared He would come down in the sight of His people. The people were to sanctify themselves, even to the point of washing their clothes. How plainly this indicated that God would draw nigh only to a people who were clean. It shows us that it is sin which separates God from humanity.

Ex 19:12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: The results of the law is that the law puts people in bondage. The law always sets bounds, but in the New Testament it says, the truth has made us free. Take heed to yourself; means that the law always places people's eyes upon themselves. It puts the responsibility of their own walk on themselves to walk right or else. Ex 19:13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. Here are the consequences for disobeying the law. There is always the voice of condemnation that issues from the law. Ex 19:14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. 15 And he said unto the people, Be ready against the third day: come not at your wives. 16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. The revelation at Mount Sinai was a revelation of the Divine holiness of God. So, there was the necessity for the preparations and precautions of this text. The design of the law giving was to bring to light, and impress on people's minds, that holiness and justice are essential parts of God's character.

This is what underlies all his dealings with them, even when it is veiled by tenderness and grace. Ex 19:17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. 18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. 20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. 21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. 22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. 23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. 24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them. Note the scene here. A thick cloud upon the mount; thunders and lightnings; the voice of a trumpet exceeding loud; a fire burning unto the midst of heaven (Deuteronomy 4:11); smoke as of a furnace, the result of the action of the fire; the mountain quaking. What we have here is not God the Judge, charging before him trembling and convicted sinners, to pronounce on them a sentence of doom; but a God of grace, summoning to His presence a people whom He loves, and has redeemed, and has just declared to be to Him a peculiar treasure, above all people. The design of this manifestation is to give to Israel a law which shall be the bond of a covenant between Him and them, and by which it is intended that they shall order their lives. The fire is the symbol of holiness. The thick cloud suggests mystery. It tells also of how God must veil his glory from man, so that man is not consumed by it. The smoke speaks of wrath (Deuteronomy 29:20). **Why all this awfulness and terror? The answers are:** The Law is the revelation of God's holiness. It is the expression of the demand for holiness.

Then **secondly**; That the full requirements of God's holiness should be made known. Sooner or later the requirements must be brought to light. **Then thirdly**; That men might have the knowledge of sin. The law must be made known that men may understand the number and extent of their transgressions. The law giving at Sinai, therefore, marks a distinct stage in the progress of God's revelation. The design was to give Israel a just impression of what the law really was. This law which they were binding themselves to keep force upon them the conviction of its great awfulness and sanctity. **Then fourthly**; Most of those to whom the law was given, while outwardly were the people of God; were about to take on them the obligations of a solemn covenant, and they were really unregenerate people. The law shows by its form that it was not made for a righteous man (1 Timothy 1:9). 1Ti 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers. **Fifthly**: For the sin which the law brought to light, showed no proper punishment was as yet provided. Typical atonements in the animal sacrifices were offered; but not till the great propitiator Jesus Christ came could the guilt be actually removed. God's forgiveness, under this first covenant, were not the remission proper.

Romans tells us of that. Ro 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; Christ came for the redemption of the transgressions that were under the first testament (Hebrews 9:15), tells us of that. Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. This fact, that the law had claims against the sinner, yet there was no proper means that existed yet to satisfy sin in the manner in which the law was declared. **Sixth**: The law, in the peculiar way in which it entered into the covenant, was not a saving and blessing power. It could only condemn. The law, as it entered into the covenant with Israel, could neither justify nor sanctify. It concluded all under sin, and left them there. It could not in itself even to the lower task of restraining our outward corruptions. The law was ineffectual to keep sin in check. It could give commandments written on stone, but had no power to write them on the fleshly tables of the heart (2 Corinthians 3:1-18.).

When God reveals Himself, it is in a manner suitable to the occasion. No revelation that He has made of Himself has ever been so terrible as that at Mount Sinai. Here was a people with a gross heart; who delighted in flesh-pots of Egypt, corrupted by slavery, careless of freedom, immoral, and given over to idolatry. They were the people of God that had to be elevated into God's living witness among the nations. They are to be the depository of God's truth, the teacher of the rest of mankind for the ages. This nation had received a Divine revelation, that very dreadful consequences would follow the neglect of it. At other times and in other places God has pursued different methods. To Elijah, He revealed Himself in the still small voice; to Isaiah and the Apostle John in visions; to the Apostles generally in the solemn teaching of His Son Jesus Christ. Then to the Apostle Paul, wherein he heard unspeakable words. The contrast between the day of the giving of the law on Mount Sinai and the day of Pentecost was different. The coming of the Holy Spirit at Pentecost and the coming of Jesus were, both of them, gentle and peaceful. They were suited to the time when God was about to seek to win men to Himself by the preaching of good tidings, by the gospel of love.

The clouds and terrors of Sinai would have been out of place. In complete harmony there were two occasions: Bethlehem, with the humble stable. And as God reveals himself to His Church in manifold ways, each fitting the occasion, so does he reveal Himself to individuals. But at Mount Sinai He comes clothed in His terrors. He visits with that awful dread which from time to time comes over the soul, that it is lost, hopelessly lost, alienated from God forever. But to us at this time He shows Himself as gentle. He whispers hope, He instils faith, He awakens love. In every case He studies the needs of the individual, and adapts His revelation of Himself to us. Now He warns by the still small voice of conscience. He desires to wake men out of sleep. He desires to keep us out of a self-complacency which is worse than sleep. He is allowing this by withdrawing Himself at times and allowing us to fall. But as He says in Ps 37:24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand. It is for man to choose and to take advantage of every Divine manifestation, to listen when God speaks, to obey when He calls, to make the use of each occasion which He has intended us to have. It is that we may receive God's revelations of Himself in His own way. The Law served to reveal sin, demonstrate humanity's inability to obey God perfectly, and point towards the need for a Savior, which was fulfilled by Jesus. This all points to Christ.

Exodus 20 – 21 October 7, 2025

Ex 20:1 And God spake all these words, saying, 2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. In this chapter we have the 10 commandments. The 10 Commandments are only a very minute portion of the law. They simply summarize the law because the law dealt with every part of these people's lives. The outline is as follows: the **first four commandments are God ward which are Israel's responsibilities to God**. In the middle one, it says: "remember the Sabbath" (it was a reminder of the rest available through God's mercy) the law tempered by grace. **The last six commandments pertain to Israel' attitude towards men**. 1. They were given to show up sin. 2. They were our schoolmaster to bring us to Christ. The Law is an expression of God's love, a manifestation of His mercy, a provision of His grace. Ps. 1:2 But His delight is in the law of the Lord; and in His law doth he meditate day and night. The Apostle Paul said in Rom. 7:22 For I delight in the law of God after the inward man: In Rom 7:12 Wherefore the Law is holy, and the commandment holy, and just, and good and in Rom 7:14 The Law is spiritual. Divine love provided the Law. The prime purpose of God in giving the law was that His authority should be maintained.

Israel must be brought to see that they were under God's government. We were made by God. We must recognize that God created us. No sooner did the Lord God place man in the Garden of Eden which He had planted for him, than He commanded him these things in Genesis 3:11 And he said, who told thee that thou wast naked? **Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?** Then in Ge 3: 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. The very ground of the sentence passed upon Adam and Eve was that they had rejected God's word to them. Now what we have in Exodus 19 and 20 is the enforcement of God's claims upon them. We belong to God. He created us. His claim upon them was not only because He had made them but also because He had purchased them. We are not only created by God, but we are also His redeemed people. In Exodus 20 God presses both of His claims upon Israel.

We are created and redeemed. In the first verse it is, And God (the Creator) spoke all these words; while in v. 2, He reminds them, that as the Lord their God, He had brought them out of the land of Egypt. He redeemed them. The fact that redemption does not cancel the claims which God has upon men as His creation. At this time Israel was redeemed from Egypt. They were bought from that bondage. So, redemption introduces, and it has additional responsibilities. In the previous chapters we witnessed God dealing in marvelous grace with Israel, bearing with them in tender patience, supplying their every need. But now the point has been reached when Israel must be taught that God has righteous claims upon them. His Throne and authority must be established over them. We and Israel are His redeemed people; bought with His blood. We are under obligations to obey and serve God. The age of law had God's grace within it. If that were not true, Israel as a nation, would have perished the very first day because they broke the law. God had to use His grace to offset the law time and time again. The law is fulfilled in one word, and that is love. The grace of God and the life of Christ produces in us the righteousness which the law demands. Ro 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Righteousness is produced in us. There was nothing wrong with the law.

Ex 20:18 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. Notice they stood afar off. The law does not draw people to God; it pushes them away. In regard to the law, God gave instruction for everything. These verses are the burden of the law, it had to be paid for, and Christ bore our judgment. Ex 20:19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. Israel was unable to deal with God directly. They felt their need of a mediator was necessary. Moses must meet with God on their behalf. Satisfaction for sin must be made: Divine justice must be met in Christ. Ex 20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. 21 And the people stood afar off, and Moses drew near unto the thick darkness where God was. 22 And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. 23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 **An altar of earth thou shalt make unto me**, and shalt sacrifice thereon thy **burnt offerings**, and thy **peace offerings**, thy sheep, and thine oxen: in all places where I record my name, I will come unto thee, and I will bless thee. The distinction between burnt offerings and peace offerings was given later in greater detail. Yet the mere mention of them at the outset of the giving of the law indicates that man cannot keep the law and must have sacrifice to deal with this inability. The context of this is **of sacrifice and atonement**. Now we see the altar which tells of Divine grace. Grace was provided which were the requirements of God's government. Grace made it possible for sinners to approach God without shame, fear, or death. This provision of God's grace secured our peace. This was the basis of the covenant at Sinai. This covenant did not void what God 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 covenant at Sinai was an agreement where God deals with Israel in blessing on the ground of their obedience. This was never set aside. But provision was made for their failure, and this, made from the beginning! Israel's failure to take God's provision of grace shows their failure. Remember there was no altar in Eden.

That shows us that Man in his innocence, created in the image and likeness of God, needed no altar. He had no sin to be atoned upon an altar: he had no sense of shame, and no fear of God in coming into God's presence and communing with Him directly. It was man's sin which made it necessary for an altar, and it was Divine grace which provided one. There are two things to bear in mind here in Exodus 20: God was not dealing with Israel only on the ground of His righteousness, but also according to His rich mercy! Ex 20:25 And if thou wilt make me an **altar of stone**, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. 26 Neither shalt thou **go up by steps** unto mine altar, that thy nakedness be not discovered thereon. The first thing to notice about this altar is its extreme simplicity and plainness. It was an **altar of earth**. It was not of silver or gold of the heathen gods (v. 23). The altar which Israel was to build unto God was not made of that which man had manufactured. It was not a beautified skill or excellence by human hands. Man would naturally suppose that an altar to be used for Divine sacrifices should be of gold, artistically designed and richly ornamented. But that would only allow man to glorify himself in his handiwork. God would not allow no flesh to glory in His presence (1 Cor. 1:29). Solemn indeed are the words. V25 If thou liftest up thy tool upon it, thou hast polluted it.

Paul said in 1Co 2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God. Sinfulness cannot approach God who is holy with anything of man's own labors to glorify in that. That is why the Lord had not respect unto the offering which Cain brought to Him: Cain presented the fruits of the ground, the product of his own labors; and God rejected them. And God still rejects all the efforts of the natural man to appease Him. All the attempts of the sinner to win the notice and merit the respect of God by his own efforts at self-improvement are useless. What God demands of His fallen man is that they should take the place of lost sinners before Him, coming empty-handed to receive undeserved mercy. Then in V 26 Neither shalt thou go up by steps unto Mine altar. The meaning of this is steps are a human device to avoid the strain of rising from a lower level to a higher. Man cannot climb up to God by any steps of his own making. What God requires from the sinner is, that he shall take his true place before Him in the dust. There God will meet with him. It is true that morally and spiritually man is separated from God by a distance, a distance far too great for man to ever bridge. But though man cannot climb up to God, God, in the person of His Son, Jesus Christ has come down to us who were once sinners. The second chapter of Php 2:6-8 describes those marvelous steps down of the Lord Jesus. There are five distinct steps that are the number of grace. He who was in the form of God and thought it not robbery to be equal with God (1) made Himself of no reputation, (2) took upon Him the form of a servant, (3) and was made in the likeness of men. (4) Being found in fashion as a man He humbled Himself, (5) and became obedient unto death, even the death of the cross. This why there are no steps for man to climb! V. 26 Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon. The very efforts of men to climb up to God only expose their own shame. As soon as Adam and Eve had eaten of the fruit we are told. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons (Gen. 3:7). The very next thing we read is: And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Note the fig-leaf aprons did not even satisfy them! But that is not all: and the Lord God called unto Adam. and said unto him, Where art thou?

And what was Adam's response? And he (Adam) said I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. The apron of fig-leaves only emphasized the fact that he was naked. He was naked even with the apron on! How true, then, that man's very efforts to climb up to God only expose his shame! Note that the two altars, the one of earth in V24 and the other of stone in V25 both point to the person of the Lord Jesus, bringing out His perfections. The material which God accepts for His altar, is either earth or stone, things which are in contrast with one another. Earth's name comes from its crumbling character; and stone, which resists pressure, and is characterized by its hardness and durability. From the dust of the earth man is made. Earth is fertile as it yields to the hand that dresses it. So is man to God, as he yields himself to the Divine hand of God. Earth stands for man in his frailty. He is conscious of it, and accepts the place of weakness and subjection. Therefore this brings forth fruit to God. While stone stands for the strength that is found in another, Which is Christ! When I am weak, then am I strong. In both earth and stone, He who was perfect, Jesus Christ came down to all the reality of manhood.

He knew both its weakness and the wondrous strength which is wrought out of weakness. It was in endurance that Christ yielded Himself up, and endured by yielding Himself to His Father's will. The earth also corresponds to the fine flour of the meal offering (Lev. 2), speaking of the perfect yielding of Christ to His Father's will. In Lev.2, the meal offering was just an appendage or a supplement to the burnt offerings. It was not a blood sacrifice. In the Bible it says meat offering, but the correct term should be meal offering by the fine flour that is brought out. Le 2:1 And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: The fine flour tells us of the perfect even humanity of Jesus. **In other words, He was angry at the right time; He was meek at the right time; he conducted Himself to show compassion at the right time; to restrained Himself at times and to be very abrupt with the Pharisees and the Sadducees. You see how Jesus was on an even keel.** Also the flour made of the wheat tells us, that He had within Him the essence of the resurrection in order that we might be brought forth. Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

There are 4 different ways of preparing the meal offering. Le 2:4 And if thou bring an oblation of a meat offering **baken in the oven**, it shall be unleavened cakes of fine flour **mingled with oil**, or unleavened wafers **anointed with oil**. Le 2:5 And if thy oblation be a meat offering **baken in a pan**, it shall be of fine flour unleavened, mingled with oil. 6 Thou shalt part it in pieces, and pour oil thereon: it is a meat offering. 7 And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil. Baken in the oven tells us of the hidden sufferings of Jesus when He was here as a man. There were many things that Jesus suffered that were hidden even unto us. We could never fully comprehend His anguish of what He went through especially He wept over Jerusalem. Note also the unleavened cakes. There was no evil practice about Jesus at all as He said beware of the leaven of the Pharisees. Think of when Jesus was 12 years old when He said, Lu 2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? Then after this, He said nothing until He was a grown man. Think of what He went through to keep silent as men around Him spoke things that were out of order and those that rejected Him, but yet how He loved them.

Mingled with oil tells us that Jesus was born of the Spirit. It was the Holy Ghost that overshadowed Mary. Then unleavened wafers anointed with oil. This happened when He was baptized at the river Jordan and anointed with the power of the Holy Spirit. Baken in a pan tells us of His open sufferings. They were openly visible to everyone. It tells us when the Jews picked up stones to throw at Him. It tells us of all the open things that people did to harm Him. When He went to the cross, they beat and scourged Him, and put the thorns upon His head and mocked and ridiculed Him. Le 2:7 And if thy oblation be a meat offering baken in the frying pan, it shall be made of fine flour with oil. This frying pan seems to be a caldron or a stew-pan, surrounded by water. It speaks to us of the sufferings of Jesus as a result of yielding to the word of God or the water of the word. Jesus was in hot water all the time because of His obedience to the word of God, He suffered because of the word of God. We also suffer by being in hot water as we yield to the word of God. Ex 20:25 And if thou wilt make me an **altar of stone**, thou shalt not build it of **hewn stone**: for if thou lift up thy tool upon it, thou hast polluted it. No tool of man was to be used. Remember in the Garden Gethsemane, where Jesus said, Nevertheless, not My will, but Thine be done.

The stone of the altar shows that Christ and in Him alone, He was capable of enduring the fearful fires of God's wrath. The fact that the stones of this altar must **not** be hewn, or shaped by a human chisel, shows once more how God guarded these types. The stones must be left just as the God had created them. Man must not change their form. Jesus Christ, kept the form which God had given Him. And all the pressures and circumstances and all the efforts of men and Satan could not alter Jesus. Remember when the Lord announced the altar which He was sacrificed on; the Cross! Note what Peter said, Mt 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. This was Satan, through man, attempting to hew the stone with man's tools; but the Lord would not allow it. Exodus 21:1-6 Describes the Perfect Servant. Christ the perpetual servant.

He was God, but became man taking the place of a servant. He gave up the place with His Father and He will be a servant forever. We Christians, have been bought with a price of the blood of Christ, and called unto liberty. 1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Ex 21:1 Now these are the judgments which thou shalt set before them. 2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. 3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. 4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. 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 Exodus chapters 21-23; the third (principally) in the book of Leviticus. The first defined God's claims upon Israel as human beings; the second was for the social regulation of the Hebrew commonwealth; the third was for Israel's religious life.

In the first we may see the governmental authority of God the Father; in the second, the activities of the Holy Spirit, maintaining order among God's people: in the third, we have in Leviticus the types concerning the Son of God. Ex. 21:1-6 begins the series of judgments or statutes which God gave unto Israel for the regulation of their social and civil life. Its chief value for us today is in its spiritual application to the Lord Jesus Christ. This is a foreshadow of Jesus' person and work: Compare Psalm 40:6 with Exodus 21:6. Ps 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Ex 21:6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him forever. These passages pertain to the servant or slave. It brings out, in type, the Perfect Servant, Jesus Christ. There are many scriptures of Jesus as Servant. In Philippians 2:5 Let this mind be in you which was also in Christ Jesus; 5 Who, being in the form of God thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a Servant, and was made in the likeness of man: And being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the cross. The servanthood of Christ was perfectly voluntary. How different from the first Adam! He was given the place of a servant, but he rejected it. He was required to be in subjection to God, but he transgressed.

And what was it that lured him from the place of submission? He believed a lie. He was deceived, just like many today who are caught in the devil's snare of error. Ye shall be as God was the attractive lie which caused his downfall. With the Lord Jesus it was the very opposite. He was God; yet He made Himself of no reputation. He voluntarily laid aside His eternal glory; He stripped Himself of all the signs of Divine majesty, and took on the form of a servant. And when Satan approached Him and tried to persuade Him to deny His dependency on God; Satan said, make these stones bread, He said, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Jesus and we must live in subjection to the Father is what He meant. Never for a moment did He deviate from the path of complete submission to the Father's will. Ex 21:2 If thou buy an Hebrew servant, six years he shall serve. The first thing to be noted here is the service of the servant. His master had a certain definitely defined claim upon him: six years he shall serve him. Six is the number of man in Re 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

What is in view here is the measure of human responsibility what man owes to his lawful Owner. The Owner of man is God. What, then, does man owe to God who created us? The answer is complete subjection, and obedience to His will. Now the will of God for man is expressed in the Law, and it is all summed up in the words; Mt 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. This what every descendent of fallen Adam has failed to do. The Law has brought in all the world guilty before God. (Rom. 3:19). Now the Lord Jesus came down to this world to honor God in the very place where He had been universally dishonored. He came here to magnify the Law and make it honorable. Jesus was made under the Law (Gal. 4:4). Jesus announced, 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). God's Law was within His heart. Ps 40:8 I delight to do thy will, O my God: yea, **thy law is within my heart.**

In it He meditated day and night (Ps. 1:2). From beginning to end, in thought, word, and deed, Jesus kept the Law. Every demand of God upon man was fully met by the Perfect Man, Christ Jesus. Every claim of God was completely upheld by Jesus Christ. Christ is the only man who ever fully satisfied human responsibility God-wards and man-wards. Ex 21:2 And in the seventh he shall go out free for nothing. After the Hebrew servant had served for six years, his master had no further claim upon him. When the seventh year arrived (which tells of the service completed) he was at liberty to go out, and serve no more. This was also true of the Lord Jesus. The time came in His life when, as Man, He had fulfilled every jot and tittle of human responsibility, when the Law had no further claim upon Him. I believe it was when He stood upon the mount of transfiguration in the presence of His disciples. This was when there came a voice from glory proclaiming Him to be the One in whom the Father delighted. This was when the Father bearing witness to the fact that Christ was the faithful Hebrew Servant. Right then He could, so far as the Law was concerned, have stepped from that mount to the Throne of Glory. He had perfectly fulfilled every righteous claim that God had upon man. He had loved the Lord with all His heart and His neighbor as Himself. Ex 21:3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. 4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. The Lord Jesus had no wife when He entered upon His service.

Now although He was entitled by the Law to go out free, the same Law required that He should go out alone by himself. It is only on resurrection-ground that union with Christ is possible. Before resurrection, death must intervene. Note this; it was on the resurrection morning that He, for the first time, called His disciples **brethren**. Ex 21:5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever. It was love which impelled him to forego the freedom to which He was fully entitled by the Law. It was a threefold love: for His Master, his wife, and his children. But mark it well: If the servant shall plainly say, I love my master, etc. When was it that the perfect Servant Jesus said this? It must have been just after the Transfiguration. It was then that He had fulfilled every requirement of the Law, and so He could have gone out free. Note: in John's Gospel there is no account of the Transfiguration, but here is what closely corresponds to it: John 12 gives us the parallel to Matthew 17. Joh 12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. Mark carefully what follows:

Joh 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. What led Him to say that? Love! Love that thinks not of self at all; love that places itself entirely at the disposal of the loved ones. No matter what that terrible hour contained; He knew what He would go through. It was because of His love to His Father and to us. Love led Him to undertake a service that the Law did not lay upon Him, a service that involved suffering. This is what the bored ear with the awl means; a service which was to last forever. The ceremony was performed by the master using the awl to pierce the servant's ear against the doorpost of the home.

It symbolically sealed the servant's choice to reject freedom and accept lifelong service. Note what is first. If the servant shall plainly say, I love my master. This comes before the statement of his love for his wife and children. When and where was there ever a servant who put the love of His master before that of his wife and children? Here we see that the Holy Spirit had the Lord Jesus in view. Love to His Father, His Master was the ever-controlling motive in the life of the perfect Servant Jesus Christ. This was also demonstrated to Mary and Joseph what Jesus was as a child. He told them that He was about His Father's business and that was supreme. Then in John 11, where we read of the sisters of Lazarus (whom He loved) sending Him a message that their brother was sick. Instead of hurrying at once to their side, He abode two days still in the same place where He was! Why? It was for the glory of God. It was not the affection of His human heart, but the will of His Father that moved Him. Then in John 12, when He imagined that awful hour which troubled His soul. He said, Father, glorify Thy name. The Father's glory was His first concern. At once, the answer came, I have both glorified (Thee) and will glorify (Thee) again (John 12:28). What is meant by the "again"? The Father's name had already been glorified through the perfect fulfillment of His Law in the life of the Lord Jesus, as well as in the revelation of Himself to men. But He would also glorify Himself in the death and resurrection of His Son, and in the fruits thereof. Then Exodus 21 it says; I love . . . my wife. The Lord Jesus is to have a Bride. Both the wife and the children are the fruit of His death. The wife is here carefully distinguished from His children.

Paul said in Php 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark **for the prize** of the high calling of God in Christ Jesus. Today we are pressing toward that mark to be in company known as the Bride of Lamb. Re 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and **his wife hath made herself ready**. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. Significant too is this: when his master took his servant and bored his ear. So long as he lived that servant carried about in his body the mark of his servitude. So, too, the Lord Jesus wears forever in His body the marks of the Cross! After He had risen from the dead, He said to doubting Thomas. Reach hither thy finger, and behold My hands; and reach hither thy hand and thrust it into My side (John 20:27). And his master shall bore his ear through with an awl, and he shall serve him forever. The service of the Lord Jesus did not terminate when He left this earth. Though He has ascended on high, He is still ministering to us. In John 13, it describes His work for His people since He returned to the Father. Joh 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. Joh 13:4 He riseth from supper, (which spoke of His death) and laid aside his garments; (which is literally what He did when He left the sepulcher or the tomb where He lay.) and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. The washing of the disciples feet tells of Christ's present work of maintaining the walk of His own people as we pass through this defiling world. The towel and the basin speak of the love of the Servant and Savior in ministering to the needs of His own people. He shall serve the Father and us forever. Note this wonderful verse in Lu 12:37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

Even in the Kingdom, He will still serve us. But how can this be? Our feet will not require washing; we shall no longer have any need to be met. Gloriously true. But if there is no need on our part; there is love on His part. And love ever delights to minister unto His beloved. Surpassingly wonderful is this: In the Kingdom He will be seated upon the Throne of His Glory, holding the reins of government. He will be acknowledged as the King of kings and Lord of lords; and yet He will delight to minister unto our enjoyment. And too, He will serve us forever. Jesus is the faithful Servant ministering to His Master The Father, His wife, and His children. He served us in His life; in His death; in His resurrection, and in His kingdom, The character of His service was perfect, expressed by the six years and seventh year to go out free. In the Spring of His service blossomed love. This was seen when He declined to go out free. This service, is forever! Ephesians 5 is a 5-point definition of **protection** that the man Christ Jesus will serve the Church and most assuredly His wife forever. 1. Sacrificial love; 2. Spiritual sanctification; Jesus encourages us in spiritual growth through His word. 3. Careful nourishment; Jesus nourishes, cherishes us and care for us. He protects us by nourishing us. 4. Intentional cherishing: The Greek word for “cherish” implies warming with body heat, as a bird cherishes its young. Jesus will not allow any harm to come upon us; we are in a place of peace and security in His arms. 5. Glorious presentation; Jesus will present His Bride, The Lamb’s wife for all to see. He will **forever love**, serve His wife and the people of God.

Exodus 22 - 23 October 14, 2025

Chap 22 is some more laws that he gave to them. Again the 10 commandments were an outline of all the laws. What we have here in Chapter 22 is more detail of what and how Israel must conduct their lives. In this study we will outline chapters 22-23 instead of going very deep within them. Here are the Laws connected with rights of property, continued (Exodus 22:1-15). Also Exodus 22:1-6 deals with theft. If the criminal could not pay the fine, then he was to be sold as a slave (Exodus 22:3). Burglary, or breaking into a house at night, might be resisted by force, and if the burglar were killed, the man who killed him incurred no legal guilt (Exodus 22:2). Burglary destroys the peace of the household. It introduces a feeling of insecurity, endangers life, and brings terror to women and children. By permitting the destruction of the burglar, the law pronounced him worthy of death. Other forms of thieving were punished in proportion to the boldness and persistence of the thief. For example a man who had stolen without converting the property, was to pay back double. If he had converted it to his own use, or sold it, the penalty was heavier; fourfold for a sheep or goat, fivefold for an ox. Ex 22:5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. 6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

If a man causes a field or vineyard to be grazed, and lets loose his animal, and it feeds in another man’s field, he shall make restitution: The owner of an animal was responsible for the grazing of his animals. This tells us that men are held responsible, not only for the harm they do, but also for the harm they allow, even though they may not have purposely designed the damage that happens. We wrong another not only by what we do, or permit to be done, but in what we carelessly fail to do. Vs.9-13 is more application of the principle of restitution. In the law of Israel, an owner did not lose ownership simply because the object was lost. If another person found the object and the owner laid claim to it and a dispute followed, it was decided by judges.

There was no such thing as finders are keepers. A lost object remains the possession of the original owner, who can claim it on sight. Vs. 14-15 deal with the restitution principles that are applied to borrowing and lending. If the owner was with the animal or tool (or whatever) when it was used by another person, the owner was responsible for the care and use of the object while in his presence. If the owner was not present, the borrower was responsible. Vs.16-17 deal with moral and ceremonial laws. Ex 22:16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. 17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins. Both the Old and New Testaments state that sexual relations carry lasting consequences (refer to 1 Corinthians 6:15-16). If the man who took advantage of the woman was considered a completely unacceptable husband by the father of the wronged woman, then that man had to pay the dowry without receiving the bride. This was a strong incentive against taking advantage of young women. Note, the law gave no penalty to the woman involved. This was because she was thought to be at a disadvantage. Vs. 18-20 deal with three capital crimes. First was sorcery. Ex 22:18 Thou shalt not suffer a witch to live. Among the people during this time, the practice of sorcery had two associations. First, contact with dark or demonic powers or persons. Second, through drugs and potions. There was understood to be a connection between drug taking and occultist practices.

The King James Version translates sorcery as a witch. Many of the Israelites had learned this witch craft from the Egyptians when in bondage. Many of these practices existed through the whole of the Jewish history, but in all cases, it was punished with death. It is clearly against the will of God that in this life men should hold any communication with the demonic spirit world. The only direct fellowship that we are to have is with Himself, through His Son, Jesus Christ by the Holy Spirit. The second capital crime was whoever lies with an animal shall surely be put to death. It was amazing that this was practiced in the ancient world. This was widespread among the Canaanites. Third capital crime was whoever sacrifices to any god, except to the LORD only, he shall be utterly destroyed. V21 deals with compassion for the stranger. Then V 22-24 deals with the compassion for the weak and vulnerable; and V 25-27 deals with the compassion for the poor. V 28-31 deals with the Laws regarding holiness and separation unto God. The most basic measure of holiness or what fruit there is comes from what we say. God cares how we talk about Him and those in rightful authority over us. Note: I say rightful authority which means godly authority.

There are religious leaders who would keep us in bondage to them by what they say. Some would tell people, if you. Leave this meeting, you will not have God's best. That is bondage and that is a lie from the devil himself. The Lord would not have His people under that bondage. Christ is our Head and we follow Paul's Gospel as he followed Christ. No one has that authority to tell us, if we do not attend a certain meeting we will not have God's best. At the time of Exodus, there were laws against blaspheming God in this way. Then, you shall not delay to offer the first of your ripe produce and your juices: Another way to honor God is by giving. The firstborn of your sons you shall give to Me. According to Exodus 13:11-12, this command was to be obeyed when they came into the land of Canaan. Note: Much of the Mosaic Law didn't make sense for Israel in the wilderness. It was given to prepare them for life in Canaan, the promised land. Had they obeyed and trusted God the way they should have, they were only a little ways from Canaan.

Because of unbelief and disobedience, the Lord made them wander through the wilderness for 40 years until that generation had died off before entering into Canaan. In the conclusion of this chapter we see the reason for all the ordinances and laws given here. God gave these laws to the people as restraints on disorderly passions, and incentives to holiness. Therefore He says; Ex 22:31 And ye shall be holy men unto me: Chap 23 are more laws directed to judges. Ex 23:4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. 5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. This is what God demanded; these people had to have the right attitude with one another. Only the new creation can produce this love towards our enemies. The natural way would be to say I am not going to help anyone. The flesh can never do any good, he may put on a good show, but as far as God is concerned, the flesh doesn't measure up. Luke gives us a great commentary on this. Lu 10:30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. Jesus stated further in Lu 10:27 Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. Vs.10-13 deal with Laws of ceremonial devotion. Ex 23:10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof: 11 But the seventh year thou shalt let it rest and lie still; **that the poor of thy people may eat**: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard. If we were under the law today think how many farmers blew it. God did this for a purpose, you can only take so much out of the ground and you will have to put something back.

Six years you shall sow your land: The principle of the Sabbath applied to more than the workweek. There were also Sabbath years, where the land was to rest and lie fallow one year out of seven. History says that by tradition, some in Israel accomplished this by only cultivating six-sevenths of their land at any one time, and practicing a method of crop rotation. One reason God commanded the Sabbath year was to give the poor something to eat. The poor were allowed to harvest and process that which grew unplanted from the fallow ground. This was a way to help the poor work to help themselves. Ex 23:12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. The principle of Sabbath rest was intended for all people, and even for animals. The Sabbath rest fulfilled in Jesus is intended for all people, and even for all creation. Refer to Ro 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now. Ex 23:13 And in all things that I have said unto you be circumspect: and **make no mention of the name of other gods**, neither let it be heard out of thy mouth. The Sabbath was to be dedicated to the LORD God, and not to any foreign or false god. Ex 23:14 Three times thou shalt keep a feast unto me in the year. 15 Thou shalt keep the **feast of unleavened bread**: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) Unleavened bread was to be eaten in remembrance of their exodus from Egypt (Exodus 12:34). A sheaf of new barley, the first-fruits of the harvest, was offered as a wave-offering before the Lord (Leviticus 23:10-14). Every male Israelite of full age was bound to attend, and to bring with him a free-will offering. None shall appear before me empty. 16 And **the feast of harvest**, the firstfruits of thy labours, which thou hast sown in the field: and the **feast of ingathering**, which is in the end of the year, when thou hast gathered in thy labours out of the field. Jewish tradition connects the feast of harvest with the giving of the law, which had taken place about the time that we saw in Exodus 19:1-16. The sown harvest was gathered in by Pentecost. The feast of ingathering is also known as the feast of tabernacles. It was a festival of thanksgiving for the final harvesting of the crops.

It is also in remembrance of the safe passage through the desert from Egypt to Palestine. These feasts were for thankfulness and were in public honor for which we owe to God for His benefits. 17 Three times in the year all thy males shall appear before the Lord GOD. God commanded that three times a year, all men in Israel had to come together to keep the most important feasts. These feast were shown to be joyful events of our own lives. Don't we celebrate yearly, our birthday, our wedding day? Similarly, a nation celebrates the Day of its Independence, or the three glorious days of its Revolution, or the day on which its armies gained a great and crowning victory. Should we not celebrate in the Church the days on which great spiritual blessings or deliverances were granted. One of the shortest verses in the Bible in 1Th 5:16 Rejoice evermore. Ps 35:9 And my soul shall be joyful in the LORD: it **shall rejoice in his salvation**. The question is; what has He saved us from? And what has He saved us to? We have so much to be joyful. Ps 30:5 For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. How wonderful, our Lord is to us. We may not see in times of trial and distress, but this too will pass. The Lord sees your tears. Maybe this is your cry.

Ps 6:6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Or maybe this has been your lot. Ps 42:3 My tears have been my meat day and night, while they continually say unto me, Where is thy God? But remember this: Ps 116:8 For thou hast **delivered** my soul from death, **mine eyes from tears**, and **my feet from falling**. Ps 126:5 They that sow in tears shall reap in joy. The Lord says just wait on me! Ps 25:5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. Ex 23:18 Thou **shalt not** offer the blood of my sacrifice with **leavened** bread; neither shall the fat of my sacrifice remain until the morning. 19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk. Since leaven was a symbol of sin and corruption, atoning blood could never be offered with leavened bread. It means that individual Israelites were not to kill the Passover lamb while leaven was still in their houses. The atonement of Christ was a complete work.

Therefore, this must be wholly offered unto the LORD. Everything must be given to God, not a portion reserved for later. This especially included the fat of My sacrifice, which is the best portion of the sacrificed animal. In the Bible, the fat of a sacrifice symbolized the best and most valuable part, and its offering to God represented giving Him the finest of what one has. The practice in the Old Testament sacrificial system was to burn the fat on the altar as a pleasing aroma to God. It signifies giving God the best of your life, acknowledging His sovereignty, and the spiritual abundance and blessing that He provides. Fat was considered the richest, most abundant, and most desirable part of the animal. Fat is used in the Bible to represent the best of the land and God's blessing. This was seen when Pharaoh promised Joseph the fat of the land to his family in (Genesis 45:18). Giving God the first and the best honored Him as the Good Provider of all things. V19 says you shall not boil a young kid in its mother's milk. This command sounds strange but this was a command not to imitate a common pagan fertility ritual. The Canaanites would do this as a magic spell. It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid of a goat and boil it in the milk of its mother; and then, in a magical way, to go about and sprinkle it in all their trees and fields, gardens and orchards. They thought it would make them fruitful, that they might bring forth more abundant crops in the following year.

Because of strange interpretations, history says the reason why Jews today will not eat milk and meat at the same meal (or even on the same plates with the same utensils cooked in the same pots). It is because the rabbis insisted that the meat may have come from the calf of the cow that gave the milk for the cheese, and the cheese and the meat would boil together in one's stomach and be a violation of this command. Ex 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. This is one of the most uplifting and encouraging verses. That angel is Christ Himself and the Holy Spirit identified with Him. What was the purpose? To keep thee in the way and to bring thee into the place which I have prepared. God has provided a place for us and He intends to bring us into that place if we will allow Him. Ex 23:21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: **for my name is in him**. The name of God was in this Angel. We only know a few angels by name, and in a sense, Micha-el and Gabri-el each have the name of God in their name. (El, is the root of the word for God) But neither Michael nor Gabriel commanded this kind of obedience from Israel or even sat in judgment over them.

This is the specific Angel of the LORD, Jesus appearing in the Old Testament, before His incarnation in Bethlehem. Ex 23:22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. It was characteristic of the Mosaic covenant that blessing was based almost purely on Israel. If they obeyed, they would be blessed. If they disobeyed, they would not be blessed. Under the New Covenant we are on a different principle. Though there are consequences of sin and God's loving correction for disobedience, we are blessed in Jesus, and not because we have been obedient. Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: Ex 23:23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. God did not bring Israel out of Egypt to leave them in the wilderness.

His plan was to bring them into the abundance of His promised land Canaan. Though there were mighty nations in Canaan, His Angel (Christ) would bring an obedient Israel into the Promised Land. Ex 23:24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. The Canaanite people were deeply depraved and morally degraded, and this was a natural result of the depraved and degraded idol gods they served. Therefore, it was essential that Israel did not imitate their idol worship. Ex 23:25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. If they did reject the gods of the Canaanites and continue in faithfulness to God, He promised to bring blessing through their whole life. Ex 23:26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil. 27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. 28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. God promised that He would go before Israel into the land for them, using supernatural methods (send My fear) and also using natural things (send hornets before you). Jos 24:12 And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

The primary reason was to show that God could defeat His enemies through seemingly small, natural means, not just through military power. De 7:20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. God will keep Israel safe today and in the tribulation days to come. He will also do that for us. We are the apple of His eye. Ps 17:8 Keep me as the apple of the eye, hide me under the shadow of thy wings. Zec 2:8 for he that toucheth you toucheth the apple of his eye. Ex 23:29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. 30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land. God does the same thing in our lives. God doesn't give us every victory there is the moment that we believe Him. There is a time of overcoming, so we will know the value and the riches of His grace and what He has really done for us by experience. So we have the enemies to overcome that we might realize the salvation and deliverance of God and not become puffed and conceited thinking we can do it ourselves. He wanted them and us to grow. God cares that we grow, and so He often grows us little by little.

Ex 23:31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. This was a huge portion of land, one that Israel has never fully possessed. Many suppose that the closest they came was in the days of King David and Solomon. This was a territory that at some points stretched all the way to the Euphrates River. The river is always "the great river" Euphrates, just as "the sea" is normally the Mediterranean Sea. Note the spiritual principle here. God may grant, but we must possess. He withholds our possession of many blessings until we will partner with Him in bold faith and obedience. The provisions are there, but the practical must possess them. We have been granted every spiritual blessing in the heavenly places in Christ (Ephesians 1:3); but we will only possess what we will partner with Him in faith and obedience to receive.

God is not an understanding, spoiling father, pouring out on His children resources, blessings, and gifts they are not willing to receive or be responsible with. When His people are ready to possess in faith, what was promised it becomes realized. Ex 23:32 Thou shalt make no covenant with them, nor with their gods. 33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee. You shall make no covenant with them: Through lack of discernment, Israel did end up making a covenant with some of the people of the land (Joshua 9). There is no area of the law that Israel, or anyone has ever kept. Jesus Christ is the only one that fulfilled the law. This ends as it began, with a solemn warning against idolatry. Thou shalt not even dwell side by side with them in the land, on peaceable terms, with their own laws and religion. It will surely be a snare unto thee. It will lead you to worship their idols and join in their unhallowed rites. From the time of their exodus out of Egypt to their captivity in Assyria and Babylon, every idolatry with which they came into close contact proved to be a temptation to them. Note: The northern Kingdom of Israel (Ten Tribes) was conquered by the Assyrians in 722 BC, leading to the Assyrian captivity, while the southern Kingdom of Judah (Two Tribes) fell to the Babylonians centuries later, resulting in the Babylonian captivity. The Ten Tribes of Israel did things which were not right against the Lord their God, and they built themselves high places in all their cities. They set up images and groves in every high hill, and under every green tree; and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger; for they served idols, whereof the Lord had said unto them, Ye shall not do this thing (2 Kings 17:9-12). Thou shalt make no covenant with them. According to the forms usually at the time, a peace treaty would have contained an acknowledgment of the gods of either nation, and words in honor of them. This would have been equivalent to making a covenant with their gods.

Exodus 24 October 21, 2025

Ex 24:1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye **afar off**. This shows us the veil because of the law. With Abraham they could get close to God, but now we read words like worship afar off, stay back and so forth. This tells us that man cannot approach God on the ground of his own works. Mark that this was said by the Lord before the legal covenant had been confirmed, and before a single failure had been recorded against Israel. Even if there been no failure, or disobedience, the keeping of God's commandments cannot assure access into the Divine presence as the words "afar off" plainly show. For any man to come unto the Father, the work of Christ was required. Ex 24:2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him. Moses was the intercessor but we will see a little later even Moses was shut out because of the law. An exception was made in the case of Moses, not because he possessed any superior claim upon God, nor because he was personally entitled to such a privilege, but only because he was the appointed mediator between God and His people. Moses here is the type of the Lord Jesus Christ as mediator. Christ our mediator had to suffer for sins, "The Just for the unjust, that He might bring us to God" (1 Pet. 3:18). Ex 24:3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. When the people heard the law of God they responded with complete agreement (all the people answered with one voice). Israel had tremendous over-confidence.

The way they seemed to easily say to God, “We will keep Your law” seemed to lack appreciation for how complete and deeply comprehensive God’s law is. Israel as a nation had been terrified by God’s presence at Sinai and they were in no state of mind to do anything but agree with God. The picture here seems to show them up on the mountain with God. This to me seems to be the Old Testament Mount of Transfiguration, for here God showed His glory as never before. 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, (V11), but they were thoroughly at ease in His presence, for they did “eat and drink” before Him! Some background information: In Exodus 19 we saw God proposing to enter into a covenant with Israel, making their national blessing contingent upon their obedience to His commandments. To the terms of this covenant Israel unanimously agreed. Following their purification, three days later God came down to the summit of Mount Sinai and spoke to Moses, charging him to go and again warn the people assembled at its base. After that God spoke all that is recorded in Exodus 20 to 23 concerning the Commandments. Ex 24:4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5 And **he sent young men** of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. Moses knew that the people could not keep the law and so he pointed them to Calvary in a figure with the blood sacrifice, so that the people would be spared and not be completely judged by the law. This was in obedience to what the Lord had said unto Moses as recorded in Ex 20:24. Note: **the young men** were probably the “first born” who had been sanctified unto the Lord in Ex 13:2. These performed this priestly work because the Levites had not yet been set apart to that office.

Ex 24:6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. 7 And he took the book 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. This is a good example of our own experience, first the blood of Christ that was shed for all humanity in order that we might come into the presence of God. Next, he took the book of the covenant which tells us of the will of God for us and how that God has brought us in and shown us His word. This sprinkling of the blood meant a solemn agreement of the covenant into which Israel entered with God at Mount Sinai. Note also that the covenant God made with Noah was also by a sacrifice offered to Him: Genesis 8:20 to 9; then was also in connection with the Abrahamic covenant (Gen. 15:9, 10, 17). Ex 24:8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. 9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 10 And **they saw the God of Israel**: and there was **under his feet as it were a paved work of a sapphire stone**, and as it were the body of heaven in his clearness.

I want to tell you about sapphire! There were two Ananias’ in the Bible. One was with the Apostle Paul when he regained his sight. Do you know what was the first thing Paul saw when he regained his sight? It was Ananias which means grace of Yah. Yah in the Bible, is a shortened form of the divine name Yahweh, or the personal name of God revealed to Moses. Grace is the thing that opens our eyes. The first thing that Paul saw was the grace of God. Notice Paul was not with anybody else. The other Ananias in the Bible, was one who died. He dropped dead. His name also means the grace of God. How come he dropped dead? Ac 5:1 But a certain man named Ananias, with **Sapphira** his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. This Ananias or Sapphira were not believers. If they were believers, we have a problem; they dropped dead without a chance given. We know that Christ has taken our sins and there is no condemnation for us, but they dropped dead. There is something very interesting in the book of Acts. When Paul was to regain his sight; it was **a certain disciple** at Damascus, named Ananias; but with Ananias and Sapphira, it was said he was **a certain man**. Do you know that every time in Acts that it mentions a believer, it says a certain disciple? In most cases, not all, when it talks about unbelievers, it says a certain man or woman. If it has a certain man or woman and it is a believer, it tells us they are believers. Acts 9:36 Now there was at Joppa **a certain disciple** named Tabitha, which if you read on, she is a believer. Acts 16:1 then Paul came to Derbe and Lystra: and, behold, **a certain disciple** was there, named Timotheus the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Timothy was a believer. Acts 9:10 And there was **a certain disciple** at Damascus, named Ananias that was with Paul. In Acts 8:9 But there was **a certain man**, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: This man wanted to buy God's miracles. He was a certain man; he was not saved. Then in Acts 10:1, there was **a certain man** in Caesarea called Cornelius. God sent Peter to his house. He was a certain man why? He wasn't saved yet. Cornelius gave his heart to the Lord. Notice when Ananias appeared to Paul or God's grace appeared to Paul, He was alone. It was just Paul and Ananias. But in the case of Ananias and Sapphira death occurred. He is not here by himself. He is here with Sapphira or Sapphire.

What does that mean grace and sapphire? In the Jewish Talmud, it is written that God wrote the Ten Commandments on sapphire stone and it is a special kind of sapphire called lapis-lazuli, sapphire. What is the difference between the Jewish Torah and the Talmud? The Torah contains the first five books of the Bible, while the Talmud is a massive collection of rabbinic debates, interpretations, and elaborations on the Torah's laws, stories, and teachings. In essence, the Torah is the divine instruction, and the Talmud provides the human reasoning and detailed application of those instructions for everyday life. If you look up sapphire you will find lapis-lazuli next to the word sapphire. Its color is blue. Ex 24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 10 And they saw the God of Israel: and there was under his feet as it were **a paved work of a sapphire stone**, and as it were the body of heaven in his clearness. "Paved work;" Refers to the finished work of the Savior Jesus Christ which forms the basis of His Millennial reign. Christ came here to finish the Father's work (John 5:17, 17:4), piecing it all together, that it might be a pavement of glory as the place of His feet. The body of heaven in his clearness speaks of the Divine counsels. If we look up to heaven on a clear day all is blue. It is the intensity of the depths of space, and it is infinite, just like God's counsels.

But in Christ, God has brought His counsels so near that we may expect them as the body of heaven in its clearness. Also Jesus is the only One that fulfilled the Law for us. It is also said that sapphire stone is formed under intense heat and pressure. Jesus suffered intense heat as He faced the journey to the cross in the Garden of Gethsemane. There He sweat great drops of blood and even much more on the cross as the judgement of God was poured out upon Him. If you will recall the top part of Mount Sinai was burned but it was burned deep blue. And God wrote the Ten Commandments on Sapphire stones. Now with Ananias and Sapphira, we have the grace of God married to the law. What is this? Mixture! It is the ministry of death.

The Old Testament law is referred to as the “ministry of death” because it exposed sin and human inability to follow God’s commands, which leads to condemnation and death. This phrase, found in 2 Corinthians 3, means the law’s purpose was to show humanity’s need for a savior by revealing their sinfulness and inability to achieve righteousness on their own. 2Co 3:7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. When Ananias went to Paul, it was pure grace. But the moment you try to bring grace and law, (Ananias and Sapphira) it becomes mixture and mixture is deadly. Mixture is the ministry of death. Grace is the ingredient that counteracts sin. If we allow the grace of God to take full control of our lives, it will build us up. Ge 45:15 Moreover he kissed all his brethren, and wept upon them: and **after that his brethren talked with him**. When they talked with Joseph, all the walls, partitions and separation is gone. Talk to Jesus and kiss Him and pour out your trials upon Him. He will break down all the walls and partitions and our separation will be gone. When I see a child on the airplane and I talk to them, they are nervous, but when a child comes to talk to me, I know that they are comfortable in my presence. Now every fear has been vanished. All cares have been removed. All regrets are taken away from our hearts as we **talk with Jesus** and that is what the Lord wants from us.

Now because of the blood and the Book of the covenant, we find Ex 24:11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. Here is the fellowship and the same thing happens in our lives, as we take the blood of Christ which cleanses us from all evil and gives us access into the presence of God. We take the book corresponding to the wonderful truth that God has given to us and as a result we are able to eat and drink with God and have fellowship on the basis of Calvary. In Revelation 7:14,15, 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 tells of the fullness of their welcome and of the peace which ruled their hearts in the Presence of the Lord. There is something else to note: It is the repeated mention of Nadab and Abihu in V1, 9. They were both sons of Aaron, and with their father were selected for this privilege. We must understand that neither light nor privilege can ensure salvation. Both Nadab and Abihu later on meet with a terrible end.

They offered strange fire before the Lord, which He commanded them not to do. And there went out fire from the Lord, and devoured them; and they died before the Lord (Lev. 10:1, 2). In our chapter here, they were consecrated to the priesthood and it was while in the performance of their duty in this office, that because of their failure in it, they fell under the judgment of God. This is warning that sinks deep into our hearts. Just because a person has an office and special privileges that is powerless to save. Joh 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth. They did not do this. We worship in Spirit and truth. 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 (Ex 32:20). How 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. Ex 24:12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. In the remainder of our chapter Moses is once again separated from Aaron, Nadab and Abihu and the seventy elders, as the mediator. He received from God the two tables of stone which God had written. For this purpose Moses is called up to meet the Lord on Mount Sinai at the summit. He remained there for forty days and nights alone with God. Ex 24:13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. Joshua is already in training and you will find this so often in scripture that God has His men in training many years before they are ever used. God may call you many years before He uses you. There is a difference between being called and being sent. Ex 24:14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them. 15 And Moses went up into the mount, and a cloud covered the mount. 16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. 18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. Here Moses is waiting for instruction. 40 is always the number of testing in the scripture. During this time the glory of the Lord was displayed before the eyes of Israel for seven days. It was a glory like devouring fire (V15 to 18). This was the glory of His holiness, as is seen by the symbol of devouring fire. This is the glory of the Lord in His relationship with Israel on the basis of the law. It was a glory therefore that no sinner could dare approach, for holiness and sin cannot be brought together; but now, through the grace of God, on the ground of accomplished atonement, we believers can not only draw near, and be at home in the glory. 2Co 3:18 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, even as by the Spirit of the Lord. We approach boldly, and with delight to gaze upon the glory, because every ray we behold in the face of Christ glorified is a proof of the fact that our sins are put away, and that redemption is accomplished.

V 16, 18 And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day He called unto Moses out of the midst of the cloud. And Moses went into the midst of the cloud. How beautiful and how perfect the type! After six days, which speaks of work and toil, on the seventh day, which tells of rest. Moses, the mediator, is called by God to enter the glory. So of Jesus of whom Moses was the type it is written, Heb 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from His. And what is the character of the “rest” into which He has entered? The answer is in: Joh 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. Yes, He has entered into the Glory.

Moses going up the Mount and entering the cloud to commune with God is a type of the Ascension of Christ, following the triumphant completion of the work on the cross which had been given Him to do. The subject of communion between the Lord and Moses during the forty days in the Mount are told in the next six chapters of Exodus. They tell us about the marvelous and mysterious Tabernacle, the pattern of which Moses was shown while there on Mount Sinai. As we shall yet see, the Tabernacle and all its parts prefigure the manifold perfections of the Lord Jesus Christ. They make known the full provisions of God's grace stored up in His beloved Son Jesus. They are the provisions which meet every need of His people. It is not until after it has been fully described that we Moses descends from the Mount. The Holy Spirit supplied us with an important key to open the spiritual treasures of this portion of the Word of God, by intimating that the Tabernacle speaks of what God's grace has furnished for us during this time of the Mediator Jesus Christ's absence from the earth. The next thing recorded in this book in the next chapters are pictures of the Redeemer. Moses did not end His days there upon Sinai, but returned unto his people. So also the Lord Jesus who has gone on High is not to remain absent from the earth forever. The words of the angels to His disciples at His ascension make this forever clear. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven (Acts 1:11). Jesus shall return to this same earth from which He went to heaven, return in person just as literally and truly as He left it.

The Scriptures divide the second coming of Christ into two distinct stages; the first, when Jesus descends from heaven for us, to receive us unto Himself. 1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. The second stage is found in: Col 3:4 When Christ, who is our life, shall appear, then shall **ye also appear with him in glory**. We will appear with Him in glory. Then there follows the time of Jacob's trouble spoken of in Jer 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. This is also known as the Great Tribulation. After this period of time, the Lord Jesus descends in blessing. For Israel Isa 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Then in full manifested glory Jesus Christ will dwell in their midst. This will be during the Millennium. Moses came down twice from Mount Sinai after he had entered the glory!

Note first how Israel was conducting themselves during the time of his absence in the Mount: Ex 32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. This is the very condition of the Jews today during the Messiah's absence. They do not know what to think. But that is not all. During Moses' absence they made a calf of gold and worshipped it. Today we are witnessing the very same thing over again. If there is one thing which characterizes the Jew today above everything else, it is not the love of pleasure, as with the Gentiles, but the lust for gold.

Modern-day Israel is not about the literal worship of a golden calf but represents the modern sin of idolatry, where the pursuit of wealth and material success can overshadow spiritual and ethical values. While Israel has a vibrant economy and a high standard of living, there is the desire for potential material gain which distracts from spiritual purpose. Israel has a high rate of income inequality compared to other developed countries. The concentration of wealth among a small elite raises concerns. There is the potential for the wealthy to prioritize their own stability over social justice. With one of the highest costs of living, Israeli society is highly consumer-oriented. This can create pressure to pursue material gain, similar to the motivations behind the ancient Israelites' desire for wealth. Just as Moses when he descended from Mount Sinai and found Israel worshipping the golden calf, the Jews will be occupied with wanting riches. One reason to believe the false prophet antichrist; the lie to believe a better life. Ex 32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. 20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. He made them drink a bitter cup of their own providing. In the tribulation, Israel shall be made to drink of the vials of God's wrath. But though painful will be their despair, the Jews will not be completely destroyed. Moses, like Christ, returned unto the Lord and interceded on Israel's behalf (Ex 32:30, 32). So also will the Lord Jesus yet intercede before God on behalf of the Jews.

Exodus 25 October 28, 2025 Intro-8

Why do we need this Tabernacle? What has transpired up to this point? We look back to Adam and Eve; it was their rebellious failure that placed the whole human race in a tail-spin. Then God's chosen people Israel failed. God gave them the Law that they could not keep. These were instructions to keep them from failing but they could not keep them. God saw all along we need a Savior otherwise no man could live because of guilt of sin. God's people failed with the law. Now God brings them to building of the Tabernacle in the wilderness. Why? God had the Israelites build a Tabernacle in the wilderness so that He could dwell among them. Again why? Building the Tabernacle was not a punishment for Israel's failure to keep the law, but a provision God created to address the problem of human sin and enable His Holy presence to dwell among his imperfect people. The Tabernacle's design and rituals served to instruct the Israelites on the nature of God, their own sinfulness, and the path to atonement. So, what is the atonement. In the Bible, atonement refers to the reconciliation between God and humanity, making one those who were separated by sin. This reconciliation is achieved through the sacrificial death of Jesus Christ, where His life served as a substitute to pay the penalty for sin.

This was foreshadowed in the Old Testament through a system of sacrifices of animals designed to cover sin and restore a relationship with God, but only for one year at time. Chap 25 begins the details for the Tabernacle. We have now arrived at the longest, most blessed, but least read and understood section of this wonderful book of Exodus. From the beginning of chapter 25 to the end of 40, except the important parenthesis in 32 to 34 where the Holy Spirit has given us a detailed description of the Tabernacle, its structure, furniture, and priesthood. Note: there is more space devoted to the Tabernacle than to any other single object or subject treated of in the Bible. Its courts, its furniture, and its ritual are described with surprising detail. There are two chapters to record God's work in creating and fitting this earth for human habitation, whereas ten chapters are needed to tell us about the Tabernacle.

Truly God's thoughts and ways are different from ours! This is not just a record of Jewish manners and customs which have long since passed away and which have no meaning or value to us. But all Scripture is given by inspiration of God and is profitable (2 Tim. 3:16). The Christian cannot neglect any portion of the Word without suffering loss: whatsoever things were written aforetime (in the Old Testament) were written for our learning" (Rom. 15:4). Again and again in the New Testament the Holy Spirit makes reference to the Tabernacle and its furniture. There is so much in the Epistle to the Hebrews. It cannot be understood without reference to the contents of Exodus and Leviticus. The tabernacle has no fewer than three meanings. In the first place, the tabernacle is 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. It shows us the communion of Jesus with all believers. The first of these meanings is clearly stated in Heb 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; (speaking of the sprinklings of blood see Hebrews 9:21-22) but the heavenly things themselves with better sacrifices than these. 24 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 is a symbol of God's dwelling. This is the glorious presence of God. 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.

Secondly, the Tabernacle is a type of the Lord Jesus Himself, especially of Him here on earth during the days of His flesh. Just as the Tabernacle was God'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). The Tabernacle was not something which originated in the minds of Israel, or even of Moses. It was designed by God Himself. So the Manhood of Christ, which contained His Deity, was not begotten by man. Heb. 10:5 A body hast Thou prepared Me. 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. So throughout the tabernacle there was the appearance of God in order to bring Israel into communion with Himself. In the Tabernacle man's fellowship with God was symbolized through many intercessions, sacrifices, and offerings. But in Jesus we have the perfect and eternal fulfillment. Note: Revelation 21:3: Behold, the tabernacle of God is with men, and He will dwell with them, and thy 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 typifies some aspect of His ministry or some excellency in His person. Refer Joh 1:14 And the Word was made flesh, and **dwelt** among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. The word **dwelt** is: It comes from Greek 4636; to tent or encamp, i.e. (figuratively) to occupy (as a mansion) or (specially), to reside (as God did in the Tabernacle of old, a symbol of protection and communion). This Tabernacle in the wilderness 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. It was 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. It was less than forty years. He abode not long in any one place, but was constantly on the move, enduring in the activity of His love. The Tabernacle was for use in the wilderness. After Israel settled in Canaan, the Tabernacle was succeeded 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. So, where are we? In this world waiting for translation into the promised Land. The wilderness foreshadowed the conditions which the eternal Word Jesus Christ tabernacled among men at His first coming. The wilderness-home of the Tabernacle foreshadowed the manger-cradle, and the Nazareth-carpenter's bench, and the nowhere for the Son of man to lay His head. It foreshadowed the borrowed tomb for His sepulcher. Research, seems to indicate that Israel used the Tabernacle in the wilderness rather less than thirty-five years, but that is according to Jewish history! The Tabernacle in its outward appearance was humble and unattractive. There was nothing in the externals of the Tabernacle to please the carnal eye. Nothing but plain boards and skins. That is what an unbeliever sees from the outside looking at it. So it was at the Incarnation of Christ. The Divine majesty of our Lord was hidden beneath a veil of flesh. To the unbeliever or rather here to the unbelieving eye of Israel Jesus had no form or comeliness; and when they beheld Him their unanointed eyes saw in Him no beauty that they should desire Him. 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. But now because of the Blood of Jesus and the work on the cross; we can come as Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. In the holy of holies He manifested His presence by means of the Shekinah glory. And during the thirty-three years that the Word(Jesus) tabernacled among men, God had His dwelling-place. The holy of holies received its fulfillment in the person of the Holy One of God, Jesus Christ. Just as the Shekinah glory dwelt between the two Cherubim, so on the mount of transfiguration the glory of the God-man Jesus flashed forth from between two men, Moses and Elijah. We beheld his glory is the language used. The Tabernacle was, the place where God met with man. It was termed "the Tent of Meeting." If an Israelite desired to draw near unto God, 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 Ex. 25:21-22, 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. How perfect is this lovely type. It was Christ who was 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 God and humanity, because He Himself is both God and Man. The Tabernacle was the center of Israel's camp. In the immediate vicinity of the Tabernacle dwelt the Levites the priestly tribe: Num. 1:50 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. Around the Levites were grouped the twelve tribes, three on either side. (see Numbers 2). We will 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).

Then in Num. 11:24-25 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. How striking is this! The Tabernacle was the great gathering-center. 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). The Tabernacle was the place where the Law was preserved. The first two tables of stone, on which God had inscribed the ten commandments were broken (Ex. 32:19); but the second set were 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! Ps. 40:8, 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. Throughout His perfect life He preserved in thought, word, and deed the Ten Commandments, honoring and magnifying God's Law. 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 the blood was shed and atonement was made for sin. So it was with the Lord Jesus.

He fulfilled in His own person the 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 the Lamb of God was slain, where His precious blood was shed, and where complete atonement was made for sin. 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 these scriptures speak to us of Christ as the Food of God's family (all believers) today. 1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. He is the Bread of life. He is the One upon whom our souls delight to feed. The Tabernacle was the place of worship. From its door the voice of the Lord was heard. It is by Jesus Christ 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. The Tabernacle had but one door. The outer court, with its solid walls of white curtains, had only one door. This tells us there is, but one way into the presence of the holy God. For Jesus said John 10:9 I am the way, the truth, and the life, no man cometh unto the Father but by Me! Access can only be obtained through Jesus Christ. The Tabernacle was approached through the tribe of Judah. Numbers 2, records the ordering of the twelve tribes of Israel as they were grouped around the four sides of the Tabernacle, and 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. The entrance into the Tabernacle was through Judah. It was through Judah that the true Tabernacle gained entrance into this world. Our Lord Jesus is called the Lion of the tribe of Judah (Rev. 5:5). The Tabernacle really shows 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 in Hag 2:8 The silver is mine, and the gold is mine, saith the LORD of hosts.

Then in Ps. 50:10 The cattle upon a thousand hills are Mine. The Tabernacle was also ministered unto by the Women. Their part was to provide the beautiful curtains and hangings: And all the women whose hearts stirred them or 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. Hag 2:8 The silver is mine, and the gold is mine, saith the LORD of hosts. Ex 35:26 And all the women whose heart stirred them up in wisdom spun goats' hair. How beautifully this foreshadowed the loving devotion of those women mentioned in the Gospels who ministered to Christ of their substance: Refer to Luke 7:37; 8:2-3; John 12:3; Luke 23:55-56. In this Tabernacle we see how fully and how perfectly this 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. Note the contrasts between the wilderness tabernacle and Solomon's temple as foreshadowing of Christ. The tabernacle foreshadowed Christ in His first advent; the temple looks forward to Christ at His second advent. The tabernacle was first historically; the temple was not built until long afterwards. The tabernacle was but a temporary erection; the temple was a permanent structure. (the type of Christ dwelling in the heavens). 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). 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). This speaks of Christ's future glorification. The numeral figured most 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. The tabernacle was unattractive in its external. So when Christ was here before, He was as a root out of a dry ground: but the temple was famous for its outward magnificence. So Christ when He returns shall come in power and great glory. There are two full accounts given in Exodus of the construction of the Tabernacle. First, we have a description of the Tabernacle and its furniture as it was given to Moses in Mount Sinai directly by God Himself.

Then, as a parenthesis, in chapters 32, 33, we have the record of Israel transgressing the holy covenant in the sin of idolatry. (making of the golden calf) Finally, from chapters 35 to the end of the book we have the actual erection of the Tabernacle. **So far this has been the introduction of this Tabernacle in the wilderness.** This is so important to grasp the significance of the Tabernacle. Ex 25:1 And the LORD spake unto Moses, saying, 2 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. This has always been God's condition of giving. That is we offer it willingly with our heart. The secret of giving is we give ourself to the Lord first, and then we will find it easy to give of our substance. It is to give willingly from the heart. Ex 25:3 And this is the offering which ye shall take of them; gold, and silver, and brass, God does not just take any offering. He does not take the works of the flesh, but it must be His offering. This is why it is so important to give ourselves unto the Lord and then whatever we are becomes His. Not only what we possess in substance, but anything that we are becomes the Lord's for Him to use as He pleases. Notice that things that they bring are spiritual gifts. They tell us of Christ in various ways and what they represent.

They did not have to offer and they were not compelled to offer, but if they did offer, they had to give what God said for them to give. It tells us the same thing, we don't have to give, but if God tells us to give, we must give what God tells us to give. We give those spiritual things which correspond to offering Christ in our lives. The materials out of which the Tabernacle was to be made were to be provided by the voluntary offerings of devoted hearts. We think of the joy of Lord Jesus, who freely and gladly gave all to become flesh; He provided God with a perfect Sanctuary, (Place or Shelter) as He tabernacled (gathered) among men! It was His body physically; and spiritually, we are the body of Christ. We can admire the fruit of God's grace working in the hearts of His redeemed as they willingly offered the required materials needed. Ex 25:3 And this is the offering which ye shall take of them; gold, and silver, and brass, 4 And blue, and purple, and scarlet, and fine linen, and goats' hair, 5 And rams' skins dyed red, and badgers' skins, and shittim wood, 6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx stones, and stones to be set in the ephod, and in the breastplate. Each of these articles tells us one of the manifold (which means many and many and many folds) of the perfections of Christ. The gold, is His Divine glory. The silver, the redemption which He wrought (produced) and bought for us. The brass, or judgement is His capacity to endure the wrath of God against our sins. The blue, is His heavenly origin. The purple, is His royal majesty. The scarlet, is His earthly glory in the coming day. The fine linen, is His holiness made manifest by His righteous walk and ways. The goats' hair, is His atonement. The rams' skins, is His devotedness to God. The badgers' skins, is His ability to protect His people. The shittim wood, is His incorruptible humanity. The oil for the light, is His Divine wisdom. The spices, are His fragrance unto God. The precious stones, are His priestly perfections. Christ is this Ark, the Tabernacle of God. Ex 25:8 And let them make me a sanctuary; that I may dwell among them. This is God's desire not only for the nation of Israel but for us, that He would have a sanctuary that He might dwell among us; that He might have fellowship with humanity. We find that God wanted a sanctuary and He had a pattern here. This reminds me of when Jesus first came what He said.

Lu 9:58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. The question is: Has Jesus found a resting place in my heart? Oh My! The Tabernacle in the wilderness speaks of Christ and His people on earth. There is no permanent dwelling place here in this earth. Our home is with Jesus in the Holy of Holies in heaven. In this Tabernacle that God commanded them to build there was the Holy of Holies which had 2 pieces of furniture, the Ark and the mercy seat. Then in the Holy place outside the Holy of Holies, we find the altar of incense, candlestick, and the Table of Shewbread. Then outside into the court there is the brazen altar and the laver. There are 7 pieces of furniture. With what has been described so far, we compare it with Exodus 38:24-31, where the Holy Spirit has given us the weights of the gold, silver and brass. It has been estimated that there would be around a ton and a quarter of gold, (or 2,500 lbs.) Gold today is \$4,252 per oz. At 16 oz. per pound, that is \$68,032 per pound. 2,500 pounds would be \$170,080,000 or approximately \$170 million dollars' worth of gold. Of silver there was approximately four tons and a quarter or (8,500 lbs.) Silver today is \$54.10 per oz. At 16oz. per pound \$865.60. 8500 pounds would be worth \$7,357,600. Of brass (more likely, copper) there was also over four tons.

In addition, there were the textile fabrics, blue, purple, scarlet and fine twined linen, besides goats' hair, rams' and badgers' skins, and large quantities of shittim wood, the amounts of which are not recorded. Last, but not least, were the precious stones for the breastplate of the high priest. All of this indicates the great costliness of the Tabernacle. At modern values its materials would be worth millions if not billions of dollars. How this, in type, God told of His estimate of Christ; how it shows us the Father saying, This is My Beloved Son in whom I am well pleased! Note also, there were fifteen separate articles specified in the above verses, the factors of which are three and five. Almost every numeral connected with the Tabernacle was a division or multiple of one of these numbers; 3 or 5. Now three is the number of God. There are three Persons of the Trinity. Three is also the number for resurrection and the Holy Spirit. Five is the number of grace. Putting these together, fifteen signifies, in the language of spiritual arithmetic, God's grace is manifested. How very suited were these numerals as the predominating ones in that dwelling-place of God which pointed forward to God's incarnate Son! It was in Christ, who came to earth, that the grace of God was fully made known.

How this shows us, again, that there is a deep meaning to the minutest detail in this Holy Bible! V8. And let them make Me a sanctuary; that I may dwell among them. Here is the leading feature to bear in mind concerning the Tabernacle: It was to be God's "Sanctuary," God's dwelling-place. Where is this Sanctuary or God's dwelling-place today? Is it not within my heart and your heart! It is important to note that it was not until He had redeemed a people unto Himself that God could dwell within them on the earth. That was Jesus Christ! Also, He visited Adam in Eden, He appeared to and communicated with the patriarchs of old. He gave communications to Moses even in Egypt. But not until He had redeemed His people out of the house of bondage in Egypt; and not until they had been separated from their enemies at the Red Sea and not until His government over them had been established at Mount Sinai with the law given, did He tell them to make a sanctuary, in which He might dwell among His saints. The Tabernacle then was the pledge and proof that God had graciously brought His redeemed people into relationship with Himself. It is into a place of nearness to Himself. So Christ our Tabernacle was God's proof that He would have a redeemed people that would have a relationship with Himself and be near to Him. This is why we can say: 1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. So we, who once were (because of sin) far off from Him, have been made nigh by the precious blood of Christ (Eph. 2:13). The awful distance which once separated us is now gone; we have been bought with a price of the blessed blood of Christ to God (1 Pet. 3:18).

Exodus 25 November 4, 2025 Continued – The Pattern

Ex 25:8 And let them make me a sanctuary; that I may dwell among them. Oh the wondrous riches of Divine mercy! First, we are bought by Christ, then pursued by the Holy Spirit, and in our **redeemed value**, we are brought to the Father. We were not brought as guilty criminals, but as sons of God. In Luke 15 of the prodigal son. There we are shown that the one son who had wasted his substance in the far country; then he was convicted of his deep need and brought to repentance. He was finally welcomed by the Father, fitted for His presence and given a seat at His table. But note the best Jesus has saved for last! We can refer to the marriage-feast in Cana of Galilee, where the best wine is reserved for the last.

I am reminded of this in Rev. 21:1-3 And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sin. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, 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. What is this? It is the encouragements of God's heart that will be displayed in our completed perfection. And all the former things that we are going through today, with all the sorrows connected with them, will have passed away. There will be nothing to hinder us from the full, perfect, and blessed enjoyment arising out of the unhindered flow of God's heart to us His people. It is our hearts to Him, and from His perfect appearance through His word Christ, by the power of the Holy Spirit to us. This is how our perfect worship and service flows to Him as we wait for the salvation to come that we look forward to. Ex 25:9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. Note that Moses not only received instructions as to what materials the tabernacle was to be made from. We will see later the complete details as to the dimensions, plan, and furnishings of the Tabernacle. Note the pattern or model was given to Moses, of how it was to be constructed. This is a point of importance because of the number of times it is repeated in the Scriptures. No less than seven times we are informed that Moses was commanded to make the Sanctuary after the pattern of it which was shown to him in the Mount Sinai; Refer to Exodus 25:9; 25:40; 26:30; 27:8; Numbers 8:4; Acts 7:44; Hebrews 8:5.

We will just read one. Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. Nothing was left to man's wisdom, or to chance. everything was exactly according with the Divine model. This teaches us that everything concerning Christ and His people has been created according to the eternal purpose of Him who worketh all things after the counsel of His own will! There is no way that we can build what God wants to build in our lives apart from His divine instructions. Where is that found. We cannot build anything outside of the word of God. The word of God is the map for our lives. We need this divine map. We must follow the pattern in his word. I believe Paul in this scripture shows us the map for our lives. 2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works. May Divine grace enable us to rest in this in perfect peace and Joyous worship. Ex 25:10 And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. First this Ark was made out of shittim, Achaia, or Gopher wood. It tells of the humanity of Christ, but it was overlaid with gold and gold in scripture always speaks of deity. So this Ark represents Christ, humanity overlaid with the deity (Gold). All of these pieces of furniture correspond with our lives too. Ex 25:12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. 13 And thou shalt make staves of shittim wood, and overlay them with gold. 14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it. 16 And thou shalt put into the ark the testimony which I shall give thee. Of the seven pieces of furniture which were found in the Tabernacle the Holy Spirit has described first the ark and the mercy-seat. Though these two are intimately related, so intimately that together they formed one complete whole. The mercy-seat being the cover or lid of the ark. Yet they are therefore to be considered, separately. The ark was a wooden chest, slightly over four feet in length and about two and a half feet broad and high, The wood of which it was made was overlaid with gold, both within and without, so that nothing but gold was visible to the eye. When God gave instructions to Moses concerning the Tabernacle, He began with the ark. It was first in order because it was first in importance. Before any details were communicated concerning the tabernacle itself, before a word was told about its court and chambers its priesthood and ritual, and its furniture, minute directions were given regarding the ark Without the ark the whole service of the Tabernacle would have been meaningless and valueless. It was upon the ark, as in His throne, that God dwelt in the ark. The ark was what the brazen altar pointed to. It was the sacrifice upon the brazen altar which symbolized the cross, which gave us our right of access. But at this time, the Israelites came to the ark represented in the person of the high priest. It was the first of the holy vessels to be made and made by Moses himself. Refer to De 10:1 At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. 2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. The first set was broken by Moses.

This verse emphasizes God's mercy, and faithfulness despite human failure. It also highlights that the divine law comes directly from God and is to be kept in the ark of the covenant. The law was placed in the Ark of the Covenant signifying forgiveness, and God's grace, and the enduring nature of His law. God instructs Moses to create new tablets and write the same words as the original set, preserving the broken shards as a reminder of Israel's failure but also of God's promise to continue the covenant. De 10:3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. 4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. 5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me. The broken fragments were kept in the Ark of the Covenant alongside the new tablets for symbolic reasons, which include representing God's forgiveness, and that God's law is unbreakable even though the people broke the law.

It was the place where the tables of the law were preserved. The ark surpasses above all, the other vessels, and it was shown in the days of Solomon, for the ark alone was transferred from the tabernacle to the Temple in Solomon's day. The ark was a symbol that God was present among His people, that His covenant blessing was resting upon them. It was the most sacred and glorious Instrument of the sanctuary. The whole Tabernacle was built for no other end, but to be a house, or an habitation for the ark. **We will look at the ark in seven different ways. #1** What was the **significance of the ark**? The ark represented the person of our Lord Jesus Christ. The other two arks that of Noah, in which he and his family found shelter from the flood; and that in which the infant Moses was preserved, also foreshadowed Christ Himself.

The fact that this ark of the covenant that Moses made was composed of two materials and of only two materials; that is the wood and the gold. This clearly points to the two natures of our Lord, the human and the Divine. The fact that the two tables of stone were preserved in the ark, and the words of the Savior, Jesus Christ in Ps 40:8, Thy law is within My heart gives us the key. Note this fact that the mercy-seat was where God received His sinful blood-cleansed people. The mercy-seat rested upon the ark which gives us proof. This explains the superiority of the ark, which tells us, it is over the other sacred vessels. Each of the other vessels pointed to the same aspect of Christ's work or its effects. But the ark spoke of His person and what He has done, and what HE is. It is the blessed person of Christ which gave value to His work. Today, most of the church's emphasis is placed on what the Savior has done for us, rather than on what He is in Himself. Note how on the annual day of atonement, the high priest first entered the holy of holies with his hands full of sweet incense (Lev. 16:12). This was before he took in and sprinkled the blood (v. 14). God would first be reminded of the fragrant perfections of Christ's person, before that which spoke of His redemptive work! Mark the order in the announcement of the Lord's forerunner John the Baptist when he said, Behold the Lamb of God, (first His person was given) which taketh away the sin of the world, (this is His second His work) (John 1:29). Then the apostle Paul said, I determined not to know anything among you save Jesus Christ (His person) and Him crucified, second His work (1 Cor. 2:2).

Then in Re 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. It says; I beheld . . . and in the midst of the elders, stood a Lamb (His person) as it had been slain, His work. So, it was in this order of the Tabernacle furniture: first the ark which tells of Christ's person, then the mercy-seat, and so forth. They all point to His work. The tabernacle is representative of the church today, but take it a step further. You are the tabernacle. The first thing built by Moses was the Ark which represents Christ. That Ark or Christ was housed within the tabernacle; you are the tabernacle where Christ dwells. Now let this sink in; it is Christ in you, the hope of glory. Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: **#2. Another way to look at the Ark is, its Materials.** The ark was made of shittim wood, a species of the acacia. It is extremely durable, decay-resistant, and long-lasting. It is a tree which is found in the arid desert. The shittim wood, grown here on earth, typified the humanity of Jesus Christ. Refer to Isaiah 53:2 For He shall grow up before Him as a tender plant, and as a root out of a dry ground. There are three things about this shittim-tree which are very interesting.

It is the only tree that grows to any size in the deserts through which Israel passed. First it is a tree that can thrive in a very dry soil. Second, it has very long, sharp thorns Third, it is the tree from which is obtained the gum arabic so largely used in medicinal preparations. The tree is pierced at nightfall, and what oozes out is, known as the gum-arabic. To us, these facts point to Christ who, in a dry and thirsty land, where there was nothing to sustain His spirit, but He was in the constant communion with God. This communion was like an earthly stream that sustained Him. Now Jesus is crowned with glory, but when He walked this earth, a crown of thorns was all this world had for Him. It was Jesus who was pierced for us in that blackest night of guilt, when the blood flowed forth from His side. At that time He was and is the only healing balm for the troubled soul and sin-burdened conscience.

As the shittim-wood was one that never rotted, it was the emblem of the sinless humanity of the Lord Jesus. Note that in the Septuagint Bible (the first translation ever made of the Old Testament—into Greek) shittim wood is translated “incorruptible wood.” The “incorruptible wood,” is the absolute untainted humanity of Christ. Christ was truly Man. Jesus repeatedly used the title “the Son of Man;” and from the Holy Spirit’s title the Man Christ Jesus (1 Tim. 2:5). His humanity was uncorrupt and incorruptible. In Him was no sin (1 John 3:5) for He was the Holy One of God; and therefore disease and death had no claim upon Him who was begotten by the Holy Spirit, and born of a virgin, His immaculate humanity was pronounced that holy thing which shall be born (Luke 1:45). The wood of the ark was overlaid with gold within and without. This show us His Divine nature now. While the acacia or shittim boards gave form and dimensions to the ark, the appearance was all gold and no wood was visible. Our Lord’s humanity gives Him the form in which He was and is, Light of light, the Creator and Upholder of all things, He became a Man, and was and is eternally the Man Christ Jesus. Jesus was man but He was God. Col 2:9 For in him (Jesus) dwelleth all the fulness of the Godhead bodily. Note in the Ark how God guards us from having a low view of this most lowly One Jesus Christ. The gold covers all! We can look at Him, gaze at Him, as far as our finite minds and heart can. We can look upon the majesty of His being, and all is Divine! The

Divine nature of Jesus is displayed over the form of a servant which the shittim wood represents. But the all-seeing eye of **God rests**, within that pure and holy mind, and affections; **God rests** in the holy will, as well as without upon that blameless walk, and upon Jesus’ meekness and obedience. **God rests** upon as His Equal, His co-eternal Son. It is all gold, though the form of the Servant was there, with perfect human abilities and dependence upon His Father. Everything that belongs to man, sin apart was there. But spread over all this is the gold of His deity. We see this with our eyes of faith. In the wood and the gold together forming the ark we have the indication of the **great mystery of godliness**. It is God manifest in the flesh. Here we see, the union of the two natures in the God-man, Jesus Christ. How important, God had the making of the ark first in the study of the Tabernacle. It was because the view of Christ is inseparable from our very salvation. This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent (John 17:3). **#3. Another way to look at the Ark is, by its Dimensions.** The ark was two and a half cubits in length, one and a half in breadth, and one and a half in height. Note the word “half” in the Hebrew comes from a root which means to cut in two. Here is a thought, could these half cubits suggest that the knowledge of Christ given to us now is only partial? Refer to 1Co 13:9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away.

Remember the Queen of Sheba, said; 1Ki 10:1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. (Solomon is a type of the Lord Jesus in Glory) 2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. 3 And Solomon told her all her questions: there was not anything hid from the king, which he told her not. 4 And when the queen of Sheba had seen all Solomon’s wisdom, and the house that he had built, 5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

1Ki 10:6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. 7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, **the half** was not told me: thy wisdom and prosperity exceedeth the fame which I heard. So with our all-glorious Lord Jesus Christ, the scale is reduced if I could say it that way. May our finite minds grasp something of the wondrous fullness of that which passeth knowledge. Refer to Eph 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Back to the dimensions of the Ark. Two and a half is half of five, and one and a half is half of three, and both of these numbers have a deep meaning in Scripture which is so significant. Three is the number of appearance, that is why it is the number of resurrection, for only in resurrection is life fully manifested. It is also the number of the Godhead; Father, Son, and Holy Ghost. So, three is the number of Deity, for God is fully manifested in the three persons of the Holy Trinity. How important then that the breadth and height of the ark were both half of three. Remembering that the ark speaks of the person of Christ and three is the number of manifestation. Note this: when Christ came to the earth, He did not fully manifest Himself. Nor did He completely unveil His glory or men would have been blinded as was Saul of Tarsus (Acts 9:8). Remember John wrote in Re 1:17 And when I saw him, (he saw Jesus) I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

But blessed be God we shall yet “see Him as He is.” Then with the other number five which stands for grace, and the length of the ark speaks of the span of God’s grace in Christ. That span is eternal. But eternity is an endless duration both backwards and forwards. Therefore, five is in half. For though we believers now know of the grace that was given to us in Christ before the foundation of the world (2 Tim. 1:9). Grace is our future display for grace is in and through Christ forever. Note that the ark measured, the same in height as in breadth, which points to the perfections and uniqueness of Christ. The “breadth” speaks of Him in His dealings with man, the “height” His relations Godward. How far our spiritual height falls short of our breadth! For example how much more cautious are we about displeasing our fellow men and woman than we are of displeasing God! Not so with Jesus Christ, the Perfect One. In meeting the needs of men, He never lost sight of the will of His Father. We see this in Jesus responding to the appeal of Lazarus’ sisters. It was the glory of the Father which was His only motive and consideration (John 11:4-6).

#4. Another way to look at the Ark is by its Contents. These are described in Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; Hebrews 9:4 is speaking of what was in the ark during the days that it was lodged in the Tabernacle. The three articles specified in Hebrews 9:4 point to God’s provisions in Christ while they are Journeying through the wilderness. Note the first thing named, the golden pot that had manna. The manna was the food which God gave to Israel while they were journeying from the house of bondage (Egypt) to the promised inheritance (Canaan). It foreshadowed Christ as the Bread of life, the food of His pilgrim people. But note the most blessed word added here. In Exodus 16:3, we read that Moses said unto Aaron, take a pot and put an omer full of manna therein and lay it up before the testimony, to be kept; whereas in Hebrews 9:4, the Spirit tells us it was a “golden” pot.

The Old Testament could not give us that word Golden. It is reserved for the New Testament to bring it out. The Manna was the grace of God meeting the need of His people in the wilderness. Now while the Old Testament makes it plain that Israel's deepest need would be met through the promised Messiah, Jesus Christ. Yet it was by no means clear that the Messiah would be a member of the Godhead. It was emphasized upon the fact that the Messiah was to be the seed of Abraham and of David. But in the New Testament, we have no difficulty in understanding that the Golden vessel or pot which was holy and Divine was adequate to hold what God shows us that it represents none other than His beloved Son in the body of flesh. It is in John's Gospel, that we get the truth of the golden pot. Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Here we see the Vessel which was capable of holding the grace of God for His people. Full of grace and truth is found only in John! There is also an additional thought connected with the golden pot, which contained the manna. The amount stored in it was one omer. In Exodus 16:16, an omer was the quantity for each man. So the amount preserved in this Pot was the measure of a man. But in the golden pot tells us that this Man, Christ Jesus is now glorified. This is the same thought that is found in the crown of gold which was round about the ark. So, on top of the ark was the lid which was the crown and that was the mercy seat where the cherubims.

This is confirmed by a comparison of Exodus 25:18 with Hebrews 9:5 where the cherubim of gold are called the cherubim of glory. Ex 25:17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. 18 And thou shalt make **two cherubims of gold**, of beaten work shalt thou make them, in the two ends of the mercy seat. This mercy seat is actually the throne of grace that we find in Hebrews 4. Heb 9:5 And over it the **cherubims of glory** shadowing the mercyseat; of which we cannot now speak particularly. Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. **History-** Total Levites: The total number of Levite males from one month old and up was around 22,000, but the number specifically tasked with carrying the Tabernacle and its items was 3,000 men and were divided into three clans; Gershon, Kohath, and Merari and each with specific items they were responsible for carrying of the Tabernacle. The Ark was estimated at 180 -200 Lbs. Kohathites: This group was tasked with carrying the most sacred items, including the Ark of the Covenant, on their shoulders. The Kohathites carried the most sacred objects on their shoulders using poles not on carts.

Despite this weight, it was carried by four men using poles. The Ark was built with poles inserted through rings on its sides, allowing it to be carried on the shoulders of four people. The weight was distributed among four men, with each person carrying approximately 50 to 75 pounds. Gershonites: This family was tasked with carrying the coverings, curtains, and hangings of the Tabernacle. They used two carts pulled by four oxen to transport these lighter, but bulky, items. Merarites: This group was responsible for the heavier, structural parts of the Tabernacle, like the frames, crossbars, posts, and bases. They used four carts pulled by eight oxen to carry these parts. So why did they carry the Ark on their shoulders? 1Sa 4:10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. 11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain. 1Sa 4:22 And she said, The glory is departed from Israel: for the ark of God is taken. Then David went after the Ark.

2Sa 5:25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer. 2Sa 6:1 Again, David gathered together all the chosen men of Israel, thirty thousand. 2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims. 3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. Israel knew the instructions concerning the Ark and the Philistines did not. This cart or the way that Philistines carried the ark is representative of the religious professors who cannot carry Christ as it were on their shoulders or in their hearts. They treat him as an idol as though he was something to hang on to, like a rabbit's foot, like a charm or something like that. 2Sa 6:6 And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. When people treat Christ in this way, they act like they are holding the Rock. People think they have to steady something. Some are always trying to hold on to Christ or hold onto their lives. Christ is the one who holds us. My life is hid with Christ in God. We cannot steady His work of redemption. Redemption is totally God's work. 2Sa 6:7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

God showed in no uncertain terms, that He was not going to have the ark treated like an idol. 2Sa 6:9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me? Some people possibly overlook this in the life of David. This is a shortcoming on the part of David here, because if David would have been familiar with the scripture, he would have known how to move the ark. God had recorded how to move the ark in Scripture. David asks the Lord, how shall the ark of the LORD come to me? He was in a state of ignorance here. After this He or someone did some studying. 2Sa 6:13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. They got rid of the cart and he sacrificed oxen and fatlings. David proved the Lord to see if this really worked, so he let them walk about six paces to see if somebody else was going to get killed and when they didn't and notice what he did. 2Sa 6:14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

Exodus 25:19-22 November 11, 2025 Continued

Last week we looked at the golden pot, which contained the manna. The amount stored was one omer which, is from Exodus 16:16. It was the quantity for each man. In Exodus the amount preserved was the measure of a man. But the Golden Pot in the book of Hebrews tells us that it contained the Man Christ Jesus who is now glorified. This is the same thought found in the crown of gold which was around the top of the ark. We can compare Exodus 25:18 with Hebrews 9:5 where the cherubim of gold is called the Cherubim of Glory. It is in the Man Christ Jesus, who is now crowned with glory and honor. This is God's food for His people and where it is to be found. Just as in another type, when the famine-stricken people came to Pharaoh for corn, that he referred them to the once humbled, but then exalted Joseph. The second article within the ark was Aaron's rod that budded. This takes us back to Numbers 17 where we have the historical account of it. In Numbers 16, we read of a revolt against Moses and Aaron headed up by Korah. This revolt was by jealousy of the authority that God had delegated to His two servants, Moses and Aaron. Because of this revolt God's judgment was poured out on Korah. The Lord told Moses to take twelve rods, one for each tribe, writing Aaron's name on the rod for Levi.

These rods were laid up before the ark and the one that should be made to blossom would indicate the one chosen of God to be the priestly tribe. Next morning it was found that Aaron's rod had brought forth buds, and then it had blossomed blossoms, and then it also yielded almonds. Afterwards, the Lord ordered Moses to bring Aaron's rod before the testimony to be kept for a token against Korah's rebellion. The issue that Korah and his company had was that of the priestly ministry. They questioned, who had the right to exercise it. In deciding this issue the tribal rods (symbols of authority) were laid up before the Lord. This showed that the matter was taken entirely out of the hands of man and was to be decided by God alone. So, the question of the priesthood was determined solely by God. Note how God did this. The rods were all lifeless sticks of wood. But when they were laid up before the testimony, unseen by the eye of man, the mighty power of the living God intervened. The dead rod was quickened, and resurrection-life and fruit appeared. Numbers 16 indicated Israel's rebellion against God, whom Moses and Aaron prefigured. Moses, the prophet proclaimed the truth of God; Aaron the priest, expressed His grace; both were hated without a cause.

This pictures Christ who was full of grace and truth was despised and rejected of men; not only this but He was put to a shameful death. And what was God's response? He fully vindicated His beloved Son by raising Him from the dead. Moses entered the Tabernacle on the morrow in Num. 17:8 and there he saw the evidences of God's resurrection power. This reminds us of the disciples entering the empty sepulcher and beholding the signs that Christ had risen from the dead. Moses bringing out the rods and showing them to the people, is the type of the resurrection of Christ which was established before many witnesses (1 Cor. 15:6). In the rod laid up before the Lord, we have a picture of Christ, now hidden, at the right hand of God. But it is with the rod in the ark that we now see with the eyes of faith. All that was in the ark speaks of the wondrous provision which God has made for His people in Christ. God showed them who He chose by using the rods of each of the children of Israel and Aarons rod budded. They laid them up on a shelf in the Tabernacle of the congregation. The one that blossoms is the one that I have chosen. Nu 17:2 Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

Nu 17:8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. The fact that it brought forth life tells us of resurrection. God proved the place that he gave to Aaron by bringing forth the resurrection, by causing this rod to bud. This rod is significant of ourselves because we were just old dry dead sticks. We were dead in trespasses and sins and yet what did God do for us? He brought forth this rod with buds and bloomed blossoms and this is what God has done in our lives. God has taken something terrible and something lifeless and actually brought forth blossoms and yielded almonds. He has produced fruit in our lives as a result of the resurrection of Christ. Now what is before us in Numbers 17, is not God dealing in judgment, but in grace: Nu 17:10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. This priestly ministry of Aaron was to preserve God's people before Him while they were passing through the wilderness. What a plain type for us of our great High Priest in heaven, who secures our salvation to the uttermost by His constant intercessions for us (Heb. 7:25).

Here, then, is God's provision for us in Christ: food to strengthen, priestly grace to sustain us. In Numbers 17:8, we are told that it brought forth buds and blossomed blessings, and yielded almonds. Numbers 17:8 refers to resurrection-life in three stages, which points to Christ. The budding of the rod is found in the fulfillment of the resurrection of Christ Himself. When we are born again, we are now raised up in newness with Christ. Then it blossomed blossoms is the realization in the resurrection or the next step in a plants maturity. Some believers begin to blossom. Then there are those believers that produce real fruit and mature in Christ. They yield almonds. The third thing in the ark was the two tables of stone on which were written the ten commandments. We recall that the Lord gave to Moses on two separate occasions tables of stone engraved by His own finger. The first ones Moses dashed to the ground when he beheld the idolatry of the people in (Ex. 32). It indicates that fallen man is unable to keep the law. But God's counsels cannot be frustrated, neither will He stop the requirements of His righteousness: De 10:1 At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. 2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. Note how this is said; And I made an **ark of shittim wood**, and hewed two tables of stone. Nothing is said of the wood being overlaid with gold, nor of the cherubim of glory on its cover. It is simply said that the two tables of stone were to be placed in an **ark of shittim wood**. The law which fallen man had broken was to be preserved intact by the perfect Man Christ Jesus. It was the Last Adam, Christ that magnified the law and made it honorable. He is covered in Gold! Now it is Christ our Ark that the shittim wood is covered in Glory (Gold) Isa 42:21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. How perfect is every jot and tittle of Scripture, even in its omissions! The fulfillment of this is in Ps 40:7 Then said I, Lo, I come: in the volume of the book it is written of me, 8 I delight to do thy will, O my God: yea, thy law is within my heart. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Christ has answered every requirement of God's law for His people. He has fully satisfied all our responsibilities. In Christ, alone is found all the obedience which meets every demand of God's throne. Therefore we believers can joyfully cry out, "In the Lord have I righteousness" (Isa. 45:24). Jesus Christ is our covenant Head and He is The Lord our Righteousness (Jer. 23:6). Also we are overlaid with gold, because Christ is in me and God sees Christ as Paul said in Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Ex 25:21 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. God put the law in the Ark beneath the mercy seat. The ark is representative of us because the law is placed within our hearts. David said in Ps 40:8 I delight to do thy will, O my God: yea, thy law is within my heart. So the law of God; the will of God; the word of God is hid within us. Ex 25:22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. The mercy seat or the grace seat, represents the closest place of communion that we have with God. These Cherubim of gold represent the full overcomer; they are always associated with the glory of God.

These are the full overcomers that will be in the closest place to God's glory. Note how the Ark was wrapped in the covering veil when it was carried from place to place. It was the most valuable of all the curtains. The veil, as we learn from Hebrews 10:20, typified the perfect humanity of Christ, rent for His people by the hand of God. This tells us that when God the Son was here in this wilderness world His Divine glory was hidden from the eyes of men by His flesh. As Paul said in Philippians, He who was in the form of God having taken upon Himself, the form of a servant. Second, over the covering veil was placed the covering of badgers' skins. Unlike the skins of other animals, the lion, or tiger, or leopard, the badger was unattractive. In Ezekiel 16:10 we read of badgers' skins for making sandals. This speaks of lowliness. Eze 16:10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. The badgers' skins tell us of our Lord's humiliation. Refer to Isa 53:2 For he (Jesus) shall grow up before him as a tender plant, and as a root out of a dry ground: he hath **no form nor comeliness**; and when we shall see him, there is no beauty that we should desire him. But it is through sovereign grace that we have communion with Him. It is because of His ever-adoring love for us. Third, the external covering of the Ark was a cloth wholly of blue. This alone was seen by men as the Ark was carried through the wilderness from place to place. It was this which distinguished the Ark, once more, from the other vessels. All of other vessels had the badgers' skins for their outer covering. Why, was the cloth of blue the external garment of the Ark? Blue is the color of heaven and it is for the setting forth of celestial things. All heavenly things are not suitable for a testimony to the world, but Christ as the God-man is the witness before all! Jesus wants all men to come to Him. 1Ti 2:3 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth. 5 For there is one God, and one mediator between God and men, the man Christ Jesus; Note the names of the Ark. There are seven that I found. First, the ark was termed the ark of the Testimony (Ex. 25:22).

The Ark testified to the holiness and grace, the majesty and greatness of God. Also because Christ, to whom the Ark pointed, is the Center of all God's counsels. Second, the Ark was called the ark of the covenant (Num. 10:33). Christ is termed the Surety of a better testament or covenant (Heb. 7:23); He is also the Mediator (Heb. 9:6). This covenant is one into which He entered before the foundation of the world (Heb. 13:20), a covenant ordered in all things and sure (2 Sam. 23:5). Third, the Ark was named the ark of the Lord, the Lord of all the earth (Josh. 3:15). This title was used just after Israel had crossed the Jordan, when the unconquered land of Canaan was before them. Canaan was, at that time, filled with enemies. God had given them His word of assurance. The Ark which went before them was the Ark of the Lord of all the earth. This is also a fulfillment of the future. When Christ returns, He will find the inheritance of the Land which He promised to Israel occupied with usurpers. But a short work will He make of them: the enemy will be ejected and His own throne securely established. (Zechariah 14:9). Fourth, the Ark was named the Ark of God (1 Sam. 3:3). This is very interesting. God identified Himself with the Ark. He did it with the Ark in a special way. The Ark symbolized the person of Christ. This title of the Ark pointed to the absolute Deity of Him who was made in the likeness of men. Fifth, the Ark was entitled the Ark of the Lord God (1 Kings 2:26). In Hebrew, it is Adonai Jehovah. Adonai always has reference to headship, and to God's purpose of blessing. Jehovah is God in covenant relationship. Sixth, the Ark was designated the holy Ark (2 Chron. 35:3). It was so spoken of by king Josiah, in whose days there was a blessed revival of true godliness.

Before his reign there had been a long period of an awful decline and apostasy, and the Ark was no longer kept in the Temple. Therefore one of the first acts of Josiah was to give orders for the placing of the holy Ark in the House which Solomon had built. This shows us that the holiness and majesty of Christ's person is only appreciated when God is working in power among His people! Seventh, the Ark was spoken of as the Ark of Thy strength (Ps. 132:8). How it reminds us of the word of God: Ps 89:19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon **one that is mighty**; I have exalted one chosen out of the people. 20 I have found David my servant; with my holy oil have I anointed him: 21 With whom my hand shall be established: **mine arm also shall strengthen him**. It shows us that Christ is the power of God, and the wisdom of God (1 Cor. 1:24). Blessed be His name, there is no feebleness in our Redeemer; all power in heaven and earth is His. He is none other than the mighty God (Isa. 9:6). O that His dear people may draw more and more from His fullness, proving that His strength is made perfect in their weakness. As Paul state in 2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. The journeying and the history of the Ark and the Provision which was made for the Ark to be carried while the Tabernacle was being carried from one camping place to another speaks volumes to us. Ex. 25:12-15 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put these staves into the rings by the sides of the Ark, that the Ark may be borne with them. The staves shall be in the rings of the Ark: they shall not be taken from it. This shows that God's people were pilgrims in the wilderness.

They were journeying, just like we are, on to the place which God had prepared for them. But the time would come when the inheritance should be possessed, and when the temple, which was suited for the magnificence to the glory of the king of Israel should be built. The staves, which in the desert were not to be taken from the rings of the Ark, will then be withdrawn when in the temple (2 Chron. 5:9). It will be when the pilgrimage is past, and the Ark would, with the people, have entered into its rest (Ps. 132:8). The staves in the rings, speak of Christ with all of us in our wilderness circumstances. It is Christ in this world; Christ in all His own perfectness as man; Christ, through His word; Christ as the revealer of God the Father; for in truth, Christ was the perfect presentation of God to man. Before the Ark journeyed, it was anointed. This is recorded in Exodus 30:26, And thou shalt anoint the Tabernacle of the congregation therewith, and the Ark of the Testimony. Compare this with Ac 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. Notice the anointing of the Savior occurred before He went about doing good, just as the anointing of the Ark preceded its travels.

The anointing of our Redeemer with the Holy Spirit took place at His baptism when, at the solemn inauguration of His public ministry, the Spirit came upon Him in the form of a dove (Matthew 3). In Num. 10:33 And they departed from the mount of the Lord three days' journey and the Ark of the covenant of the Lord went before them in the three days' Journey, to search out a resting place for them. This is the lovely type of the Good Shepherd going before His sheep (John 10:4), leading them into the green pastures and beside the still waters. In Numbers 9:18-20, it is God's grace, and faithfulness which provided Israel with the cloud to guide them.

This showed them when they were to move and when to stop. The Ark was now to go before Israel as their guide which is the type of Christ as the Leader of His pilgrim people. The three days' Journey speak of being on resurrection-ground that the Lord directs His people. The Mercy-seat was a solid sheet or slab of pure gold. Though a separate and distinct article in itself, it formed the lid of the Ark, being placed above upon the Ark. It had a crown of gold round about forming the top of its sides. The Mercy-seat differed from the Ark in that no wood entered into its composition. There was only one other piece of furniture in the Tabernacle made solely of gold, namely the candlestick, which was smaller in size and weight. Therefore the Mercy-seat, according to its deep-rooted worth, was the most valuable of all the holy vessels. How this tells us of the valuableness in the sight of God of that which the Mercy-seat foreshadowed. The truth by grace. The Mercy-seat, or also known as the Propitiatory, derived its name from the blood of propitiation which was sprinkled upon it. It was the same length and breadth as the Ark, being two and a half by one cubit and a half. At either end of it was a cherub. They were not fastened, but beaten out of the same one piece of gold of which the Mercy-seat was formed. These symbolic cherubim's had their wings outstretched, overshadowing the Mercy-seat. They had their faces looking down upon it. We can refer to Ro 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. The Greek word for propitiation is the identical one translated Mercy-seat in Hebrews 9:5. Romans 3, then, declares that in the gospel God presents Christ before us as the Mercy-seat.

Christ is the Mercy-seat, but He is so by virtue of the propitiation which He offered to God. The great propitiation which Christ made, was witnessed by the ritual of Israel's annual Day of Atonement. This is described for us in Le 16:14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. The blood obtained through the death of the animal is the type of propitiation. This tells us of judgment upon the innocent substitute. The blood sprinkled on the Propitiatory announced that God had accepted the victim offered to Him. The blood sprinkled before the propitiatory secured a standing-ground in God's presence for one year only. But with Christ, once was sufficient for the eye of God. But seven times grace suffered it to be sprinkled before the propitiatory, to assure us (who are so slow of heart to believe) of the perfectness of the standing-ground which Christ has procured for His people! In the Tabernacle there was a table, but no chair for Aaron or any of the priests to sit on, because their work was never finished. It needed constant repetition. This was due to the fact that the one great Sacrifice, which would provide rest and satisfaction, was yet to come. But there was one seat, the Mercy-seat, reserved for God Himself, who sat there between the cherubim. This Mercy-seat, resting upon the Ark, foreshadowed the truth that God would find His rest in that perfect work which His incarnate Son Jesus Christ would perform. The Mercy-seat, then, was God's throne here on earth. Ex 25:21 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. 22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. The question is, how was it possible for the holy God to dwell in the midst of a sinful people? The answer is, it was on the ground of the accepted sacrifice Jesus Christ who was crucified before the foundation of the world.

Refer to Re 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb **slain from the foundation of the world**. The truth is that God has entirely acted for Himself in saving us. God's glory, and our salvation are eternally linked together. Accordingly we ought not only to enjoy the assurance of our eternal security, but also enter into a deeper communion with God's revealed thoughts concerning the power of Christ's blood in relation to His Throne In Heaven! It is this which the Mercy-seat or Propitiatory so blessedly typifies. The Mercy-seat, formed God's throne in Israel, but it directs our thoughts to the governmental aspect of Christ's Atonement for us. Not only is it true that Christ died for sinners, but it is equally true that He died for God: He died in the stead of His sinful people, He died on behalf of the Holy Father. Christ lived and died to make it possible for God to take hell-deserving sinners into fellowship with Himself. That is consistent with His holiness and justice. He died to vindicate the character of God before all the intellects of the universe. He died that God's throne might be established: Justice and judgment are the basis of Thy throne. Ps 89:14 Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. God's throne is settled in Christ, because all the claims of God's righteousness have been settled by Christ.

Exodus 25:23 - 30 November 18, 2025 The Table (Tabernacle)

We have seen what was in the Holy of Holies so outside of this is the Holy place. In the holy place was the table of showbread which tells us of Christ. Ex 25:23 Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. Ex 25:30 And thou shalt set upon the table shewbread before me alway. The showbread itself speaks of Christ the life sustainer. We saw the manna in the wilderness telling us that Christ is the life giver. But here the shewbread was always on this table and it tells us that Christ is always on the table to sustain our lives. He doesn't just give us life and run off and forget all about us, but He sustains that life. The table is representative of how He manifested Himself unto the world through a physical human body exactly the way that we have, and by the same token, we become tables too, because we hold out Christ unto others. We hold out the bread of life or Christ to others. We make our table available for others. Note that again this table is overlaid with gold.

In this second chamber of the holy place stood three pieces of furniture: the table, the candlestick, and the altar of incense. The order of these is so wonderful to us. The golden altar of incense was there; then the seven-branched candlestick, and the table. It was gold that was seen which shows us the Divine glory. There was absolute silence in this part with no prayers offered, no songs of praise were sung. The voice of man was still, but the voice of the golden vessels spoke of Christ; for God is the light of the knowledge of the glory of God which shines in the face of Jesus Christ. 2Co 4:6 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. No one but the priestly family of the Levites ever entered this sacred place. This tells us that now the believers, by wondrous grace, are an holy priesthood, and we who by sovereign mercy are a chosen generation, a royal priesthood. (1 Pet. 2:5, 9). This is because of Christ who was raised that we now can enter into the holy place. Ro 4:25 (He) Who was delivered for our offences, and was raised again for our justification.

Note the word “**also**” in Exodus 25:23. Ex 25:23 **Thou shalt also make** a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. The “also” at the beginning of this verse suggests a close link in connection with what has gone before. In the preceding verse we read, Ex 25:22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. What we see here is God has graciously hung the key right over the door, and told us that the Table has to do with communion. This reminds of 2Sa 9:1 And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? 2 And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he. 3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. 2Sa 9:5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar. 6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. 8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am? 2Sa 9:11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons. 2Sa 9:13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet. This is a beautiful illustration of the wondrous grace of God. It shows kindness to us who at one time belonged to the house of His enemies. But for the sake of His Beloved Son Jesus Christ, there was Mephibosheth, lame on his feet and that was us who walked according to the course of this world. Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: David said, Mephibosheth shall eat bread always at my table, showing that he had been brought into the place of most intimate fellowship. The Lord's table is the symbol of fellowship with Christ. The blood-sprinkled Mercy-seat speaks of Christ as the basis of our fellowship with God, while the Table points to Christ as the substance of that fellowship. What we have here is the person of Christ as the Food of God. He is the One, Jesus Christ, in whom He has communion with His people. The Table sets forth God's feast of love for His saints and He Himself is in fellowship with them. Like the Ark, the table was made of shittim wood (v. 23), overlaid with pure gold. Both typified the union of Deity and humanity in the person of Christ. Note, several points of oneness between the ark and the table. They were both of the same height and they were the only pieces of furniture that were so. They both had a crown of gold. They were both provided with rings and staves. They both had something placed upon them: the Ark had the Mercy-seat; the Table had the twelve cakes of bread. These points of likeness emphasize the truth that it is the person of the God-man Christ which is the basis of all communion with God. The natural suggestion of a table is a place for food, and the food upon it.

Ps 23:5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Joh 6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. The One who came down from heaven reminds us of the deity of our Lord; this is the gold. Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Our Lord here is speaking of His death. He must become man that He may die. We have in this way the twofold truth of our Lord's deity and His humanity linked together, and put before us in this chapter, where He is presented as the Bread of life. We have the gold and the acacia wood which form the table. Ex 25:23 Thou shalt also make a table of shittim wood: **two cubits** shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. The Table was the **same height** as the Ark. It was shorter in length and breadth. Our communion with God is on the same level with His beloved Son Jesus, but there is a breadth or fullness of perfection in Him which we are still realizing and enjoying today.

The length of the Table was two cubits, which is the number of witness and it shows two is also that of communion. Am 3:3 Can two walk together, except they be agreed? In breadth the Table was one cubit, which speaks of unity, for there can be no fellowship where there is error against the truth. Paul warned us in Ro 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. Paul warned that those who cause discord and divisions are not serving God, but their own selfish desires. He urged believers to watch out for and avoid such people, who spread error through smooth talk and flattery, deceiving the naive. Paul described this behavior as being contrary to the true teachings of God and a sign of being carnal, or worldly. Ex 25:30 And thou shalt set upon the table **shewbread before me alway**. This shewbread consisted of twelve loaves or cakes, made of fine flour; baked, and placed in two rows upon the Table, on which was sprinkled pure frankincense for a memorial. Here they remained before the Lord for seven days, when they were removed and eaten by Aaron and his sons, in the holy place. Refer to Leviticus 24:5-9. In Numbers 4:7 it is called the Table of Shew-bread.

Heb 9:2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. Paul teaches us in Hebrews that they have a distinctive significance and these items are to be considered separately. Then in 1 Corinthians 10:21 and 11:20: We read of the Lord's table (v. 21), which speaks of the character of our fellowship. Then the Lord's supper (v. 20): this forms the substance of our fellowship. The Table points to the person of Christ as the Sustainer of fellowship between God and His saints. The bread directs our thoughts to Christ as the substance of it. The bread on the Table points, as everything in the Tabernacle, to Christ Himself. The name shewbread is literally, "bread of faces," which figures the presence of Christ Himself. This points to the Divine presence in which the bread stood: "shewbread before Me alway." The fact that the bread was before the face of God always, told of its acceptableness to Him, and it foreshadowed the person of Christ as the One in whom the Father has always and ever found His delight in Jesus. In Leviticus 24:5 the bread on the Table is described as twelve cakes. Cakes in the Hebrew are challoth and it means perforated cakes.

This bread which speaks of Christ had been pierced! The fine flour in the form of cakes, which had been baked, points to the Lord Jesus as having been exposed to the fires of God's. The holy wrath of God was poured out upon Jesus when on the cross. He was made sin for us who knew no sin. So why twelve pierced cakes? This number has to do with Israel and suggests the different tribes being represented before God. But also representation implies there is a representative. This symbolizes the Lord Jesus identifying Himself with God's covenant people and with us. How are we connected to this? In the New Testament this figure of bread is the identification of the Lord with His people and they with Him. 1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread. The twelve loaves speak of Christ in immediate connection with His people. The marvelous fact that God receives us into fellowship with himself the people is mirrored on every feature of the Tabernacle. The people were always before God on the priestly mitre, (or turban) breastplate, and shoulder-stones, and on the shewbread table. This Old Testament symbolism is a prophetic complement in the New Testament.

For it is by revelation that believers are said to be presented faultless in the presence of His glory, unreprouvable and unrebukable in His sight. (Colossians 1:22). The cakes were all of the same quality, size and weight, showing that the smallest tribe was represented equally with the greatest. In spreading them out in two rows, instead of piling them up in a heap, each one would be seen equally as much as another. Our acceptance in Christ and our representation by Him has no degrees. All of God's people have an equal standing before Him, and can have an equal nearness to Him. The cakes were made of fine flour. There was no grit or unevenness. This prefigured the moral perfections of the Word as He Jesus tabernacled among men. Pure frankincense was placed upon them. This was symbolic of the active grace of Christ. It assures us that those who are in Christ are ever before God according to the value and fragrance of His blessed Son. Every Sabbath these cakes were replaced with new ones, so that they were before the Lord continually. (Lev. 24:8); Never was the Table not supplied. The loaves being placed on the Table every Sabbath day shows us that it is our spiritual sabbath, and the rest for our souls, which was obtained by Christ's atonement. Because of this fact, we now have rest in Christ.

He took His place in the presence of God for us. Each cake contained two tenth deals or omers of flour (Lev. 24:5). This is a double portion prefiguring the truth that Christ is the Food or delight of both God and His people. In Leviticus 21:21 it is called, The bread of his (the priest's) God. And it shall be Aaron's and his sons; and they shall eat it in the holy place (Lev. 24:9). This bread which had been before God seven days, was now enjoyed by the priestly family. It speaks of Christ as the One who delights both the heart of the Father and His beloved people. Eating indicates identification and communion. We feed upon Christ and His word. The twelve cakes on the Table speak of Christ identified with His people and not simply Israel. The cakes eaten by the priestly family, was representative of His people identifying themselves (by faith's appropriation) with Christ! This eating must be in the holy place. We can only really feed upon Christ as we are in communion with God. The eating of the twelve cakes on the Sabbath day prophetically hints at the literal of Israel's appropriation of Christ in the millennium. Ex 25:24 And thou shalt overlay it (the Table) with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. The crown speaks of Christ glorified with a crown of glory (1 Pet. 5:4). He is now at the right hand of God for us, crowned with glory and honor (Heb. 2:9). The crowned border on the top of the Table was for the purpose of protection, guarding whatever was placed upon it. The bread was not removed from the Table even when Israel was on the march (Num. 4:7), and the raised border would hold the cakes in place, preventing them from slipping off. This tells of the absolute security of the people of God with whom the Son of God has identified Himself with. First, the Table itself was encircled with a crown of gold. It is the glory of His grace. Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. This is suggested by the loaves of bread held in their place by the crown. It is a glorified Christ who maintains His own, according to all that He is. This is brought out wonderfully here in the measurement that is given. It is a border of an handbreadth round about. This is even more amazing because all the other dimensions in the Tabernacle are cubits or half cubits. But this border is a handbreadth round. This guarantees our eternal preservation because we are all Christ's redeemed. Refer to Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

Everything here about the table speaks of the security of the cakes and of God's people. The Hebrew word border means enclosing. Again, observe that this border of an hand-breadth was protected by a golden crown (v. 25). This announces that the very glory of God is concerned in the preservation of His people. Note the two crowns. Ex 25:24 And thou shalt overlay it with pure gold, and make thereto a **crown of gold** round about. 25 And thou shalt make unto it a **border** of an hand breadth round about, and thou shalt **make a golden crown to the border** thereof round about. This is the costly grace that each believer, all believers, are secured by God. The highest revealed blessings are ours, and these cannot be withdrawn, nor the believer removed from the position given him in Christ. Christ is the Table, which upholds him before God; Christ, the border, secures him there. The border too has a crown as well as the Table. There is a certain glory attached to our care, and a glory attached to our security. If a believer could be lost; if anything could damage our security; if the border could be damaged, the crown must share it, and the very glory of Christ would be tarnished. That is impossible! Neither shall any pluck them out of my hand (John 10:28).

Ex 25:29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. 30 And thou shalt set upon the table shewbread before me alway. The dishes were used when the bread was removed from the Table and eaten by the priestly family. The spoons and the cover would be used in connection with the frankincense. The cups were used in connection with the drink offerings which were poured out before the Lord in the holy place (Num. 28:7). The drink-offerings expressed thanksgiving. The fact that the cups, used with the drink-offerings, were placed upon the Table, tells us that communion is the basis of thanksgiving! Exodus 25:26-28 tell of provision made for journeying. Ex 25:26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. 27 Over against the border shall the rings be for places of the staves to bear the table. 28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. The children of Israel were pilgrims traveling in the wilderness. Therefore, the Tabernacle and all its furniture were made so they could be taken from place to place in all their wanderings.

This detail speaks of the provision which God has made for His people in Christ while they pass through this world. That provision is feeding upon Christ Himself in communion with God. Wherever God led the Israelites, His Table accompanied them! So wherever the Christian's place may take us in this journey; and even though it will be for years in trial, we have Christ to feed upon and commune with! The coverings of the Table are described in Numbers 4:7,8. They were three in number. First a blue cloth covered the Table, its bread and its utensils. Over this was a cloth of scarlet, and on the outside of all was a covering of badger's skins. These were only used while Israel was on the march. The Table standing in the holy place speaks of Christ now on high as God's bread and ours. The Table accompanying Israel in their journeyings, with its threefold covering, reminds us of the varied perfections manifested by Christ as He passed through this wilderness world. All of these coverings are an essential part of our food. First, was the cloth of blue, which points to Christ as the Bread from Heaven. Several times over in John 6 our Lord announces Himself as the Bread of Life. Joh 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. Jesus is our heavenly portion. Note first covering was seen only by the eyes of the priestly family.

Second, was the scarlet cloth which is the symbol of earthly glory. This color was obtained from a worm, in fact it was named after it. The same Hebrew word that is translated scarlet is worm or maggot. The glory of man is that of a perishing worm. How then are these thoughts connected with Christ? Note: Ps 22:6 But I am a worm, and no man; a reproach of men, and despised of the people. There we find the Savior saying I am a worm (same word as scarlet) and no man. Scarlet reminds us of the glory of the cross. Refer to Ga 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. The Lord Jesus, by becoming a worm, by His cross brought forth the true glory. There will be another glory which shall be manifested by Christ when He returns to the earth. This second covering of scarlet was also seen only by the priests! Third was the external covering of badgers' skins. All saw this covering as the Table was borne on the shoulders of the priests through the wilderness. This represents our Lord's humiliation. This covering was provided to protect the Table and its inner coverings from the defiling dust and atmosphere of the wilderness. This reminds us not only of the unattractiveness to men's eyes of the servant-form which our Savior took, but also of His personal holiness. His holiness repelled all the unholy influences of this defiling world. No speck or stain ever corrupted the Holy One of God. Remember though, He touched the leper without being polluted; nothing of earth could tarnish His indescribable glory. This is how the Spirit of God would have us consider Him who is our appointed Food. He is the One who is heavenly in His nature and character, as the One who came down to this earth and glorified Himself and the Father by His obedience unto death. He is the One who through His holy care repelled all evil and kept Himself from the path of the Destroyer. Therefore our meditation of Christ Himself is as sweet as the pure frankincense which was sprinkled upon the shewbread. Frankincense was compared to Christ primarily through its symbolism as a gift from the Magi, representing his role as the high priest and the pleasing aroma of His sacrifice to God. Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. Mt 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. Mt 2:10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; **gold, and frankincense, and myrrh**. Gold is as Jesus is the King of kings. Frankincense is symbolic of worship. It symbolized Jesus's divinity and role as a priest, while myrrh, used for embalming, symbolized his humanity and future suffering and death.

Exodus 25:31-40 November 25, 2025 The Lampstand

Ex 25:31 And thou shalt make a candlestick (Lampstand) of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. This is our third piece of furniture which tells of Christ as the light of the world. Lampstand is the correct meaning. There are no wax candles in the Holy place. Note the wicks of the Lampstand had to be trimmed. Each day a priest trimmed the wick and replenished the oil that kept the seven lamps burning (Exodus 30:7, 8). Our wicks have to be trimmed so that we will shine brighter and brighter. Our English Bibles terms this as the "Candlestick," but a better rendition of the Hebrew word is Lampstand. There are no candles burned on the Lampstand. There are seven lamps (Ex. 25:25, 37) which are fed with oil (Lev. 24:2, 4). The Lampstand was in the Holy Place. This was the chamber entered only by the priestly family. This was the place that they ministered to God. It was the place of communion. The three items here speak of fellowship. They are the Table, with its twelve loaves, pointed to Christ as the Substance of our fellowship, the One on whom we feed. The Lampstand foreshadowed Christ as the power for fellowship, as supplying the light necessary to it. The Incense-altar, figures Christ as maintaining our fellowship, by His intercession before the Father. It is here in the Holy Place, in God's presence, the Light dwelt. For us today we have access to Him, because the veil has been rent. The Holy Place and the Holy of Holies are no longer two separate compartments, but one where we can enter now. All the sacred vessels of the Holy of Holies and the Holy Place are now available to the believer who, by grace, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ (1 Pet. 2:5). Refer to Mt 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. But for the unbeliever, it states in Proverbs 4:19 The way of the wicked is as darkness: they know not at what they stumble. Black shadows rest upon the world which has cast out the Light of Life. In this day in age, it is now night-time because the Dayspring from on High, Jesus Christ is absent. The Lampstand tells of the gracious provision which God has made for His own beloved people during this time of darkness or what we experience in this evil world.

The Lampstand is for the night season! The illuminating Lampstand speaks of Christ right now because we have access into the true sanctuary and we walk in the light as He is in the light. 1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. V31 And thou shalt make a Lampstand of pure gold: of beaten work shall the lampstand be made. Unlike the ark and the table of shewbread, there was no wood in the composition of the Lampstand. It was solid gold. The Lampstand, though made of pure gold, was of beaten work. It was not melted and put in a mold. The talent of gold is often estimated to be around 75 to 110 pounds.

You can imagine the size of the Lampstand. It was wrought or beaten upon by the hammers of skilled workmen until it was shaped into a beautiful and symmetrical form. Only by Divinely given wisdom could this solid talent of gold be made with the base, shaft and branches. Ex 31:2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: Uri means my light and Bezaleel means white, which speaks especially of the Holy Spirit working in the Church today. It is the light of God. Notice the parallel in v6. Ex 31:6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; Aholiab is helping Bezaleel. This seems to indicate that Aholiab is like the Apostle Paul as the Master builder. Paul did not do things on his own, but he was the Apostle for this age, so he is a type of Aholiab. So, we have Aholiab, a type of the Apostle Paul helping Bezaleel, the type of the Holy Spirit. Note: The Lampstand was the only vessel or portion of the Tabernacle which was made of beaten work. Remember the “golden calf” which Aaron made, was from cast in a mold (Ex. 32:4). Idolatry is according to man’s mind, which is quickly and easily molded into shape. But what has glorified God and secured our redemption was wrought or beaten at a great cost. The “beaten gold” here speaks of a suffering Christ glorified.

Jesus Christ was glorified by His perfect but painful Work. The pure gold speaks of the Divine side of Christ. The beaten gold plainly foreshadowed the glorification of Jesus Christ who was beaten with many stripes on our behalf. Isaiah 53:5 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. The Lampstand stood higher than the Table or the Altar of Incense. Its light enabled the priests to minister within the Holy Place. The pattern of the Lampstand is described in Exodus 25:31-36. 31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. 32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: 33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. 34 And in the candlesticks shall be four bowls made like unto almonds, with their knops and their flowers. 35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. 36 Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold. It consisted of one central stem, with three lateral branches springing from either side.

Each branch was adorned with knops, flowers and bowls. The knops were buds, almonds; the bowls were for holding the oil which fed the lights. Then at each end of each branch was the bowl or lamp. All was of one piece, beaten out by the workmen gifted with Divine skill. The seven lamps were a very interesting part of the Lampstand itself. The sevenfold radiance of the Lampstand speaks of Christ as the brightness of God’s glory. Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Note: When the white light is broken into its varied parts there are seven colors, as seen in the rainbow. Also, the seven lamps symbolize the Holy Spirit in His power and perfections.

Rev. 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; The type appears to have a double application. It shows the marvelous accuracy of His ministry toward believers. The Spirit works as the Spirit of Christ (Rom. 8:9; 1 Peter 1:11). The fact that the seven lamps were supported by the Lampstand foreshadowed the fact that the Holy Spirit was given to us, and has come because of our glorified Redeemer Jesus Christ. The Lord Jesus said to His apostles, When the Comforter is come, whom I will send from the Father (John 15:26). Then on the day of Pentecost, when explaining the outpouring of the Holy Spirit's gifts, Peter attributed them to the ascended Christ: Acts 2:36 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Ex 25:32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: 33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. The knop had the rounded unopened bud. So, there were three stages of the almond, the bud, the flower, and the ripened fruit. We also saw this in Aaron's rod in Numbers 17:8 Behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and blossomed blossoms and yielded almonds.

This represents the three stages of life which were seen on the branches of the Lampstand: the bud, flower, fruit. The almond is the symbol of resurrection. It is the glory of the Risen One, Christ the almonds of gold! The almond is the first trees in Palestine to bud, displaying the new life of spring as early as January. The Hebrew word for almond means vigilant or watchful. Jeremiah 1:11 Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. 12 Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it. We believers too have the three stages of life, the bud, flower, and fruit. Some Christians never develop fruit because they refuse to take in the word of God which matures us. Refer to Mt 13:4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: We want to be like those in Mt 13:23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

The Lampstand's location: Exodus 40:24 And He put the lampstand in the tent of the congregation over against the table, on the side of the Tabernacle southward. Note the direction southward. We see that west known in scripture as the direction of prosperity and blessing: Exodus 10:19; Deuteronomy 33:23; Joshua 8:12; Isaiah 59:19. The east tells of sharp distress and Divine judgment: Genesis 3:24, 13:11, 41:6; Exodus 10:13, 14:21. Isaiah 46:11. The north is the Hebrew word which means cold, obscure, dark. It is the direction from which evil comes; Jeremiah 1:14, 4:6. The sunny south, the opposite from the north, tells of warmth light, and blessing: see Job 37:17; Psalm 126:4; Ps 78:26; Luke 12:55; Deuteronomy 33:3; Acts 27:13. The Lampstand was placed on the south side of the Tabernacle. The Hebrew word for south means bright, radiant! The Light of Christ warms the soul. The fact that the Lampstand was made of beaten gold and was ornamented with almonds shows that it is the suffering Christ now risen and glorified which is here foreshadowed.

Second, its being set in the Holy Place shows us that it is Christ hidden from the world, enjoyed only by the priestly family which we are a part of today. Third, its seven lamps of oil tell of the sufficiency of the Holy Spirit as Christ's gift to His people. Fourth, the time when the Lampstand was used in the Holy Place was during the night: Ex. 27:21 Aaron and his sons shall order it from evening to morning before the Lord. They had to maintain the Lampstand by cutting the wicks back so that the light shines brighter. The most prominent thing with the Lampstand was its seven branches, supporting the lighted lamps. This foreshadowed the person and ministry of the Holy Spirit. This also represents the Holy Spirit shining in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. 4:6). It is the Holy Spirit within the Sanctuary, glorifying Christ, taking of the things of Christ and showing them to us believers. It is the operations of the Holy Spirit directed by the glorified Son of God. The purposes which were served by the seven lighted lamps portray the leading aspects of the Holy Spirit's ministry to Christ's people. First, the lighted lamps revealed the beautiful workmanship of the Lampstand itself: Verse 37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against the face of it. This tells us of the principal design of the Holy Spirit's ministry toward and in the saints. As the Savior promised in John 16:14 He shall glorify Me: for He shall receive of Mine, and shall show it unto you. The Holy Spirit does this by revealing Christ to us by making Him real to us, by appealing Him to our hearts. It is only by the Holy Spirit that we are enabled to behold and enjoy the excellencies of Christ. Ps. 36:9 It is in His light alone that we see light. The Lampstand was also placed opposite the Table, so that it would cast its light upon its contents:

The shewbread remained on the Table seven days, when it became the food of Aaron and his sons, who ate it in the Holy Place (Lev. 24:8, 9). There they refreshed themselves with that which had delighted the eye of God. Imagine them sitting down and enjoying such a feast in darkness. No! It was in Light that was their necessity. Without the Light of Christ, it all would have been confusion and disorder. That is the same for us. This teaches us that it is only by the ministry and power of the Holy Spirit that Christians can perceive Christ as the Bread of God to sustain His people. It is only by the Holy Spirit we are enabled to feed on Christ and draw from His fullness, that the new man may be nourished and strengthened and to grow in fullness. Also, the Lampstand is mentioned in connection with the burning of incense on the Golden-altar: And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense on it. And when Aaron lighteth the lamps at even, he shall burn incense upon it (Ex. 30:7, 8). Apart from the light furnished by the Lampstand the priests could not have seen the golden altar and would have been unable to minister there. This altar speaks both of worship and supplication. Here too the Holy Spirit tells us that apart from Him we can do nothing. Then the Lampstand is said to shed its light before the Lord (Ex. 40:25). The Holy Spirit in the book of Revelation shows us seven lamps which are the seven Spirits of God. They are expressly said to be burning before the Throne (Rev. 4:5), while in Revelation 5:6 they are seen in connection with the Lamb as He rises to administer judgment. The Lampstand shining before the Lord will find its accomplishment when Christ overthrows the enemy of God and reigns till He hath put all enemies under His feet. This will be during the Millennium when Christ, in the fullness of the Holy Spirit's power, shall be manifested as the Sun of righteousness (Mal. 4:2). Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2 **And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD.**

This is a very remarkable description and fulfillment of the sevenfold radiance of the Lampstand. Here we also have a sevenfold reference of the relationship of the Holy Spirit to Christ during His Millennial reign. There are three sections in verse 2. The order corresponds exactly with the construction of the seven branched Lampstand. We have “The Spirit of the Lord shall rest upon Him in V2:” This is separated from the other six by the absence of a connecting word “and” to what follows. This reminds us of the one central stem. The next six references are arranged in three pairs (as the “ands” show). These are like the three pairs of branches growing out of the central stem! Then we have its covering. Nu 4:9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: 10 And they shall put it and all the vessels thereof within a covering of badgers’ skins, and shall put it upon a bar. The cloth of blue emphasizes the Divine glory of Christ. In this we are reminded that **only saints in priestly communion** can recognize and enjoy the Light of life as the Holy One. The blue is concealed in the badgers’ skins that covered it. This is a solemn picture of the fact that the ungodly are without any knowledge of the true Light: The way of the wicked is as darkness (Prov. 4:19). Then Paul describes the lack among believers in 2Ti 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

2Ti 4:4 And they shall turn away their ears from the truth, and shall be turned unto fables. 2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Belial means worthlessness or wickedness. It is used as another word for Satan. After this time only twice is the Lampstand referred to. First, in 1 Samuel 3:3, but we will start here first. 1Sa 1:1 Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: 2 And he (Elkanah) had two wives; the name of the one was **Hannah**, and the name of the other Peninnah: and Peninnah had children, but **Hannah** had no children.

3 And this man (Elkanah) went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there. 1Sa 1:5 But unto Hannah he (Elkanah) gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb. Hannah was barren. 1Sa 1:6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. 1Sa 1:7 And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. 8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons? 9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD. 10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore. 11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head. 12 And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. 14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. 15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. 16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. 1Sa 1:20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD. 1Sa 1:26 And she said, (to Eli) Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. 27 For this child I prayed; and the LORD hath given me my petition which I asked of him: 28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there. And the child (Samuel) did minister unto the LORD before Eli the priest. 12 Now the sons of Eli were sons of Belial; they knew not the LORD. These sons of Eli were wicked men. First, we are told that Eli's sons took a three-pronged fork and ate whatever meat they brought out of the pot when sacrificing an animal.

This was in contradiction with the law for priests, who were commanded to eat the breast and upper thigh of the animals (Leviticus 7:30–34). Second, Eli's sons were sleeping with the women who were dedicated to the service of the tabernacle (1 Samuel 2:22). This was against God's law forbidding adultery (Exodus 20:14). 1Sa 3:2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; 3 And ere the **lamp of God** went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; 4 That the LORD called Samuel: and he answered, Here am I. 5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. 6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. 7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. 8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. 10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. 11 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. 12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. This “thing” was the sore judgment which fell upon the degenerate sons of Eli. The prophetic and dispensational application is before the long Night of Israel's unbelief is ended, God will bring upon them the Great Tribulation and judge them for their sins. The second reference of the Lampstand is in Daniel 5. Here again is a night scene. Belshazzar, was with his wicked courtiers and concubines, in the midst of a drunken party. He gave orders that the golden vessels which had been taken from the Temple when his grandfather captured Jerusalem, should be brought in and drunk out of. God's response was prompt: In the same hour came forth fingers of a man's hand and wrote over against the Lampstand upon the plaster of the wall (Dan 5:5).

This time it was a message of misery pronounced upon the Babylonians, pointing forward to the end of the times of the Gentiles, when the vials of God's wrath shall be poured out upon this Christ-rejecting world. The relevance of these two messages of judgment being linked with the Lampstand is so clear. Refer to 1Jo 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. God is light means, He is unspeakably holy, and therefore must punish sin: it brings before us the other side of the truth. Light exposes and burns as well as warm and illuminates! For believers the Light is the Light of life; but for unbelievers stuck in unbelief, it will yet blind and overwhelm them. How thankful should every Christian be that we are "children of light." Pr 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day. Christ is the Light to His people; 2 Corinthians 4:6; says the Light in His people. 2Co 4:6 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. Then the Light shines through His people Mt 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Eph 5:13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Exodus 26:1-14 December 2, 2025 The Curtains

Ex 26:1 Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. Here is where we get into the gifts. These were made with the gifts that the people willingly offered. The fine twin linen represents the righteousness of the saints. Re 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. The color blue speaks of Christ the heavenly being. The purple represents Christ of the royal line, the kingly line. Purple is a royal color. The color scarlet tells us of the atonement of Jesus. All of these colors were brought out in the curtains. All of these things point to Christ in some way. That was the very purpose of them. You find in the book of Hebrews that the Apostle Paul devotes that entire book in showing how that Christ was the fulfillment of all of the types and shadows in the Old Testament. The Holy Spirit now informs us of what comprised the roof of God's dwelling-place. This consisted of a number of linen curtains, richly embroidered, and joined together. Over these was a set of goats' hair curtains; and over these was a covering of rams' skins dyed red, and on the outside of all was a covering of badgers' skins.

Note that the curtain ceiling is described before the boards, which formed the sides of the Tabernacle. Man would naturally have begun with a description of the framework, then the roof, and then the furniture placed within the finished building. But God's thoughts and ways are the opposite of ours. Ex 26:2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. This inner ceiling was composed of ten white curtains, richly ornamented, each twenty-eight cubits (forty-two feet) in length, and four cubits (six feet) in width. These were joined together in fives, breadth to breadth, which is a total length of forty-two feet and a breadth of sixty feet. It would not only reach across the Tabernacle, which was fifteen feet in width, but would overlap its sides.

The two sets of five or ten white curtains were linked together by fifty loops of blue in each, which were fastened with fifty taches or clasps of gold. This united the whole curtains together in one solid piece. There are seven things about these Curtains which we will discover. Their Material. Thou shalt make the Tabernacle of ten curtains of fine twined linen. It is interesting to note that in Ex 26:15 we read; Thou shalt make boards for the Tabernacle: whereas the Curtains were themselves called the Tabernacle. What we have before us here is Christ incarnate providing a dwelling-place on earth for God. These spotless Curtains pointed to the person of the Lord Jesus Christ and revealed the holiness of His nature. So as our example we have the priests who were clothed with the fine linen in Ex 28:38-43; And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. 39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework. 40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. 42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute forever unto him and his seed after him. So, on the great day of atonement Aaron was dressed in this material (refer to Lev. 16:4). He demonstrates the absolute purity of the nature of Jesus of whom Aaron was just an example. The Curtains were made of fine linen, not just merely linen, but fine linen, linen of a peculiar excellency. In Revelation 19:8 we have the Holy Spirit's definition of the significance of this figure. Re 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. Note the contrast presented in Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. This will be the confession of the Jews in a day to come, when they are convicted of their sins and made to mourn before their revealed Messiah Jesus Christ. This is also the confession of many of God's saints today. They are viewing in themselves in the mirror, measured by the standard of Divine holiness. They are looking at the best efforts of their own lives which are comparable only to "filthy rags."

When we look into the mirror of God's word, our focus is to be on Christ. The enemy would want our focus on our flaws and circumstances. The scripture found in James 1:23-24, says that a person who listens to the word but doesn't act on it is like someone who looks in a mirror, walks away, and immediately forgets what they looked like. Many hear God's word but do not put it into practice in our life. As we continually look into the mirror (the word of God) and act on what we see, we are changed into His image. We become more and more like Christ. When we look into the mirror of God's word, the devil tries to distort the reflection by introducing lies of shame, guilt, and self-doubt, and by twisting the truth to make you question your identity and worth in Christ. He aims to make you focus on your imperfections or a false self-image, and instead of being transformed by God's truth.

The devil does that so we will become distracted or fearful. He may also tempt us to ignore God's word or try to twist its meaning to justify selfish desires. The fine white linen of the curtains typified the holiness and righteousness of Christ. This is also found in the four Gospels which record the earthly life of our Lord. In these Curtains Christ is displayed. Remember Jesus as a Boy of twelve. He had been taken to Jerusalem. Joseph and Mary lost sight of Him for three days. Where did they find Him? In the Temple! Jesus answered His mother's question. He said, Wist ye not that I must be about My Father's business? (Luke 2:49). His concern was to be occupied with the things of God. Was there ever a child like that? God was His Father in such a way that the Father absorbed His soul? Note as Jesus went down to Nazareth and was subject to His parents. He kept the place of earthly responsibility and displayed His perfection in this relationship. We also read of Jesus, in those early days; Jesus increased in wisdom and stature, and in favor with God and men. There was the fabric of spotless linen being woven before the eye of God. Then follow Jesus into the wilderness, where for forty days He was tempted of the devil. Useless were the efforts of Satan to soil His white robes. Then we can trace Him all through the Bible. He eats with publicans and sinners, yet is spotless by the most polluting atmosphere. He lays His hand on the leper, but instead of contracting defilement, He heals the leper. He touches death, but instead of becoming unclean, the dead is restored to life. In His death, we see the spotless white shining in all its purity.

The world puts Him between two thieves and Satan says, I will at least blemish His whiteness; And Satan says I will associate Him with malefactors and turn loose the railing and cast dust upon Him. And Satan try to tarnish His spotlessness, but he can't! God only brings His spotlessness out clearer to the light amidst the blackness of human and satanic wickedness. Lu 23:39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the thief at His side sees His own sinlessness. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. The Centurion, too, who was there at the crucifixion, declared Him a righteous Man. The white Curtains, then, foreshadowed the sinless ways and righteous acts of the Holy One of God Jesus Christ. Note the colors of fine twined linen, blue, and purple, and scarlet (v. 1). They were used for embroidering the cherubim upon the white Curtains. Each of the colors brings out a separate perfection in the Person of our blessed Lord Jesus, and was manifested by Him as He passed through this world of sin. Blue is the celestial color. It is the color of the clear blue sky of heaven (Ex. 24:11).

The blue upon the white background tells us that He who came down into the depths of humiliation was the Lord from heaven described in 1 Cor. 15:47. Note that throughout the Gospels the color blue is foreshadowed. It was revealed in connection with His birth. He was born for us from heaven as the God of very God in a human body and He laid in the manger. The angels were sent to announce Him as Christ the Lord in Luke 2:11. He was heavenly blue. Later, the wise men from the east came and worshipped the young Child. How beautifully this shows the blue as He was worshiped! Then those who heard Him asking and answering the questions of the doctors in the Temple, when twelve years of age. They were astonished at His understanding (Luke 2:47). Here again we can see the heavenly color blue. In His words to Nicodemus, He spoke of Himself as the Son of man which came down from heaven.

Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. Though He was a very man, Jesus walked in the constant realization of the Son of God, but He was a heavenly Stranger here on earth. He never once forgot where He came from, or where He was, or where He was going. Earth could never make Him richer or poorer. He found this world to be a dry and thirsty land, where no water is, and His spirit could only find its refreshment above where His Father was. Purple is the emblem of royalty. The reference for this is John 19 when the Roman soldiers showed their scorn for Jesus by going through the form of a mocking His coronation. They placed upon His brow a crown of thorns, and then put on Him a purple robe on Him in Joh 19:2. It is in Matthew's Gospel that this second color comes out as well. The purple is seen in the record of the royal genealogy of the Son of David. Next, we see it in the question of the magi that asked, where is He that is born King of the Jews? (Matthew 2:2). Then we see the royal purple when He made His triumphal entry into Jerusalem (Matthew 21:1-11). Then over His cross was placed the royal banner, "This is Jesus, the King of the Jews" (Matthew 27:37). Scarlet is a color of blood, and suggests the sufferings of Christ. The Hebrew word for scarlet means worm. It is from a word which the scarlet dye is obtained. In Psalm 22:6 the Lord, Jesus says in the midst of His anguish as the sin-offering on the cross, I am a worm and no man. This is the word which is used in connection with scarlet.

Our Lord, who knew no sin, was made sin for us (2 Cor. 5:21). Jesus took the place which we deserved. He took the place of being a worm, went down into death, crushed under the wrath and judgment of God, His precious blood shed to put away our scarlet sins. The scarlet speaks first of the sufferings of Christ. Side by side with His purity, His heavenly character (Blue), and His royal majesty, (Purple). The Gospel brings before us the afflictions of the Our Savior. Note also that the scarlet was in the cradle of the manger. This color was also seen when Satan attacked Him, for Jesus suffered, being tempted (Heb. 2:18). He sighed deeply in His spirit (Mark 8:12). There was groaning in Himself (John 11:38). He wept over Jerusalem (Luke 19:41). The tragic display of the scarlet was seen in the Garden of Gethsemane, when His sweat was as it were great drops of blood falling down to the ground (Luke 22:44)! All this for us His people. Again, all this for us that we might be found in Him! Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: But note, that scarlet is also the emblem of glory.

The woman seated upon the scarlet-colored beast in Revelation 17 symbolizes that satanic system which, under the Antichrist, will be utterly destroyed by the millennial glory of Christ. By His sufferings the Savior has won the place of highest honor and glory. In the coming Age, this world will be the scene of His splendor. The scarlet mantle will then be upon Him Jesus The Christ who has all the rights to it! In Psalm 22, the first part describes the Savior's sufferings. But at the closing verses of Psalm 22 they show His royal authority and coming glory. Ps 22:27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. Also in Ex 26:1 With cherubim of cunning work shalt thou make them. The pure white linen was the material on which the various colors were displayed and there was also the embroidered cherubim. As the priests ministered in the Holy Place and gazed upward, there above their heads was the forms of these the highest of all of God's creatures. There they saw the outstretched wings of the cherubim upon the ceiling. This reminds me of Ps 61:4 I will abide in thy tabernacle forever: I will trust in the covert of thy wings.

Ps 17:8 Keep me as the apple of the eye, hide me under the **shadow** of thy wings. How close are we to a shadow? That's how close we are to the Lord! Ps 91:4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. They speak of judicial authority. They were first mentioned in the Bible in Ge 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. The cherubim also figure the union of the saints with Christ. We also see in the cherubim of the Ark figure the highest grade, or rank of believers in the church. Ezekiel describes them in the first chapter of his prophecy. In Revelation 4 and 5 they are called the beasts, or more correctly, the living ones, or living creatures, as in Ezekiel 1. The high priest went into the holy place only once a year, which figured Christ's ascension into heaven in our behalf. These living ones or cherubim have a most wonderful place in the counsels of God. They are seen in connection with the display of judicial authority. They are one with the throne of God. The very first view we get of them, at the gate of the garden of Eden. They are guarding the entrance to Paradise with sword of flame in Genesis 3:24. They were witnessing to the holiness of God's house, of which the garden of Eden was the figure. They were also witnessing of the righteousness of God in putting sinners, Adam and Eve, out of His Presence.

Later, we see them as one with the mercy seat which was made of pure gold in the figure of Divine Life as they are attached to the throne of God. Their wings were hiding them, suggesting their heavenly activity; and we see their faces directed toward each other and toward one common object which was the blood upon the mercy seat in Exodus 25:17-20. They are here witnessing to the righteousness of God in demanding atonement for sin; and they are approving of His mercy in securing it. Then we view them again in the Most Holy Place in the temple, built by King Solomon. Those were made of the olive tree and covered with gold. They still veiled the mercy seat as part of the throne of God in I Kings 8:6. These Cherubim's were in the battle as 2Co 10:3 states; For though we walk in the flesh, we do not war after the flesh: 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled. These cherubim were also saints who loved not their lives unto death, who were delivered unto death daily for Jesus' sake, who had the Life of Christ manifested in them. They judged the world, the flesh, and the devil, and reigned in life through the abundance of grace over all things, and will reap the reward.

They acknowledge the righteousness, justice, and mercy of God; they own His sovereignty over their individual lives; they have let Him put down all rule and authority and power. Every high thing that exalteth itself against the knowledge of God (II Cor. 10:5). So, they become fitted to put it down in the world. They conquer through the abundance of grace in Christ Jesus, and become able to conquer as well. In Revelation John's record of the cherubim gives us a scene which will be at the beginning of the millennial age and immediately before the revelation of Christ as Lord of lords, and King of kings. His judgment of the earth must be before His reign over. The Judge Jesus Christ is introduced first. These living ones are in perfect harmony with the judicial throne of all the will of God. The eyes before and behind, of the living creatures or full over comers refer to their fulness of vision. It means they are full of light.

They see in every direction at once. Nothing is hidden from their sight. All God's purposes are fully known. The sevenfold Spirit fills them. The first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle in Rev. 4:7. Notice the similarity of the full over comers to the Son of God, as characterized by the four Gospel records. They each have four faces: One like a Lion, featuring the Kingly character of Christ, which is what Matthew emphasizes. Then next is the one like a Calf, the lowly Servant which is the character of the Gospel by Mark; one with a face **as of a Man**, the perfect Human which the Gospel of Luke. Then one like a Flying Eagle, the Son of God, the Heavenly One. As the Gospel of John shows us Jesus was the one who flew out from the bosom of the Father and dwelt among us. He who is full of grace and truth John 1:14. All these characteristics are in the full overcomers who will make up the bride of the Lamb! One special item of importance: John does not refer to the third one as like a man, but that he had a face as of a man. This shows us that these cherubim are redeemed men, perfect humans spirit, soul, and body. Full grown up into the measure of the fullness of Christ. The other faces were just likenesses, symbols of the inward characteristics. But, **as of a Man**, was a reality. He was a man. These celestial beings present the highest earthly forms and powers of creation, in a harmonious and perfect unity.

Note that in every other instance where we have the four colors mentioned, blue is first and white is last. But here the order is reversed. There, it is the Holy Spirit emphasizing the heavenly origin of Jesus who came down to earth. This is drawing our attention to the sinlessness and righteousness of Jesus who sits now at God's right hand. The fact that these Curtains formed the inside ceiling of the holy places and were seen, only by the priestly family, shows us that none but those that had access to God were able to appreciate the perfections of His Son. These perfections of the Son of God were manifested by Him during His earthly journey. The Jews saw in Him with no beauty that they should desire Him. But the overcoming believers, who are the objects of His distinguishing grace, can surely exclaim, We beheld His glory, the glory as of the only begotten of the Father full of grace and truth (John 1:14). Today Christ is still despised and rejected of men. The unregenerate have no capacity to understand the excellencies of Jesus. The Holy One of God, Jesus Christ in His purity (the white), the Lord from heaven (the blue), the King of kings (the purple), and the One who because of His sufferings will yet come back to this earth and reign over it in power and glory (the scarlet). Jesus may be unknown to men today, but there is even now a company that is an holy priesthood (1 Pet. 2:5). They have received an unction, a divine anointing.

1Jo 2:20 But ye have an unction from the Holy One, and ye know all things., recognize Him as the altogether Lovely One. 1Jo 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. The fact that the Curtains formed the inner ceiling of the Tabernacle tells us the One who humbled Himself and became obedient unto death, but who is now exalted and glorified on High. Whenever the worshipper looked up, he would see that spotless linen with its rich ornamentations. This tells us, that as God's worshippers enter, in spirit, the heavenly Sanctuary, they are to be occupied with the person and perfections of Jesus Christ. We see Him by faith, and we now see Him crowned with glory and honor (Heb. 2:9)!

In worship we are occupied not with ourselves. We are not occupied with our failures or our attainments, or our needs, or our blessings. But we are occupied with the Father and His blessed Son. It is only as our hearts are absorbed with that which the Curtains and their lovely colors prefigured, that we present to God that which is acceptable in His sight. The loops used join the Curtains together. The ten Curtains were arranged in two sets of five each: In Scripture, ten means responsibility according to ability. The ten Curtains, grouped together in two sets of fives, speak of Christ, as the Representative of His people, meeting the whole of their obligations both Godward and man-wards. He loved His Father with all His heart, and His neighbor as Himself. Ex 26:7 And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The goat is a picture and tells us of a substitute. Jesus was our substitute. He was the goat for our substitute. Eleven is the number for substitution. Eleven was specified to provide a complete outer covering for the tabernacle, with the extra curtain being for draping over the back and sides to ensure no part of the inner covering was exposed. Ex 26:11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. Brass represents judgment because this is what the fire was laid on. These taches of brass were used to hold the tent together and because of the judgment that fell upon Jesus that we are held together today as one body.

Ex 26:14 And thou shalt make a covering for the tent of rams skins dyed red, and a covering above of badgers skins. The ram or the sheep tells us of Christ the obedient servant of God. He did not offer any resistance; He was completely submissive unto the will of God. So as a sheep among the shearers is dumb, so He opened not His mouth. But notice these ram's skins were dyed red which means that He was obedient unto death. He was obedient unto blood. Then there was a covering above of badger's skins. This was the very outside covering, the very tough outer covering. It tells us of the impenetrable righteousness of Christ. Nothing can penetrate the righteousness of Jesus or can anyone find anything wrong with that righteousness. Nothing could make Jesus do anything wrong, because He was Holy. This righteousness is a shield to us and for us.

Summary:

As these curtains picture the righteousness of Christ which we now have as believers. As the priest went into the Holy place and looked above and saw the cherubim with the wings above them, they were surrounded and engulfed by the righteousness of Christ. We believers today are engulfed in the righteousness of Christ and surrounded by his wings. As the psalmist said, Ps 91:4 He shall cover thee with his feathers, and **under his wings shalt thou trust: his truth shall be thy shield and buckler.** 17:8 Keep me as the apple of the eye, **hide me under the shadow of thy wings.** Our protection is Christ's righteousness. The breastplate refers to the righteousness of Christ, not our own righteousness. It refers to justification by faith and sanctification. We are doubly secure. We are in Christ and Christ is in God. Col 3:3 For ye are dead, and your life is hid with Christ in God. Isaiah 61:10 I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Jesus' curtains of righteousness covers us all the days of our lives and throughout eternity!

Exodus 26:15-30 December 9, 2025 The Boards

Ex 26:15 And thou shalt make boards for the tabernacle of shittim wood **standing up**. These boards represent the saints, but more importantly they represent Christ. The sockets of silver represent redemption. It tells us that we are standing up because of redemption. Because of redemption, we are set in sockets of redemption (Silver). The boards of the Tabernacle were put as near together as possible. They were put into the sockets, and moisture would swell the joint and tighten it. The fact that they were joined in the same way in the Most Holy Place as they were in the Holy Place, illustrates that the union and fellowship which we now enjoy are equivalent and a foretaste of what we will have when united with our Lord in the days to come. There were 20 boards on the north side, and 20 on the south side; (20= Redemption) plus there were six boards in the back of the Tabernacle, as well as two corner boards. There were a total of 48 boards making up the Tabernacle proper. Each board was set in two sockets of silver, so we have 96 sockets of silver. Plus four sockets of silver for the pillars that held up the vail giving a total of 100 sockets of silver in relation to the Tabernacle. Each socket was made of silver and was designed to hold the two tenons at the base of a single board. 100 = Completion.

A single board was supported by two sockets, which were placed in a row, with one tenon from the board fitting into each socket. The sockets were heavy, made of a talent of silver, or about 100 pounds. This provided stability for the boards. Just like our redemption is stable and unwavering. The stability of our redemption with the Lord is permanent, based on God's faithfulness and Christ's finished work on the cross. Each board had two tenons and was supported by two sockets placed end-to-end. The sockets provided a stable foundation for the acacia wood boards to stand upright. The boards were ten cubits long by 1½ cubits wide. A cubit is estimated to be about 18 inches. Each board was approximately 15 feet long by 2.25 feet wide. These boards were made of acacia wood, overlaid with gold, and set upright to form the walls of the Tabernacle. There was no weight given for the boards but they were very heavy. Ten is the number which speaks of the human responsibility according to ability. These boards also represent Jesus. Only the Son of God who became Man was able to measure up to this standard. He said, Father ... I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. The boards were to be made "standing up. Here is another feature which presents Christ in contrast with fallen mankind. He was upright in all His ways (Heb 7:26).

The boards were held together by bars which served to give unity to the structure. The whole structure, made one by the bars, rested on a foundation of silver. Solely on the basis of redemption has Christ become the meeting-place (tent of meeting) between a holy God and sinful people. Mr 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. 1Ti 2:6 Who gave himself a ransom for all, to be testified in due time. The north and south sides of the Tabernacle were each composed of twenty boards. The length of the holy building would be thirty cubits (forty-five feet), the boards being a cubit and a half in breadth (27 inches). 45 = Preservation; and 27 = Preaching of the Gospel. Each board was maintained in its place by two tenons, of two sockets of silver. Then in order to bind the whole in one compact body of strength and security, five bars of shittim wood with gold, the same as the boards, ran along the two sides. This was also along the end. There were fifteen bars in all being inserted in rings of gold attached to the boards. 15 = Rest. This gives the massiveness of all that went into the Tabernacle.

The Boards of the Tabernacle can surely be applied to the saints, but everything first points to our Savior, Jesus Christ. It is with Him that our hearts need to be engaged. There are seven things connected with the Boards that claim our careful attention. Ex 26:15 And thou shalt make boards for the tabernacle of shittim wood standing up. Ex 26:29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. We can refer to: Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Jesus, as the shittim wood represents His humanity, He was also God of very God represented by the gold of deity. Therefore is He called the Man Christ Jesus (1 Tim. 2:5). He knew no sin (2 Cor. 5:21). Jesus did not die from pain and weakness, though He felt the pain of all the beatings; but He laid down His life of Himself for us. Joh 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

This commandment have I received of my Father. Then in Luke 2:11 Unto you is born a Savior, which is Christ the Lord. None but a Divine Savior could meet the deep need of fallen man. The strength of God's curse on man's sin was beyond the resources of any human weakness. God's Deity alone could sustain the weight of redemption through His Son Jesus. If the acacia wood foreshadowed the humanity of Christ, the gold spoke of His Divine nature and glory. In the two joined together, we have set before us God manifest in flesh. John 1:1, 14 The Word was God . . . the Word became flesh. This a profound mystery, yet it is a blessed truth on which the faith of God's elect rests which we with unquestioning confidence can rest in. Ex 26:16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. In Scripture it was the cubit, or ammah, from a word meaning 'mother.' It was the length of the 'mother-arm,' or the forearm. It was the chief and prominent part of the arm, from the elbow to the tip of the finger. It is that which is used in all work.

This shows us that not one of the fallen sons of Adam could measure up to the perfect human standard: For all have sinned and come short of the glory of God. But God delighted in the man Christ Jesus, and even the measurement of the heavenly city is by this standard of a cubit. Re 21:17 And he measured the wall thereof, an hundred and forty and four **cubits**, according to the measure of a man, that is, of the angel. This measurement of cubits or the mother-arm is none other than "Mother Grace" which the Lord Jesus provided. He is the One who humbled Himself and was found in fashion as a man. How amazing! God is manifested in the flesh, and we are invited by Grace to appropriate the standard of measurement which is now in our hands by Jesus Christ. We now can see with the eyes of faith how perfectly Jesus has measured up to the fullest requirements of God for us in all that He accomplished on the cross. How profound and significant that in the very unit of measurement which God ordered Moses to use, we are reminded of our Lord's incarnation. Incarnation means in Christianity; it is the doctrine that God the Son took on human nature in the person of Jesus Christ. He became fully divine and fully human. The Son of God become Man, perfectly glorifying His Father. Ex 26:19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

These forty sockets of silver were for the twenty boards on the south side. The same was for the twenty boards on the north side. Then there were the eight boards at the western rear which had also two sockets each. There were ninety-six in all. While the number 96 itself does not have a traditional symbolic meaning in biblical numerology, it corresponds to Psalm 96. This number often symbolizes praise and the coming of God's kingdom. Each board was maintained in its place by the two tenons or "hands" which they fit into and were grasped by the silver sockets. The ninety-six silver sockets formed the foundation, and upon them rested the whole tabernacle. This tells us, that redemption is the basis on which Christ has become the meeting-place between the holy God and His sinful people. It was only through redemption that the perfect humanity and Divine glory of Christ could benefit us. He Himself was a ransom for us. Mt 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. If this would not have happened, He must have forever remained alone. But he said in Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. It was the value of redemption which was typically expressed in the sockets of silver.

This is definitely established by the fact that all the silver used in connection with the Tabernacle originated from the atonement money. This is found in Ex. 30:16. In Exodus 30:12 we learn that when Moses took the sum of the number of Israel that every man was required to give a ransom for his soul. This ransom consisted of half a shekel (by comparing Exodus 30:13 with Leviticus 27:3 this was a silver coin. God ordered Moses to appoint this for the service of the Tabernacle. Ex 30:16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls. A part of this service was to make the silver sockets for its foundations. Note also that it was also taught that it was the blood that maketh an atonement for the soul in (Lev. 17:11). This was typified by the blood of animals. The blood of their sacrifices came nearest to exhibiting the mode of atonement; but in Exodus 30 the silver atonement-money proclaimed the value of Christ's atonement. The significance of both types is seen by how the Holy Spirit has shown both as a reality of Christ's work of Redemption.

Just as we are told in the presence of the one sacrifice for sins that it was not possible that the blood of bulls and goats should take away sins (Heb. 10:4), so we appreciate the design of the atonement-silver. We witness Jesus in whom is treasured up all redemption's wealth. Ye were not redeemed with corruptible things as silver and gold (1 Pet. 1:18) It was by the very blood of Christ which redeemed us. In Psalm 49 the costliness of redemption is emphasized by confirming that it lies far beyond the resources of human riches: Ps 49:6 They that trust in their wealth, and boast themselves in the multitude of their riches; 7 None of them can by any means redeem his brother, nor give to God a ransom for him: 8 (For the redemption of their soul is precious, and it ceaseth for ever:) Without these Boards there would have been no Tabernacle to house its furniture and no place for the priests to serve in. Without the Boards, the beautiful Curtains could not have been displayed. Upon the golden Boards, held together by the golden bars, resting in their silver sockets, were all the weight of the Curtains and Coverings. So on Jesus Christ and His righteousness which the Curtains demonstrate, in His humanity was hung all the weight of the Divine government and all the glories of His Father's house. In Christ, everything has been completely realized.

This was illustrated by Eliakim in Isaiah 22:20-25. **Eliakim means, God will establish and Hilkiah means, the portion of Jehovah.** Isa 22:20 And it shall come to pass in that day, that I will call my servant Eliakim (**God will establish**) the son of Hilkiah, (**the portion of Jehovah**): 21 And I will clothe him with thy robe, (that robe of righteousness) and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. 22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. 23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. 24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. 25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it. This speaks of Jesus Christ. It is this which brings out the meaning of the other numerals here. There were forty-eight boards in all and ninety-six sockets: So we have 6x8 or 4x12 and 12x8.

Six is the number of man and eight that of a new nature (new creation) or a fresh beginning. This points to Christ in (1 Cor. 15:47), the Head of the new race, and the new man in Christ (Eph. 2:15). Four is the number of earth, and twelve of governmental perfection: so that 4x12 and 8x12 would suggest the governmental claims of God vindicated on earth by the Head of the Church, the New Man Christ Jesus. The Boards are the Person of Christ which upheld His work. The massive framework of the golden Boards was to the Curtains and Coverings, suspended from them, what poles are to a tent. They upheld and sustained the glorious display of the blue, purple, scarlet, and fine linen cherubim, as also the goats' hair curtains. Jesus upheld His righteousness for our redemption. What the Lord Jesus Himself was, and is, the Son of God, Son of Man, and that He has made clear in His life, and above all, in His death on the cross: It was His blessed work there, which arises all of its unspeakable value and eternal worth from Himself. It is faith in Him that is our salvation and the basis of our redemption: He that believeth on the Son hath life. We can never separate the work of the Lord Jesus from His person.

We not only preach the death of the blessed Lord but we preach the Lord Jesus Christ Himself resurrected and seated in the heavens. The Boards and Bars have the same relation to the Tabernacle itself, as the truth contained in the first two chapters of Hebrews. In the first two chapters, the great foundations of faith are laid. The Lord Jesus Christ is presented to us as the Son; the brightness of God's glory, and the express image of His person; God, the Creator and the Sustainer of all things. He is also presented to us as the Son of Man, partaker of flesh and blood in order to die for all humanity. He is the Firstborn from the dead; all things were put under Him; anointed above His fellows; and He was not ashamed to call them brethren. On these great truths concerning Christ, depend all the other great truths connected with the value of His sacrifice. We see the glory and power of His priesthood; the eternal salvation, the eternal redemption, and the eternal inheritance which are obtained for us by His blood. Twenty of the acacia Boards, overlaid with gold, were used for the south side of the Tabernacle (v.18), twenty were used on the north side (v. 20), two boards were used for the corners of the two sides at the rear; and six more completed the back (v. 25). The numeral which is most prominent here is two, one of the scriptural meanings of which is testimony or witness: in the mouth of two or three witnesses the truth shall be established.

So also when Christ sent forth the disciples to bear testimony unto Him it was by two and two. Note also, Re 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, **the faithful and true witness**, the beginning of the creation of God; It is the person of the Lord Jesus with His two natures; Divine and human. Ex 26:23 And two boards shalt thou make for the corners of the tabernacle in the two sides. Note the witness to the Laodicean church. Although we are in the Laodicean times and there is such a lack and sleepiness in the church today, they have had **the faithful and true witness before them**. They are without excuse. This reminds me of Joh 6:66 From that time many of his disciples went back, and walked no more with him. Do you know that even today many stop short. They do not continue on with the Lord. Even those preaching false doctrine, the enemy has gotten them to stop short at their false doctrine. Scripture says La 3:22 It is of the LORD'S mercies that we are not consumed, because his compassions fail not. 23 They are **new every morning**: great is thy faithfulness. If God's mercies are new every morning, shouldn't we be excited to get that new refreshment of His word every day. Although the word of God has been in existence for centuries, there is something new for us where we are at right now to sustain us and encourage us in our individual walk.

He has something personal for each one of us. We are to be a river of water which represents continuous, life-giving spiritual refreshment, vitality, with the Holy Spirit flowing out from a believer, bringing healing and life to others. Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. Then many in this Laodicean time have become a stagnant pool signifying spiritual dryness, spiritual death, being disconnected from God's source, and lacking transformative power, becoming barren or even toxic, needing cleansing and renewal and following a man. This stagnant pool describes those who have stop short, even those who are stuck in false doctrines. They have ceased to walk with the Lord. The enemy has led them astray. Joh 6:66 From that time many of his disciples went back, and walked no more with him. Those that stop growing and have stopped looking for the for new mercies every morning in His word, have stunted their growth.

Many need stirring on; some say they can't read; or study or have some ailment that will not allow them to gain the new mercies every morning, but I would question them; can they not trust in the Lord; is God sufficient for all their needs; is His arm too short! What happened to Php 4:19 But my God shall supply **all** your need according to his riches in glory by Christ Jesus. But we must be there for all of God's people even the ones that say, I can't! Let us lift up the hands of the feeble and stir them on in the faith! Let us follow in the footsteps of David who said; 2Sa 24:14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; **for his mercies are great**: and let me not fall into the hand of man. Many are following man as Laodicea speaks of the rights of the people. But as Ps 145:9 The LORD is good to all: and **his tender mercies** are over all his works. Let us look to the Lord whose mercies are new every morning: for great is thy faithfulness. Ex 26:24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. Note the two corner boards. It was these which gave increased stability to the whole structure. We can also give strength to our brethren in need. Note how the Lord Jesus is spoken of in Scripture with reference to the corner.

Isa 28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Ps 118:22 The stone which the builders refused is become the head stone of the corner. This corner stone as foundation, and a corner-stone crowning the building: the beginning and the end. The whole strength of the house depends on the firmness of the foundation cornerstone. It is the whole compactness, and knitting together of the building as one depending on the head-stone of the corner. God laid the foundation in the death of His Son; He completed the building in His resurrection. The walls of living stones rest securely on this Rock of Ages, and are bound everlastingly together on the cornerstone. The Saints are knit together in love. That is what makes us pillars of strength to the rest of the body. The love of Christ. Ex 26:28 And the middle bar in the midst of the boards shall reach from end to end. Eph 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace. Col 3:14 And above all these things put on charity, which is the bond of perfectness.

Ex 26:17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. The Hebrew word “tenons” means hands. These hands grasped the Boards and held them securely in place. How this describes Jesus Christ in His voluntary humiliation, was dependent upon and in subjection to the Father. As the perfect Servant He was upheld and sustained by the hands of God the Father from above, the Spirit below ministering to Him. We too are doubly secure in God and in Christ. Col 3:3 For ye are dead, and your life is hid with Christ in God. We are held and hid with Christ and in God. Nothing can touch us. We are doubly secure. Jesus was in the hands of the Father. Remember Jesus crying from the cross, “Father, into Thy hands I commend My spirit” (Luke 23:46). He is now seated on the right hand of the Majesty on high (Heb. 1:3)! The Bars are described in detail in verses 26-29. Ex 26:27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. That middle bar is the love of Christ which is the unity of the saints that draws them all together and makes them all one. The Bars were used to unite the Boards together firmly and solidly.

Each of the boards were placed in two tenons, which were inserted into mortises in two sockets of silver. The boards were also sustained in their upright position and linked together by five bars of shittim wood, overlaid with gold, which ran through rings of gold inserted in the boards. The middle bar of the five ran the whole length of the Tabernacle, uniting all the twenty boards together. The Bars point to the perfect union between the Lord Jesus being the very God of very God, and also very Man of very Man. Though totally distinct, yet are His two natures perfectly and forever joined together. 1Co 15:24 Then cometh the end, when he (Jesus) shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. Jesus will forever be subject to His father. Philippians 2:5-8, states that Jesus, being in very nature God, emptied himself by taking on human form to become a servant, and John 14:28, where Jesus says, the Father is greater than I. Ex 26:29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. The same thing is true in our lives, the gold should be manifest in our lives. Christ is what God wants to see in my life or reproduced in my life.

The boards of the tabernacle also relate to Christians as they symbolize the church, which is made up of many believers joined together to be God's dwelling place. The acacia wood symbolizes the human nature of believers, while the gold symbolizes the divine nature of Christ that is imparted to us. The boards are not just wood, but wood overlaid with gold, representing the two natures. The sockets: The boards are held up by sockets of silver, which symbolize Christ as the foundation for the Church. This means that believers stand on Christ and their spiritual nourishment comes from Him, not from the world. The bars: The bars that run through the boards represent the unity of the church, holding believers together as one structure. These bars may represent God Himself, who binds the church together. Eph 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.

This scripture in Ephesians reminds us of the Holy Spirit as the workmen of Israel set out to find trees which would furnish these boards. Some of these trees may have been growing up on the hillside, others down in the valley. We are representative of the trees. The Holy Spirit starts with the axe. First, they are laid low. Then boughs, branches, and leaves are all taken away, and only the trunk remains. This is cut up into boards, and these are fitted and fashioned, covered with gold, and set up with all the others to form a dwelling-place for God. We saints also represent the boards. Once, some of us grew upon the hills of religion and morality, while the some grew down in the low places of sin and evil. We drew our enjoyment from the earth, not from God. But the Word of God, like an axe, brought to us by the Holy Spirit came. It detached us from the world.

We saw ourselves dead in trespasses and sins, and all our goodness and false profession was taken away. Then as the boards are fashioned for their places in the Tabernacle, so the boards were raised up and builded together for an habitation of God. The beauty of the boards would soon have faded, but the gold which has been put upon those boards will endure forever. So we lose our own self-righteousness, and have the righteousness of God of the curtains covered over us. This is Christ Himself. We believers are gathered together on the foundation of redemption by the blood of Christ, the silver sockets, with Jesus Himself in the midst. He is the glory in the Tabernacle. We are held together by no human bond, but by Christ Himself. The middle bar has been spoken of as a type of the Holy Spirit. This is what makes the difference between a church a mere congregation. Jesus is known as the One "in the midst," whom we are gathered around. That is what makes an assembly. It is Jesus alone and not our crowns. It is Christ, who is in the midst. Nothing holds together a company of believers like seeing that Jesus is the Center.

Exodus 26:31-33 December 16, 2025 The Veil

Ex 26:31 And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: This was the veil between the Holy of Holies and the Holy Place, according to Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; There is close fellowship is what this speaks concerning the cherubim. The veil is between the Holy place and the Holy of Holies which divides the one from the other. In Hebrews, the Apostle Paul tells us that this veil is the flesh of Christ. This means that before Jesus came and offered His flesh on the cross of Calvary there was a veil to keep us out of the closest place and fellowship with God. When Jesus said on the cross, it is finished; the veil was rent in two. God signified that the way is open into the presence and the deepest intimate fellowship with God. The Holy of Holies speaks to us that it is a place of the presence and the deepest most intimate fellowship with God. In our last lesson we saw the framework of boards in the Tabernacle proper of the holy place and the holy of holies. Outside of this, was the court of the Tabernacle. It seems that there was really a Tabernacle within a tabernacle. Inside the framework of the golden-covered boards, covered by the curtains and their coverings, were the two inner rooms. These were separated by another curtain, called the Veil. It was this veil which divided the holy place from the holy of holies. The first compartment was thirty feet by fifteen, and the innermost Holy of Holies, a separate compartment of fifteen feet by fifteen. In the Holy of Holies was God's throne upon the ark, where the Shekinah-glory dwelt between the two cherubim. In This chapter we find God giving instructions to Moses concerning the Veil. Moses is told of what material it must be made, the manner of its workmanship, and where and how to hang it. Its presence before the Holy of Holies was where the light from the lampstand shining upon it would reveal its varied beauties. There it hung for five hundred years before the eyes of Israel's priests as they ministered at the table and the golden altar. This announced to Israel, that the way of approach to God was not then made known. But it was a curtain and not a wall of stone or metal, there was more than a hint given of its temporary nature, and that ultimately the way of access would be revealed. Note its Material. Ex 26:31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

Like the ten white curtains which formed the inner ceiling of the Tabernacle, the Veil was made of linen, on which the beautiful colors were. But it was not merely linen, but it was fine twined linen. This pointed to the excellency of Christ who was foreshadowed. The same thought is given in the fine flour in (Lev. 2:1), and in the refined gold (1 Chron. 28:18) and refined silver (1 Chron. 29:4) which was used in the Temple. The whiteness of the pure linen used in the Veil pointed to the sinless purity of the Man Christ Jesus; both in His inward thoughts and desires and in His outward ways and works. The eye of God, who is light, could rest upon that Holy One, and find every ray of His own perfect Being reflected in this lowly but lovely Son Jesus Christ. The fine linen of the Veil especially presents to us the Righteous One, Jesus who in His life of toil and sorrow, and most especially in His death of shame and suffering, manifested that purity, and that perfect obedience, and that delight in accomplishing the will of His Father. This is where He has for Himself a name, which is above every name, the name of Jesus; He Who was made sin for us, that we might be made the righteousness of God in Him. Note the words fine twined linen of cunning work. It is an expression used in connection with the Tabernacle only in the linen and then we will also find this in the breastplate of the priest. This fabric used was skillfully fashioned and literally, the Hebrew is called the work of a deviser.

Divine wisdom was given for its manufacture and it was copied from a heavenly pattern. This pattern will never again be found on this earth. As this fine twined linen foreshadowed the humanity of our Savior; the cunning work points to the Divine wisdom of Christ's human nature that was sinless. A body hast Thou prepared Me. Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: Then we can read Gabriel's words to Mary, the promise of the wonder of Immanuel's birth. Lu 1:28 And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost 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. Now note the colors of the Veil. Ex 26:31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: There is one little variation here from what was said in Ex 26:1. The curtains were the ground-work of fine twined linen. They were mentioned first, but the colors were not mentioned first. Here in the directions for the making of the Veil the colors are referred to first. This seems to focus our attention more on what was prefigured by the blue and purple and scarlet rather than on what was foreshadowed by the linen itself. The colors told of Heaven, the Cross and the Throne. It is said that probably the colors were used so freely that little of the white linen would be visible. The meaning of the Veil is specifically defined for us by the Holy Spirit in Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

The Veil, speaks of the humanity of Christ the Son of God incarnate. The one side of the veil was seen by human eyes, as the Levites ministered in the Sanctuary; but both sides were seen by God. The Veil, therefore, was a fitting type that Christ incarnate was perfect God and perfect Man. The colors which were embroidered upon it told of the perfections of His person. The object of a veil is to hide. Lev. 16:2 was the warning which it consistently gave forth. Le 16:2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. The Veil foreshadowed the glories of the Savior, but at the same time showed the heavenliness of character, and how far fallen man was away from God. The perfect Manhood of Christ exhibited the only humanity which can approach God, and which can live in His presence. The life of Christ which we have is the only life that can dwell in the blazing light of His manifested glory. We have that life of Christ within us! He came to give us eternal life. Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. Then Jesus' prayer to His Father He said, Joh 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. The perfections of the God-man Christ only served to emphasize the imperfections of fallen man.

The Incarnation of Christ while it proclaimed God, shuts out man. Men might admire the beauty of the Veil; as men may today admire the human character of Christ after the flesh, and the teaching of His earthly life. But the more perfect we find that humanity of Christ, and in what He did for us on the cross, the greater the evidence that Jesus did all this for us. I like how Peter puts it! 1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. The Incarnation by itself (apart from the redemption which was the purpose and object of His incarnation) neither brings man to God, nor God to men. True, it was God with us, just as the Tabernacle was with men; but, when the symbol of God's presence was with men, man could not have access to it. The life of Christ on earth was an unceasing proclamation of the fact that His humanity dwelt in the glory of God. The declaration of Jesus' life was forever: That is the life we have! Heb 9:24 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: Note, it was not the object of the Veil to give access to God; for it was that which prevented it. Even so it was not the perfection of Christ's life on earth that brings us into the presence of God. Typically, the Veil, in Old Testament times, announced that the way into God's presence was not then made manifest. It did not suggest that there was no way, but simply that the way was not yet revealed. Therefore, we find that God gave instructions as to how Israel's high priests might pass within the Veil. It was, by the blood of sacrifice (Lev. 16:19). John says it this way in Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. It was only by "the" blood of the Lamb Christ Jesus that we could approach God.

Then Peter says; 1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: This was the Veil of flesh that was torn for us! The veil in our chapter, too, foreshadowed the coming of the Lord Jesus. Yet it also bore testimony to the temporary nature of that age. It announced that the way for sinful man to go to God was by sacrifice. The one Aaron offered of the animal, was not that which opened up the real way to God. The Veil un-rent at this time signified that the way into the Holiest was not yet revealed. The sacrifice of the animal whereby Aaron went in once a year foreshadowed the perfect Sacrifice of Jesus Christ; and Aaron's admittance typified the entrance of our Great High Priest Jesus Christ into the Heavenly Sanctuary by His own blood. The Veil un-rent declared that if the way in was by sacrifice, the true Sacrifice, the one which really opened up the actual way to the presence of God, had not yet been provided. But if the un-rent Veil signified that the true way was not yet made known, it also implied it would be made known. When Christ died as a Sacrifice, the Veil of the Temple was rent from the top to the bottom. Mt 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

This rending of the Veil confirmed that the true way to God had been made known and opened to all who believe on Christ because His blood had been shed for all. The sacrifice of Christ is the true ground of how we are to approach God. His death, His blood, has opened up the way to His presence. The rending of the Veil of the Temple when Christ died, was the sign that the way to God was opened. This was "the" faith which had been taught to the Old Testament believers to look forward to what had been opened up to them in Christ' death, burial, and resurrection. The yearly sacrifice that Leviticus 16 had pointed forward to had been made, and the way to God, of which the Veil was a witness, was now revealed.

Then in V31 it says, With cherubim shall it be made. The typical significance of the cherubim here is a double one. First, the Veil sets forth the excellencies of Christ's person as the incarnate Son of God. The cherubim point to the Lord Jesus as the Man from Heaven. 1Co 15:47 The first man is of the earth, earthy: the second man is the Lord from heaven. This was signified in the color blue; then we see the Cross as a sacrifice seen in the color scarlet); and then on the Throne in the color purple. Jesus carries in His own person the Judicial authority of the eternal God. Secondly, the Veil un-rent signified that the perfections of Christ only served to emphasize the truth that sinful man had no access to God. I wonder as the priest gazed on the Veil, and saw the figures of the cherubim standing out in vivid colors, would their thoughts be on what is recorded in Ge 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. This where God banished rebellious Adam and Eve from Eden, He placed cherubim at the entrance to the Garden with a flaming sword which turned every way. Here on the Veil these cherubim taught the same lesson. Before Christ came, sinful man, had no way to approach a holy God! Ex 26:32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. The veil was hung on four pillars. These pillars tell us of the self-sustaining life of Jesus but He was never independent of His Father. The pillars of wood and gold, symbolized once more, the two natures in the God-man Jesus Christ. Everything in redemption depended upon the person of Christ. Unless He had become Man, it would have been impossible for Him to die; and then unless He had been more than Man, His sacrifice could not have had a benefit for us.

But being both God and Man He was fully competent to make propitiation for the sins of His people. The whole value of His work grows from the superior excellency of His person. These pillars were four in number, and it shows it is Christ on earth which was in the plan of God. These four pillars were without the fillets and chapters which adorned the five pillars at the door of the Tabernacle. The fillets were silver rods which extended from pillar to pillar and on which the linen curtain was hung. The Chapters, also known as capitals, are the decorative tops of the columns. This sudden termination pointed to these fillets and chapters of the four pillars which point to Him who was cut off in the midst of His days (Isa. 53:8; Psalm 102:23, 24). But note also the four pillars were for another purpose: they served to display the Veil in all its beauty. Between the four pillars, the Veil was stretched out. Without the four pillars, the Veil would have hung in folds, and the loveliness of its embroidered designs would not have appeared. The Veil spoke the Son of God incarnate. Four is the number of human weakness, creation and it is an earthly number. It is in the four Gospels that the glories of the God-man are revealed to our eyes. They accomplish exactly the same design as did the four pillars. In the four Gospels, Matthew, Mark, Luke and John, we have spread out, the lovely type of the Veil.

There, we see the cunning work of the Divine Designer, blending together the varied perfections of our blessed Lord. In those four Gospels we see God presenting Jesus as the Son of David, (Matthew) the flawless Servant, (Mark) the Son of man, (Luke) and the Son of God. (the Heavenly One in John) The hooks shall be of gold; not wooden hooks overlaid, but of solid gold. This is very beautiful. In connection with the ephod of the high priest we are told, He made the ephod of gold, blue and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen (Ex 39:2, 3).

Also golden-strands were also woven into other articles, but there were none in the fabric of the Veil. No wires of gold were mingled with the fine linen, which formed the basis of its structure. This could not be. It would have implied that His humanity was commingled with His Deity, which was not the case. Though Deity and humanity were perfectly united in one Person of Christ, yet they are not confused. Nevertheless, the Veil was held by golden hooks from above. This signified the Son of man was, throughout His earthly journey, sustained and supported from on High! Jesus was always in the Father's hands, just like we are. Note this verse that Jesus cried out! Lu 23:46 And when Jesus had cried with a loud voice, he said, Father, **into thy hands I commend my spirit:** and having said thus, he gave up the ghost. Jesus was always in the Father's hands. I say again, we are too! Then it was upon the four sockets of silver. It was in the sockets of silver that the four pillars securely rested. Remember, the silver was provided by the atonement-money. How significant then is this detail of our type! The sockets are the foundation, and point to the redemptive-work of Christ on the cross. We note once again Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; In these verses, the blood of Jesus and the Veil are brought together. God will never have it forgotten that the Cross is the basis of all blessings. The cross is the basis for everything. Ex 26:33 And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. This is its Position. The Veil was placed right over the entrance of the Holy of Holies and it shut out those who ministered in the holy place.

God dwelt behind the Veil. The Veil sets forth the flesh of Christ. We are taught that His humanity was the veil of the Godhead. God was en-veiled, as well as un-veiled, by the Lord Jesus. God was in Christ reconciling the world unto Himself (2 Cor. 5:19). And the Son of man barred the sinner's way unto God. If the humanity of Christ is the standard humanity, and it is; and if it is the humanity in which alone God will dwell and it is; and if it is the only humanity which can enter the Glory and it is; then the humanity of Christ is a barrier to the fallen sons of men; the unbeliever. So long as Christ walked this earth, He witnessed to the separation of the unbelieving natural man from God. Jesus stood forth as the perfect Man, who alone was fit to appear before God; Jesus' perfect righteousness is seen. The measure of the stature of Christ confirmed the insignificance of all human attainments. His fullness proved man's emptiness. The white and glistening purity of Jesus' character, exceeding white as snow, put to shame the filthiness of all men that were born of women. Jesus the Perfect One on earth, showed the impossibility of anyone to approach God, unless a way was devised whereby the sinner could draw near. Man, both Jew and Gentile, had made it plain that we were by nature a sinner, and had come short of the glory of God.

The Veil, as it hung on its golden pillars, prohibited entrance into the Holy of Holies. The ark and the mercy-seat were hidden, instead of being laid open to public gaze. But now because of the cross, we have access. The Veil un-rent shut man out from God. It spoke of separation from Him because of sin. Between the priests and God stood this Veil. Between the ordinary worshipper in the outer court and God was a double partition, for he had no access into the holy place. The whole ritual of Israel's worship emphasized the distance between God and man. One Tribe of Levi alone was permitted to encamp, immediately, around the Tabernacle:

One family alone of that Tribe was singled out and allowed to enter the holy place: and one man alone of that family had access into the holiest, and that, only once a year. That responsibility must have filled him with fear if he did it the wrong way. He would incur the judgment of God. God did, even then, give a hint, that a way would be made for sinners to approach Him. In Leviticus 4:6 we learn that the priest was commanded to take of the blood of the sin-offering and sprinkle it seven times before the Lord, before the Veil of the sanctuary! Clearer still was what was foreshadowed by the ritual of the Day of Atonement, when the high priest passed within the Veil (Lev. 16:15). The type of this is found in Hebrews 4:14; 6:19; 9:12. Christ has passed into Heaven itself, and what is more, He has opened up a way for us to enter too. It was not the beauty of the veil which made entrance possible, but the sprinkling of atoning blood before it! That beauty might be admired by the worshipper: he might sing hymns in its praise, and give all sorts of sentimental and endearing names to it. He might use all kinds of poetic language in describing it; he might even copy it, and produce similar patterns of embroidery, or schemes of colors; but there was only one way of passing to the other side of it, and of standing alive in the presence of God's glory. That was by sprinkling the blood before it, and taking the blood of the victim beyond it. This blood told of substitution, and acknowledged that Jesus who entered did so by taking on our sin. He who had died, and suffered the wages of sin. There was no other means that anyone could stand on the other side of that veil and live. It is not by the beautiful life of Christ that we can enter into the presence of God. It is not by any imitation of Christ, and not by the observance of any Rules for Daily Living; or not by leading a religious and devout life, that we can pass beyond that veil.

It is only when the precious blood of that perfect humanity of Christ had been shed. This is what we believe and it gives us our title deed to enter God's presence. This is how we have entered into the Presence of God by the light of His word believing God. God is light! 1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. It is the cleansing-power of the blood. For we have an advocate with the Father, Jesus Christ the righteous. In this, we are simply assured of two facts: (1) that our relationship is not broken; God is forever our Father; and (2) that Christ is our all-sufficient propitiation for our every need. It is not the life which Christ lived in His spotless humanity that gives us liberty to enter through the veil, but only when that humanity had been stained by His own blood of atonement. Then it is that we have the boldness to enter into the Holy of Holies. There we learn that simultaneous with the death of Christ the veil was rent. (Matthew 27:45-52.) There are some remarkable resemblances between the shadow and the substance of Jesus. First, the veil was rent while hanging between heaven and earth: so Christ was smitten while suspended from the Cross. Second, the veil was rent in twain from the top.

This showed it was rent by the same Hand as had fallen so heavily on our suffering Substitute, Christ. (see Psalm 38:2; 42:7; 88:6, 7; Isaiah 53:10; Zechariah 13:7). It was God's hand which smote the Lord Jesus! Third, the veil was rent from the top to the bottom, not an inch of it was left unrent. So, the atoning work of Calvary was a complete one, nothing being left for the sinner to do or add. Fourth, it was rent in the midst (Luke 23:45). Therefore the Mercy-seat in the center of the Holy of Holies was fully revealed: so the believer who was no longer the sinner is not asked to approach God in any roundabout way, or through a side entrance, but we have direct access to the Father through the Son, Jesus Christ. The rending of the veil in the midst, would be that all within the temple saw it.

The death of Christ was not in a corner, but public and before many eyewitnesses. Fifth, the veil was rent the moment that Christ died (Matthew 27:50), showing that the barrier between God and the sinner was gone. Sixth, as soon as the veil was rent it was changed from a barrier to the Gateway, Christ! The moment Christ died a new and living way was opened for all to God. Seventh, it is deeply significant that the Holy Spirit has linked together the rending of the veil with the opening of the graves (Matthew 27:51, 52). Although this did not occur till after Christ's resurrection. This tells us that, by the full atonement having been made by Him, there is a way that has been made from the deepest depths into which sin had plunged us; now we can enter into the highest heaven where grace has placed us! The purpose of God has now been accomplished. The Corn of wheat, having fallen into the ground and died, now bringeth forth much fruit (John 12:24). The Blood has been shed, the Sacrifice has been offered, the Veil has been rent; and Christ, the Forerunner of His people, has passed into the Holiest Place beside the Father. We then may draw near. Because Christ received the wages of sin which were due us, and now we share the reward which was due Him. We may boldly enter in by faith; we have unhindered access into the Heavenly Sanctuary. Every barrier has been removed, for the believer, with perfect liberty, we can draw near to the Throne of Grace and look into that perfect law of liberty. So then let us draw near, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience (Heb. 10:22).

Exodus 26:36-37 January 6, 2026 The Tabernacle Door

Ex 26:36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. This is the outer vail. Notice that the Cherubim are missing in this one. The Cherubim is always associated with the glory of God. This hanging is going out into the outer court. Ex 26:37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them. God is a God of order, yet His order is often different from ours. In the Scriptures the Holy Spirit frequently ignores the sequence of events and places side by side things which did not immediately follow each other in time. The books of the Bible are not always placed in their historical order: Job takes us back to a period long before the Israelites settled in Canaan. The Psalms and the Proverbs were written centuries before the events described in Nehemiah and Esther. The arrangement followed by the Holy Spirit varied according to His designs. Sometimes the chronological order is different for a dispensational reason: sometimes details are arranged so as to present a highpoint: sometimes the order is a moral one: at others, things are placed in comparison to show the relation between different things.

So here we have the Entrance into the Tabernacle, and it is called the "Door." It is mentioned immediately after the description of the Veil. There are probably more than one reason for this; It might be that one points to a contrast from the other. Note the details connected with each one. The Veil had cherubim embroidered upon it. The Door had none: the Veil was suspended from four pillars, the hanging for the Door from five pillars: the Door had no chapiters, but the Veil had them; the sockets that the Veil were in were made of silver, the Door's sockets were of brass. But the outstanding difference between them was this: the Veil was to shut out, whereas the Door was to give admittance: the Veil barred the way into the Holiest, and only the priests entered into the Holy Place. Note the location of the Door. The Door into God's dwelling-place was no narrow one.

It stretched right across the whole length, and was ten cubits (fifteen feet) in height. The Door into the Tabernacle spanned the whole eastern side. The east is where the sun rises. It is in the east that we find the ending of night and the dawning of another day. In Genesis 3:24 we read that the Lord God drove out the man, and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life. There, through his sin, man was in the darkness, and was banished from that place where God had communed with him; and at the east was stationed a flaming barrier. But here in the Tabernacle, where sin had been typically put away, the priestly family walking in the light, had a door on the eastern side of the Tabernacle which admitted them into God's dwelling-place!

Then note the material of the door. V36 And thou shall make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. The fabric of this hanging for the Door was of the same fine twined linen and of the same fine quality of that of the Curtains and the Veil. Fine twined linen formed its basis. It was only as the Son of God became incarnate that the true dwelling-place for Deity on earth was provided. But, as seen in our last study, the Incarnation of Christ, brought God down to men, but it did not in and of itself give man access to God. The Veil or Christ's body must be rent, death must come in. Here, also, in the entrance to the Tabernacle, we are shown that it is only through the Man Christ Jesus that God could be approached. There is some added words here in connection with the fine twined linen. It was **wrought with needlework**.

This was not said in connection with the Curtains or Veil, and is only mentioned elsewhere in the description of the Gate in the outer Court (v. 27:16) and the Girdle of the high priest (v. 28:39). The Hebrew word here for needlework is, in Exodus 35:35. It means the work of the embroiderer in 1 Chronicles 29:2 and then in Ezekiel 17:3, it says divers colors, and in Psalm 139:15 it says curiously wrought. If we combine these slightly varied meanings, the term would denote carefully multicolored. It appears, that the Holy Spirit suggests that attention should be fixed upon the different colors which were twisted and formed and wrought into and interwoven within the fine linen. The blue points to Christ as the Heavenly One, the Son of God; the scarlet refers to Him as the Son of man and His suffering in the past, glorified on earth and He will be returning in Glory. The purple speaks, of the kingship of Christ, but also points to the wonderful union between His Deity and His humanity. **The mention of the colors blue, purple, and scarlet**, are repeated no less than twenty-four times in connection with the Tabernacle's accessories and priesthood, yet never once is the order varied. This is an important truth and lesson for us. Why would the Holy Spirit arrange these colors this way had there not been some significant reason for it and why are they mentioned so many times in this order.

We are taught that the Lord Jesus is God and Man. We can trace this in the Gospels with all the fullness of the Godhead, as well as the dignity and sympathy of the perfect Man. But besides this, in His thoughts, feelings, ways, words, and actions, there is an invariable blending of the two. He is very God and His humanity. Remember Christ's first part of His name, as given in Isaiah 9:6 is Wonderful. In Jesus are combined the deep thoughts and counsels of God, with the feelings and affections of man. There are three instances recorded in the Gospels of the dead being raised to life by Christ. In these we see the colors of Blue Purple and Scarlet. Jairus's daughter, the widow of Nain's son, and Lazarus of Bethany. Together they show us a complete display of His mighty power.

In the first case, the death of Jairus's daughter had just happened; in the second, the sorrowing mother, the widow of Nain's son was on her way to bury the body of her only son in the grave. Then the third Lazarus, his corpse had already been deposited in the tomb and was decomposing. In each of these scenes the three colors can be traced. We have the blue in the manifestation of the love of God, when Jesus at the plea of the sorrowful father, went to the house to heal the dying child. On the way, the message came, "Thy daughter is dead, why troublest thou the Master any further?" Little did they know who they spoke these words to. They did not understand who the Master was: or the depths of love which He was overwhelmed with in order that the dead might live. Think about it, we were dead in trespasses and sins, but it was the love of Jesus that overwhelmed Him to die for me! Then think of the love of the Father to allow His Son to go through what He did for us! They did not know that God was present with them, manifest in the flesh: but He at once stilled the fear of the damsel's father. He did what no one but God could do. Jesus commanded peace into his heart in the very presence of death! Again, the voice of the Mighty God sounds forth to hush the boisterous grief of those who have no hope, saying, 'Weep not: the damsel is not dead, but sleepeth'. But they did not know who it was that spoke. To them death was a familiar sight. But they laughed Christ to scorn; Lu 8:53 And they laughed him to scorn, knowing that she was dead. It was the power and the grace of the One from Heaven that was now known, when He spoke those words; I say unto thee, arise'! Lu 8:54 And he put them all out, and took her by the hand, and called, saying, Maid, arise. 55 And her spirit came again, and she arose straightway: and **he commanded to give her meat.**

56 And her parents were astonished: but he charged them that they should tell no man what was done. It is the color blue that shows such love of Jesus Christ. Then the scarlet in this is also a beautiful picture. Who but the Son of man would have pursued the path of kindness and sympathy, in the midst of the rude scoffs with which His ready love was met with? Who but One Jesus that knew what hunger and exhaustion were, would have added to this mighty miracle the command, give her something to eat! This also shows to us the purple. With sympathy and love for the child, deeper than the mother's love, and yet He was Lord in it and above it. He calls the dead to life and at the same moment He tells of the minutest want of the little maid when he says **give her something to eat.** The human beings who were present, even the very parents, must have been so over-powered with what they had witnessed. What joy they had of receiving the dead one back to life. Their human sympathies failed. None but God could have abolished death; and none but He who was God and Man, could have so combined power, majesty, grace, sympathy and the tenderest care! What would it have been to be there. Can you feel the gratitude and love welling up within us just hearing about this tonight.

Jesus was even so concerned about the smallest detail. He raised this child from the dead and says, give her something to eat. Has He not raised us up together with Him in newness of life and doesn't He want to feed us! Give them the word of God to eat is His cry tonight! Note the same lovely colors when Jesus the Son of God went to the city where He knew the stroke of death had fallen, and had inflicted another wound upon another heart already stricken with grief. He timed His visit to meet at the gate. He saw the mournful procession, bearing to the grave the only son of a widowed mother. If any hope of God's intervention had at one time cheered this mother as she watched her child die, all such hope has surely fled. But now they were in the presence of One who had a right to stop them on their way, and they stood still. They did not do what they did in our previous example where they laugh Him to scorn.

They had the blessing of witnessing His mighty act. He commanded the young man to arise from his bed. He that was dead sat up, and began to speak. Lu 7:11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, that God hath visited his people. Here also, the heavenly color blue was evident, so that even they that looked on said, God hath visited His people. The heart of Christ was occupied with the mother as well as the child. As the voice of the risen youth reached His ear, He knew how the widow felt, as she heard it. Jesus was not focusing on His life-giving power. He was fully occupied in sympathy and grace with the longing of the mother to embrace her son, and to assure herself of the reality, which even the evidence of her eyes and ears could probably barely believe. Jesus completed this by delivering him to his mother. Jesus has also delivered us to our mother Grace. Pr 1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they shall be an ornament of grace unto thy head, and chains about thy neck. God has given us and has presented us to mother grace! 2Co 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: Here was the perfection of human feeling, such as no man could have shown in such circumstances, unless that man were also God. Here we see the colors so vivid with our Lord Jesus. It was at the Cross, where all the riches of His grace was concentrated. Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Then next in Joh 11:1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. Joh 11:3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to his disciples, Let us go into Judaea again.

Joh 11:17 Then when Jesus came, he found that he had lain in the grave four days already. It seemed to the sisters as if the Lord had disregarded their urgent message. Jesus still stayed at a distance, and allowed not only death to overcome them of their brother, but Lazarus was in the grave already. Note Jesus' reply to their announcement when they had sent word to the Lord, he whom thou lovest, is sick. Jesus' answer was this sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. And yet He tarried for four days. The reality was that it was for the glory of God. What feelings occupied the heart of Christ, when, seeing the grief of Mary, and of those around? He groaned in the spirit, and was troubled! He grieved over their unbelief; and yet He wept in sympathy with them, and sorrowed for the very sorrow which His presence might have prevented. Who could have shed tears in such circumstances but Christ?

Had a mere man been gifted by God with the power to raise the dead, he would be so eager to exhibit that mighty power, and remove the mourners' grief, that he would be unable to weep while on the way to the grave. Jesus was more than just a man. The tears of Jesus are precious, because they are those of true human feeling: This is truly Divine love! But they are most precious because they flow from the heart of Him who is the Mighty God. And, when those tears fell from His eyes, all questions as to His love were ended. Even the Jews exclaimed, Behold, how He loved him! Joh 11:38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. Martha believed Christ as Lord, and had heard from His lips the words, I am the Resurrection and the Life.

Yet she still did not believe there could be a remedy for one who had already died. It was then that Jesus reminded her of the message He had returned when they sent to inform Him of Lazarus's sickness. He told her that it should not be unto death, by answering, Said I not unto thee, that, if thou wouldest believe, thou shalt see the glory of God? God's glory was always Jesus' object. Shouldn't that be our objective. The sepulcher was now laid open; and Jesus lifted up His eyes from that receptacle of death to the Heaven above, resting His spirit in the bosom of His Father, and audibly expressing His dependence on Him, before He cried with a voice of almighty power, Lazarus, come forth. What a wonderful blending of subjection and authority, of obedience and command, of the open ear, and of the great I am! The dead, hearing the voice of the Son of God, and came forth. The corrupt corpse stepped out in life. What a moment of astonishment and delight must that have been to the sisters, as well as to their brother! But here again the Lord alone entered into the minutest details of this astonishing act of power. He saw, or rather He loved Lazarus. His friend was still full of the remnants of the grave; he still had the clothes that bound and troubled the risen one. Jesus gave another command, Loose him, and let him go.

Jesus did the same for us. He has loosed us from our grave cloths. Eph 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in **newness of life**. We no longer have grave clothes on, but we have been clothed in the righteousness of Christ. This is what we have. Isa 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; **for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness**, as a bridegroom decketh himself with ornaments, and as a **bride adorneth herself with her jewels**. Re 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. Again we see all the colors here, blue, purple, and scarlet. Blue signifies His heavenly, divine nature and origin from above; Purple represents His royalty as King of kings, often seen as a mix of divine (blue) and earthly (red) (the God-Man); and Scarlet points to His sacrificial blood and suffering, representing atonement for sin, as He became the “worm” (sacrifice) to redeem humanity. Together with fine linen clean and white (which is the purity of His righteousness glistening in the SON light), they reveal Christ as the divine King who shed His blood for our salvation. So we return to Exodus and the meaning of the door. The hanging for the door shut off the court of the Tabernacle from the holy place, yet it also formed the entrance to it. It was that which gave the priests access to accomplish their service within. It spoke, then, of the Christian’s worship and works being acceptable to God through the Lord Jesus Christ. Apart from the Mediator even the saints cannot offer anything which the holy God will receive. We give thanks unto the Father in the name of our Lord Jesus Christ. (Eph. 5:20). It is by Him we are to continually offer to God a sacrifice of praise (Heb. 13:15). Our spiritual sacrifices are acceptable to God only by Jesus Christ (1 Pet. 2:12). In our ministry, God is to be glorified in all things and above all things, through Jesus Christ (1 Pet. 4:11). It is striking to note that the cherubim are absent from the Door-hanging. The Door-hanging as Jesus is presented in grace to those that were without, as the Way into the privileges of priests. Ex 26:37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them. The number of the pillars confirms the significant omission of the cherubim from the hanging. Five is the number of grace. These pillars served to support the hanging and also to display its beautiful colors. Their materials show that it is the God-man, in wondrous grace through whom entrance is given into the place of priestly privileges. And where is it, in Scripture, that we have these distinctively set forth? Not in the Prophets, nor in the Gospels, but in the New Testament Epistles. Note also that the Epistle-writers were just five in number. They were Paul and Peter, James, John and Jude. Just as the Veil was stretched between four pillars, corresponding to the four Gospels. So the Door of Entrance-curtain went into the place of worship. It hung between five pillars, anticipating the ministry of Paul and Peter, James, John and Jude. Note how this very term pillars is applied to them in Ga 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Note the chapters in Ex 36:38 And the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets were of brass. This was in striking contrast from the pillars which supported the Veil. The Door did not have any chapters. Chapters, also known as capitals, are the decorative tops of columns, particularly those found in Veil hanging. This Door foreshadowed Christ as the One cut off in the midst of His days. But here, this Door who is Jesus gives us access to the type of the priestly family and into the place of worship and service. Christ is pointed to as the One who is crowned with glory and honor! And this is the very viewpoint taken in all the Epistles. The writers proceed on the basis of Christ being at the right hand of God! And thou shalt cast five sockets of brass for them (v. 37). These formed the foundation for the pillars and speak of redemption. Brass always prefigured the capability of the Savior to endure the cross. Therefore we are reminded once more, that Christ is the Door by reason of His sufferings in death. May the Spirit of God ever keep before us the tremendous price which was paid to enable the redeemed which are all of us; to come before God with sacrifices of praise and thanksgiving.

Exodus 27:1-8 January 13, 2026 The Brazen Altar

Ex 27:1 And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. 2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. This is the brazen altar. It is the first piece of furniture that you would see as you came into the court. This represents Calvary and the cross. The number Five mentioned in connection to this altar is symbolic and given by the grace of God. There were also five offerings given by the grace of God in Leviticus. Then in Romans 5 we have 5 much more's. Four here represents redemption for the whole world. Calvary was for the four corners of the earth. The horns shall be of the same which represent power. It tells us of the power to redeem and also the horns were of wood and it tell us of the humanity of Christ. It was Jesus in humanity that He came into the world to redeem humanity. Christ did not make atonement as God. He had to become a man because as God He couldn't die. Then the altar was overlaid with brass which speaks of judgment. The fire of judgment was laid upon Christ. In Exodus 25 and 26 we have had the vessels and the materials which composed the Holy of Holies and the Holy Place.

Here in chapter 27, we are led to the Outer Court. But there is one notable omission: the golden or incense altar, which stood in the Holy Place, has not been mentioned, nor is it referred to till the 30th chapter is reached. We will study that when we come to that chapter. Why? The golden altar or altar of incense is not spoken of until there is a priest to burn incense on it. God showed Moses the patterns of things in the heavens according to the order in which these things are laid hold of by faith. The brazen altar, was the biggest of the Tabernacle's seven pieces of furniture. It was almost large enough to hold all the other vessels. Its size indicated its importance. It was placed before the door (Ex. 40:6). It was just inside the Outer Court (40:33). This was the first object to meet the eye of the worshipper as he entered the Tent of the congregation. It is designated the brazen altar (38:30), to distinguish it from the golden altar. It was also called the altar of burnt offering (30:28). The brazen altar was the basis of the Levitical system. To it the sinner came with his Divinely-appointed victim or animal. There was a fire continually burning upon it (Lev. 6:13), and the daily sacrifice was renewed each morning. It stood ever smoking, ever blood-stained, ever open to any Hebrew that might wish to approach it.

The sinner, having forfeited his life by sin came and another life, an innocent one must be given in his place. When the Israelite brought his offering before killing it, he laid his hand on the animal's head. This was done to show that he was becoming identified with it. With that the acceptableness of the flawless victim, lamb or animal, the sin passed from him, and was transferred to the victim animal. So, too, this Altar was also in the path of the priests, as they went in to minister within the Holy Place. At this Altar the high priest officiated on the great day of atonement (Lev. 16). The brazen altar was not placed outside the Gate, but just within the Court (40:33). It would be the first object encountered as the Israelite entered the sacred area. The sacrifice of Christ was offered for all mankind, but only the believer receives the benefit. The Old Testament types are in perfectly in order with this. No lamb was provided for the Egyptians on that night when the angel of death smote the firstborn. On the day of atonement the high priest confessed over the head of the scapegoat only the sins of Israel (Lev. 16:21). So in our present type of the Brazen Altar, this was provided for the Chosen People of Israel. Had it been designed for the wilderness-tribes also, it had been placed outside the Tabernacle's court; but it was not!

Within the Court, the Brazen Altar was placed facing the Door into the Tabernacle proper. It was there that God met with His people (Ex. 29:11; 33:9; Leviticus 15:14). The Tabernacle could not be entered till one had first passed the Brazen Altar. Blood-shedding is the basis of approach to God. Its Materials were: And thou shalt make an altar of shittim wood . . . and thou shalt overlay it with brass" (v.1, 2). When brass was mentioned before it would be invisible. Those who entered within the inner compartments would see nothing but a dazzling display of gold, and the lovely colors of the inner Curtains, and the Veil. But here in the Outer Court it was brass that all eyes would see. It is interesting according to history, that ancient Israel had no knowledge of brass. It was a mixture of copper and zinc. The Romans were the first to use it. So some studies use the Hebrew word "copper," others think it may have been bronze that was used (a mixture of copper and tin). Again, gold speaks of glory and silver of redemption, so brass signifies judgment. Remember the serpent is the one who was responsible for the bringing in the curse. So Moses was ordered to make and affix a serpent to the pole, which was made of brass (Num. 21:9).

When God made known the judgments which would come upon Israel for their disobedience, He said, thy heaven that is above thy head shall be brass (De 28:23). When describing the millennial blessedness of Israel, following their long separation from God, the promise given is: for brass I will bring gold (Isa. 60:17). This means that judgment shall give place to glory. Then we also read of Christ in His judicial character, inspecting His churches. We read that His feet (were) like unto fine brass as if they burned in a furnace (Rev. 1:15). There are many references to brass in the Old Testament, but they are found in an evil association. The first time that it is mentioned is in connection with the descendants of Cain (Gen. 4:22)! Then Samson was bound with fetters of brass (Judg. 16:21); so, too, was Zedekiah (2 Kings 5:27). Goliath's helmet and armor were of brass (1 Sam. 17:5, 6). Saul's armor was of the same material, but David despised it (1 Sam. 17:38). In delivering His people from the prison-house in which sin had placed them, the Lord says, He hath broken the gates of brass and cut the bars of iron in sunder (Ps. 107:16). When dealing with His rebellious people, God said, I know that thou art obstinate, and thy neck is an iron sinew, and thy brow brass (Isa. 48:4).

The acacia wood, of which the brazen altar was made, speaks of the incorruptible, sinless humanity of our Lord, and therefore not subject to death. How fitting, that it should be connected with the constant witness of death on the brazen altar. Our Lord need not die, but He lay down His life for us! On us at onetime, judgment had a claim; none could make atonement even for themselves, much less for others. But now the believer is free from judgment and condemnation. The cross has no benefit to the unbeliever, but the benefits are legion for the believer. Our focus is that the Lord is the Brazen Altar that sanctifieth the gift (Matthew 23:19). But how necessary was this humanity if there was to be an atonement. Mt 23:17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Jesus is our gift of this altar. The very word for altar is connected with slaughter and the shedding of blood. Therefore the one who was to be the true altar must be capable of dying. It was Jesus Christ upon whom death had no claim. The wooden boards, overlaid with brass, tell us that the Brazen Altar points to the capability of the Sin-bearer to endure the judgment of God.

The incarnate Son of God was no feeble Savior. Ps 89:19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. This was God's witness of old. The shittim wood spoke of the humanity of the Redeemer; the brass of which it was overlaid told of His power to endure the Cross. The Brazen altar of the holy vessels was where sacrifice was offered to God. It spoke, unmistakably, of the Cross of Christ. It pointed to the most solemn aspect of Calvary. The Lord Jesus was the type of both the altar and its sacrifice, as also of the priests who officiated there. It is said that brass is the hardest of all metals, possessing a greater resistance to fire than gold or silver. In Deuteronomy 33:25 and in Jeremiah 1:18 brass is used as the symbol of ability to endure. De 33:25 Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. Jer 1:18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. Our Savior was the true Brazen Altar. He possessed that power of enduring, in its awful intensity. It was the fires of God's holiness that was poured upon Christ.

He was the only one that could endure the Cross. He was the only one that could, stand, unconsumed, under the storm of Divine judgment brought upon because of the sin of the world. This Divine storm of judgement was poured out upon Jesus by His Father for us! The innocent for the guilty is what the Brazen altar speaks of. As the brass plates on the Brazen Altar protected it from the fervent heat and prevented it from being burnt up, so, Christ passed through the fires of God's wrath without being consumed. He is mighty to save, because He was mighty to endure. Moses being instructed to make a serpent and place it upon the pole of brass symbolizes judgment. How was it possible for the Holy One of God to be represented by a serpent? Surely that was the last of all objects suited to portray Christ who is fairer than the children of men! But this is not a mistake that was made. The serpent was the only similarity of all created things which could suitably picture that particular aspect of the Redeemer's death which was foreshadowed. The serpent was the reminder of the curse (Gen. 3). Then read Ga 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: Christ was made a curse for His people.

It was because that serpent uplifted on that pole, presented to the eyes of the bitten Israelites, and it pointed forward to the Lord Jesus as He was made a curse. That serpent was not made of silver or gold, but of brass. He was made a curse for us, the judgment of God descended upon Christ, and the sword of Divine justice smote Him (Zech. 13:7). Nu 21:4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. 5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. 6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. 7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. 9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. It was at the Brazen Altar that the holiness and righteousness of God were displayed: His hatred of sin, and His justice in punishing it. When I think of the holiness of God, and how my sins came before Jesus Christ. Then when I think of Isaiah, the best man in all Israel of his day, was brought into God's presence, and saw and beheld the seraphim (who had never come into contact with defilement of any kind) veiled their faces with their wings and cried, Holy, holy, holy is the Lord of hosts, these words came from his heart; Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips (Isa. 6:5). When he saw the holiness of God, the righteousness of His throne, the profound reverence of the heavenly intelligences, on the one hand; and on the other, his own sinfulness and the iniquities of the people among whom he lived; he saw also the awful distance there was between his soul and God, and he cried, Woe is me! Isaiah realized he could not put his sins away by the power of his hand?

Or wash them away by his tears? Or have them removed by any efforts of his own? But thank God, if the sight of God and His throne, and the sight of his own unfitness for the presence of One so holy, led him to pass judgment upon himself and take his place in the dust, it also brought him low enough to see another thing. He saw the Altar, and the provision of the altar, He saw Christ. The live coal had done its work; the sacrifice had been consumed; and nothing remained but the live coal. This was applied to Isaiah's lips, and the sweet and blessed assurance given. It was said; thine iniquity is taken away, and thy sin is purged (Isa. 6:7). The look of anguish passes from his face, and there comes instead the light of holy joy as he believes what is said to him. Isa 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. This why we preach this Gospel! The altar is Christ: the sacrifice consumed on it by the live coal speaks of His work on the cross for poor sinners. The live coal is a figure of God's holiness consuming that which offends Him. When Christ was made sin" (2 Cor. 5:21) for all who shall believe on Him, it pleased God to bruise Him, to put Him to grief, to make His soul an offering for sin (Isa. 53).

It was then that the live coal reached Him, and He exclaimed, My heart is like wax; it is melted in the midst of My bowels (Ps. 22:14). Yes, the coal had done its work, its strange work (Isa. 28:21). A sacrifice had been presented and that live coal is the figure of God's holiness. It lies now upon the Altar, waiting for the sinner to take the place Isaiah took, and pass judgment on himself, as he did; and the moment he does so his iniquity is taken away and his sin is forever purged. Isa 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. 6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. The Brazen Altar, inside the Court, faced the door into the Tabernacle proper, and it was at this place God met with His people: "There will I meet with the children of Israel" (Ex. 29:42, 43). So the Cross is now the meeting place between God and the sinner. It is on the foundation of what was accomplished there that He can be just and the Justifier of everyone that believeth in Jesus. There is no other ground on which He can bring the sinner into His presence. If the Israelite rejected the brazen altar, he shut himself out for ever from the mercy of God, and, the is true, whoever rejects the cross of Christ, shuts himself out from the hope of salvation. Note the blessed words of Exodus 29:37, everything that toucheth the altar shall be holy. So every sinner who, by faith, lays hold of Christ is cleansed. Refer to Mark 5:27-29. It is very striking to observe that of the different vessels in the Tabernacle the two altars alone are spoken of as being most holy.

The other pieces of furniture are called holy, but the golden altar (Altar of incense) (30:10) once, and the brazen altar twice, is termed most holy (39:37; 40:10). The reason for this: it was at Calvary, that the holiness of God was so sincerely manifested. So holy is God that He would not spare His beloved Son when the sins of His people were laid upon Him. (Rom. 8:32). Also, the Altar had no steps up to it (Ex. 20:26), yet it is clear from Leviticus 9:22 that it stood on elevated ground, for there we read of Aaron ministering at the Altar, and then he came down. Most probably the ground in the Outer Court was made to slope upwards, and on the top of this ascent stood the Altar. How this reminds us of the lifted-up Savior upon that Hill called Golgotha! Note the dimensions of the Brazen altar. Five, is the number for grace, and this was on both the length and breadth of the Altar. Nowhere was the wondrous grace of God to poor sinners so clearly displayed as it was at the Cross. What a costly Sacrifice on our behalf. A ransom so precious was utterly unmerited. It was provided by the pure compassion of God. We are told in 1Peter 1:20, the Lamb was foreordained before the foundation of the world.

Then in 2 Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. Then the height of three cubits speaks of manifestation. At the Cross, God, man, sin, Satan, holiness, righteousness, grace and love were exhibited as nowhere else. The altar shall be foursquare. It faced each point of the compass, telling of the world-wide aspect and application of the Cross. Christ's death was not only for the Israelitish nation, but also for the children of God scattered abroad even us (John 11:51, 52). Then note its Horns. These horns were for the binding of the sacrifice to the Altar: see Psalm 118:27. In Scripture the horn is the symbol of power or strength (Habakkuk 3:4). The horns on the Brazen Altar points to the unfaltering purpose of the Savior, and the strength of His love. It was not the nails which held Him to the Cross. Christ was bound to the Altar by His devotedness to the Father. While on the Cross, His enemies challenged Him to come down; His refusal to do so is evidenced by the cords which bound Him to its horns. It was the will of His father and His unconditional love for us. Ex 27:3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. The ashes testified to the thoroughness of the fire's work in having wholly consumed the offering. They also witnessed to the acceptance of the sacrifice on behalf of the person who offered it. It shows that his sins were gone and at this time it was only for a season.

But the words of Christ from the Cross express the fulfilled detail of our type: It is finished! The Sacrifice had been offered, accepted, and gone up to God as a sweet savor. Our sin is gone forever. As a believer, our sin past, present, and future is gone forevermore. The shovels were used to collect the dead embers. The basins were receptacles for the blood used in each place of sprinkling. The fleshhooks were for arranging the different parts of the sacrifice on the fire of the Brazen Altar. The firepans are identical with the censers. They link the two Altars; the Brazen and the Golden Altar (Lev. 16:12, 13). The utensils speak of all that was necessary in order that the offerings might be presented and dealt with in a suitable manner. We can understand in the case of Christ how perfect it all was. It was by the eternal Spirit that Jesus offered Himself without spot to God. Every detail connected with the offering up of Christ has been provided and arranged and carried out according to God's mind and glory. The Scriptures have been fulfilled in every detail. Each utensil had its own distinctive typical significance, which becomes so apparent through prayer, meditation, and comparing scripture with scripture. All were made of brass emphasizes, again, the prominent and dominant truth associated with this Brazen Altar.

It is the unsparing judgment of God upon the believing sinner's Substitute Jesus Christ. Ex 27:4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. 5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. The Brazen Altar was hollow within, and in the middle was fixed a grate on which the fire was built and where the severed parts of the offering were laid. It tells of the inward sufferings of the Jesus as He endured the wrath of God. Our Lord did not bear the fire of Divine judgment in any external, superficial way. It was the fire of Divine holiness, the heart-searching judgment against sin, that went down into the utmost center of His being. Sin is not an external thing, though it mars the outward man. Its source is in the heart, the center of man's being; and therefore in the sinless Substitute Jesus Christ the flame searched down into His holy soul. Atoning suffering, like the sin of man, was in the heart. It was right down in the middle! The piercing of the nails, the crown of thorns, the jeers of the people, the spear thrusts, did not set forth the deep core of His sufferings. God only, who searches the heart, knew what it meant.

Jesus, who bore the judgment, knows the intensity of that fire which burned down into His soul when made an offering for sin. In accordance with this fire being within the middle of the altar, is the fact that its grate was even in the midst (v. 5). The Savior suffered on the Cross for six hours. These 6 hours were divided in the middle: the first three hours He suffered at the hands of men; the last three hours (when darkness overspread the earth) He suffered at the hands of God! The details recorded in Exodus 27:6,7 show us that provision was made for its carrying about when Israel were on the march. Ex 27:6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. 7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. In Numbers 4:13,14 we are told how it was to be covered: And they shall take away the ashes from the altar, and spread a purple cloth thereon... and they shall spread upon it a covering of badgers' skins. This was the only piece of the Tabernacle's furniture which was wrapped in purple, the royal color. This shows how closely connected Christ's sufferings were with the glory which was to follow. Over the purple cloth was spread the badgers' skins. This tells us that the world's inability to recognize the valuableness of the Death especially the death of Christ upon the cross.

The repentant thief on the cross discerned the royal purple over the Altar which was the Cross. His words were Lord, remember me when Thou comest into Thy kingdom. The other wicked and scoffing man that hung there on the cross saw nothing but the rough badgers' skins! Summary. The Brazen Altar was the place where sin was judged and its wages paid. If the Veil told of separation because of sin, the Brazen Altar says, death is the consequences of sin. But the Brazen Altar also speaks of sin settled. Nature knows nothing of this. For if we break her laws, we must suffer the consequences. If we repent, nature knows no mercy and shows no pity. Science is also powerless. It tries to relieve the outcomes involved, but has no remedy for the disease itself. Divine revelation alone makes known the adequate provision. It is the Cross of Christ. There the uncompromising judgment of God dealt with sin. Not by punishing the sinner, but by smiting the sinner's Substitute, Jesus Christ! In Himself, He bore our sins in His own body on the cross, that we (believers), being (legally) dead to sin, should live unto righteousness, by whose stripes we are healed (1 Pet. 2:24). Thanks be unto God for His unspeakable gift.

Exodus 27:9-19 January 20, 2026 The Outer Court

Ex 27:9 And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: 10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. These outer hangings or curtains represent the people of God seen by the world. In other words we manifest the righteousness of Christ unto the rest of the world. Let our light shine out. Then notice that there are 20 pillars in sockets of brass that held these curtains up. 20 is the number for redemption. It tells us that Jesus was judged in our stead that we can hang as luminaries or lights for the Lord and manifest the righteousness of Christ. Ex 27:11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. The Tabernacle proper, that we have already studied, stood in an open space of ground, an hundred cubits long, by fifty cubits broad, and was enclosed by hangings of fine twined linen. These linen curtains were suspended from sixty pillars, twenty of which stood on the south side, twenty on the north, ten on the west, and ten on the east.

The Scriptures do not expressly state of what these pillars were made of. But there is good reason to conclude they were made of shittim wood. This open space or court, in which the priestly compartments and the dwelling-place of God stood, formed the third division of the Tabernacle. The whole part of this was designated as the Court. The Court was in form a parallelogram, or double square, being twice the length of its breadth. On its eastern side was a gate or entrance, which was also made of fine linen. It was attractive by the same beautiful colors which were woven into the Veil. Note that neither the Court nor the Holy Place were paved. The Tabernacle rested upon the bare sand of the desert. This was in contrast from its golden-sheeted sides and beautiful inner ceiling. This was given for the priests to look up, where all was glorious and gorgeous, and tells us that there is nothing down here on earth to satisfy the heart. In contrast from the Tabernacle we read of Solomon's Temple that the floor of the House he overlaid with gold, without and within (1 Kings 6:30). The Temple that Solomon built foreshadowed the blessed fact that in the Millennium this world will no longer be a wilderness to God's people Israel.

Christ will be present in it again, then shall be fulfilled that word, Nu 14:21 But as truly as I live, all the earth shall be filled with the glory of the LORD. Immediately around the Court of the Tabernacle were the tents of the Levites. Then beyond, but around them, were grouped the twelve Tribes, three on either side. But even the Court itself was thoroughly screened from the eyes of the wilderness nomads or unbelievers. The Tabernacle formed the center of Israel's camp. Note its Hangings; As we have before pointed out, the fine linen is the symbol of righteousness. Refer to Re 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. This scripture referring to the bride of Christ. The spotless white walls which surrounded the Tabernacle on every side were a standing witness to the holiness of Jesus whose dwelling it was. This was in contrast from the surrounding tents, which were made, most probably, from goats' hair, of a very dark color. We could refer to Song of Solomon 1:5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

Those tents and curtains were dark and dingy on the outside, because of exposure to the weather and storm and the scorching sun; but, on the inside, they were bright and beautiful. The Shulamite attributes her appearance to the fact that her sisters made her keeper of the vineyards. There she became sunburnt. But she knew that she was comely within, to her beloved. Comely means: from Strong Hebrews 4998 or 5116; suitable, or beautiful: becometh, comely, seemly. We now tabernacle in a body of humiliation. On the exterior, we are black, sunburnt, worn, and weary, because of service in behalf of others. We die daily. We are in jeopardy every hour. Sometimes, we feel good for nothing and talk like we feel, because we know how we appear to others. We are conscious of the old creation. A sense of unworthiness sweeps over us, and yet the Holy Spirit reminds us that we are comely in the sight of our Lord. We are indeed a new creation in Christ Jesus. The dark-colored cloth woven from goats' hair is commonly used for making tents in the East to this day. There would be, a vivid contrast between the white linen surrounding God's dwelling-place and the dark fabric of the Israelites' tents. The white walls of the Tabernacle's Court served both as a barrier and a protection.

To those without, the holiness, of which it spoke of, was a barring to all who would approach the Divine Courts. They could only approach as God Himself had ordered. To those within, it served as a shield, a shelter, an adornment, a glory, a defense. We are in Christ and Christ is in God. We believers are doubly secure in Christ. It was these spotless curtains around the sacred boundaries, in which stood the atoning altar and the cleansing laver. Remember how this moved David to sing, in Ps 84:1 How amiable are thy tabernacles, O LORD of hosts! 2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. There were sixty Pillars, placed at intervals of five cubits all around the Court. The material from which they were made is not expressly stated. We believe that these pillars were made of shittim wood, and that, for three reasons. The other pillars, that were used for the door and for the support of the Veil (26:32, 37) were of wood. Also pillars speak of support and strength. The sixty which were stationed around the sides of the Court sustained the white curtains. Song 3:6 Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which is Solomon's; threescore or 60 valiant men are about it, of the valiant of Israel. The bed was the temporary resting-place of the king. The number 60 is associated with support completeness, and often seen in biblical contexts as periods of waiting. The Tabernacle is where they waited on God. So the Tabernacle was God's resting-place, in the midst of Israel, during their wilderness wanderings. The ark was the symbol of His presence, and as 2 Samuel 7:2 tells us 2Sa 7:2 That the king (David) said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. Then in Nu 10:33 And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them. 34 And the cloud of the LORD was upon them by day, when they went out of the camp. 35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. Around the ark were these sixty pillars of the Court, like the sixty valiant men about the wilderness resting-place of Solomon. The meaning with this first dwelling-place of God on earth, is the Court which is found in the person of the Lord Jesus Christ and in Him alone. The Court is called the Tent of the Congregation (Ex. 39:40).

It was the appointed place of assembly, where the Israelites came together and worshipped God, and where He met with them (Ex. 29:42, 43). Now it is in Christ, and in Him alone, that God and His people meet together today. The Court, speaks of Christ as the meeting-place between God and His people. The Court foreshadowed Christ on earth tabernacling among men. Jesus is accessible to all who will accept Him. Jesus' glory is seen by those who draw near in faith. Refer to Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. The Court was unpaved, the Tabernacle rested upon the bare earth of the desert. This points to Christ as a Root out of a dry ground (Isa. 53:2). But although the floor of the Court was the dust of the wilderness, yet it was a sacred enclosure, so that all who entered it stood on holy ground. This is found in Leviticus 16:16 we learn that even the Court itself was termed the holy place. This tells us that Christ, though a Root out of a dry ground, was none other than the Holy One of God, Jesus Christ. Note also, these linen hangings were suspended from pillars seven and a half feet in height, so that all on the outside would be prevented from seeing what was done on the inside.

Therefore it was a truly separated holy place. Note the spiritual significance of the Court by its order mentioned in Exodus 27. First there is a description of the brazen altar (V. 1-8), and then follows the details concerning the Court. This is very striking. The natural order would be to have told of the Court first, and then of the altar which stood within it. But here again God's thoughts are different from ours. As we have seen, the altar speaks of the place where sin was dealt with: the consequence of this is because the sin question is dealt with and the entrance is granted into the place where God meets with His people. The Brazen altar was the basis of the privileges foreshadowed by the Court. As soon as the Israelites entered the sacred place, the first object to meet his eyes was the standing witness to both the justice and the grace of God. The Brazen altar testified that his sins had been put away through the sacrifice offered thereon. It was there that God showed, that He is just and the Justifier of the believing sinner. Ro 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. The Court was for an elect and redeemed people. There are several references in the Psalms to this.

Ps 65:4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. Ps 100:4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. One of the most blessed things to note is that in the Old Testament types of the Court was a definite hint and foreshadowing of Gentiles also entering into and partaking of God's grace. This can be seen in Le 17:8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of **the strangers** which sojourn among you, that offereth a burnt offering or sacrifice. Then it is also said in Le 22:18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of **the strangers** in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering. The stranger or we Gentiles by believing in faith had the same liberty of approach to the Brazen altar as had an Israelite. Even at this early date, it was indicated there is no difference between the Jew and the Gentile. For the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved (Rom. 10:12,13).

The sixty pillars around the Court told of the strength and sufficiency of that Refuge into which the believer once a sinner has fled. The name of the Lord is a strong tower: the righteous runneth into it and is safe (Prov. 18:10). We believe the pillars were made of wood which is in harmony with the promise: And a Man shall be as an hiding-place from the wind, and a covert from the tempest (Isa. 32:2). That these pillars were sixty in number (5 x 12 or grace and perfect government), tell us it is the grace which reigns in righteousness by Christ Jesus that is our defense. This like the sixty valiant men about Solomon's bed, is a guard of honor around us, so that none can lay anything to our charge. Also there was an interval of five cubits between each pillar. This suggests that no matter which aspect of our salvation we consider, all is of grace alone. The spotless white hangings suspended from them, depicted the fitness of the Lord our Righteousness to be the One in whom His Father and our Father could meet with us. Ex 27:16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.

This gate is Christ Himself. Compare John 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. We always point men to Christ the gate not to ourselves. All these curtains lead to the gate. We lead people to Christ. Note the difference with the curtains of the Tabernacle and those of the Court. The Tabernacle curtains present Christ, in His nature and character, and Christ in His future glories and judicial authority. In the curtains of the Tabernacle, He could not be seen from without, only within. The fine twined linen hangings of the Court present Christ also, but not so much to those within as to those without. They could be seen by all in the camp. It is therefore the presentation of Christ to the world, Christ in the purity of His nature. This demonstrates a challenge to His adversaries to convict Him of sin. Pilate had to confess again and again that there was no fault in Him; Even the Jewish authorities, wanted with sharp-sighted malice, failed to establish, or even produce, a single proof of Jesus' failure. Not a single speck could be detected upon the fine twined linen of His holy life, His life of practical righteousness which flowed from the purity of His being. The linen hangings of the Court being of equal length with the Curtains of the inner tabernacle tell us that Christ manifested on earth the same holiness as He had and does before God in heaven!

The linen hangings which formed the walls of the Court were divided by pillars, which were erected at intervals of five cubits. There were twenty pillars for the hundred cubits of linen on either length. The white linen spoke of righteousness, five is the number of grace. These measurements marked that the grace of God to poor sinners is not bestowed at the expense of justice, but, as Romans 5:21 declares, That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Five is, again, the dominating number in the measurements of the enclosure: as V18 tells us, Ex 27:18 The length of the court shall be an hundred cubits, and the breadth fifty everywhere, and the height five cubits of fine twined linen, and their sockets of brass. Then how small was the Court in comparison with the camp? Hebrews 13:13, indicates that the Camp refers to the religious world, of Christendom. It is the place of the nominal Christian profession. Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach. The smallness of the Court is in contrast from the vastness of the Camp. How small is the Court from the professing Christians. The Court are those that really enter God's presence! God's flock really is only a little one.

Refer to Lu 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Only the few are in the Narrow Way. Mt 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Then the sockets of brass in (V18). The sockets formed the foundation for the pillars. The brass of which they were composed speaks of endurance, capacity to bear the action of fire. It is a type of Christ suffering, but not being consumed by them. It was the outpoured judgment of God upon the sinner's Substitute Jesus Christ. Once more, we saints are reminded of where all our blessings are based. It is upon the foundation that Christ has laid for us. The hooks of the pillars and their fillets of silver (V11). These fillets were connecting-rods from pillar to pillar, and the hooks would link the linen hangings to the fillets. They bring out a most important detail. Silver is the symbol of redemption, and it was through the redemption which is in Christ Jesus that Divine righteousness and Divine grace were united. There is an inseparable connection between Christ our Righteousness and Christ our Redeemer. These two must never be separated. Righteousness could never have been credited to us unless the Lord Jesus had ransomed us by His blood.

The worshipping Israelite could see that the stability of the boards of the Tabernacle and the atonement-money had been paid, for they rested on silver sockets. Israel could also see that the fine linen curtains of the Court hung securely from silver chapters and rings, made from the same ransom-money. It is amazing today that Israel is blinded and cannot realize who this points to. For those who had entered the court, had to realize, while outside, the wall shut them off. But now that they are inside, it shuts them in. Instead of being opposed by righteousness, they are now surrounded by it being inside the Court. God is just, and as long as the sinner is rejecting Christ, He must be against him; but once a person has come through Christ all is reversed. He is just, and the Justifier of him which believeth in Jesus (Rom. 3:26). It was in the way set forth in this fine linen. The fine linen or righteousness was not suspended with brass (judgment), but was connected with it by means of silver rods that joined pillar to pillar. This is the truth as plainly stated in Ro 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus. The redeemed Israelite who entered the Court was shut in by walls of righteousness upheld by the tokens of redemption. This is the blessed portion of every sinner who has fled to Christ for refuge. 2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Then, Ro 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. The Christian is entrusted with that which meets every requirement of God's holiness. Therefore we can shout it on the mountain top. Isa 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. And for the gate of the Court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four (V16). This hanging which formed the entrance to the Court is closely connected in thought with the Veil and the Gate of the Tabernacle. Each of them served as a door, hiding the interior from one approaching from the outside. All were made of the same materials, and the colors are mentioned in the same order. The dimensions of all were alike, each measuring one hundred square cubits.

The same truth was represented in each of these typical curtains. There could be no access to God of any kind, whether distant worship, or of closer intimacy, except by Him who said I am the Way. The Israelite who came to the brazen altar with his offering must pass through this gate of the Court. The priest who placed incense on the golden altar must enter by the door of the Tabernacle. The high priest who entered the Holy of Holies on the day of atonement must pass through the door and then the Veil. **The only way of access to God is by Christ Jesus.** Again, John 10:9, Christ says, I am the Door, by Me if any man enter in he shall be saved. Note this as well; It is not thinking about the Door, or believing that He is the Door, but entering the Door, that saves. Many need help right on this point. There are (figuratively speaking) crowds of semi-believers around the Gate. They believe it is the Gate, and the only one, but they do not take the step. They are always saying, Let me hide myself in Thee, instead of hiding, in Him once for all and getting rid of self. Oh! why not dare to trust Him now, at once and forever is what we want those listening to this Gospel! Then there are many who may feel that He does not accept them. I can see that because as long as they remain outside, Jesus makes no promise to the one who does not enter. The promise is to the one who enters. Enter in, and then, feelings or not, we may know that we are saved, because Jesus said so and His word is true! The Brazen Altar was inside the Gate. It was not for the outsider. How, then, will they know that they are saved? It will not be until they enter in? Come, just as you are, in all your sinfulness, with no feeling, with no consciousness of any marks of grace, and as a sinner believe in the sinner's Savior, Jesus Christ my loving Lord. Jesus' word to all rings so clear tonight. Mt 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

Exodus 27:20 – 28 January 27, 2026 The Priesthood

We move from the contents and description of the Tabernacle and its furniture to the priesthood. Then in chapter 30 the last of the holy vessels is described. It seems that everything mentioned in Exodus 25:10 to 27:19 foreshadows Christ's coming forth unto His people. Each article mentioned was a symbol of the manifestation of God in Christ. But from 27:20 to the end of chapter 30 the order is reversed, everything there, points to the provisions of grace. Before the laver and the incense altar are brought before us, we are shown the appointment and consecration of the priesthood.

So, in Divine order we have the priest that approaches before the vessels could be used. God has come out in type and figure to His people; then He indicates those who are to be set apart for His service in the sanctuary. The Tabernacle would have been useless without its vessels. Then the Tabernacle with its vessels would have been of no service without the family of priests, constantly engaged in various activities within the holy places, and about the various holy vessels. Ex 27: 20 and thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. 21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: it shall be a statute forever unto their generations on the behalf of the children of Israel. Two things are here brought before us. The provision for the maintenance of the light and the care of the priesthood. Note that before a description is given of the garments and consecration of the priests, provision is made for perpetual light in the sanctuary. This takes priority. As V21 tells us the light was to shine before the Lord. The Priestly ministry was for the benefit of the people; but the claims of God must first be met. This was the same order in Genesis 1. The first thing there, was Let there be light. This was before a single creature was brought into existence. So here in Exodus, this tells us that Christ had met all the demands of God's holiness. Because of that Jesus could minister for us as our great High Priest. The Cross first, then His intercession on High. It was at the Cross that God was fully manifested as the Light (1 John 1:5); that is, in His indescribable holiness, His very nature as eternally opposed to sin. Note the order of God's revelation of Himself through the vessels of the Tabernacle.

It began with that which was in the Holy of Holies (the ark and the mercy-seat). The movement was always outward, past the table and the lampstand in the holy place, to the brazen altar in the outer Court (27:1), which foreshadowed the Cross. It was at the Brazen altar that provision has been made through Christ's atonement for the lamp to burn always. It was the holiness of God which acted without compromise in His gracious dealing with poor sinners. The way was clear to make known the provisions which Divine mercy had made for reconciled sinners to draw near to God within the veil. It was by the cross of Christ. Remember, the Lampstand speaks not only of Christ, but also of the Holy Spirit as His gift to the saints. So, in V 20 it is the people who were to supply the pure olive oil beaten for the light. This was the case in connection with all the other materials. This speaks of the Holy Spirit given us by Christ. The Tabernacle and its services were not only for God, but for Israel too. The people provided the materials for it. Note that Ex 27:21 mentions, for the first time, the Tabernacle (Tent) of the congregation! This is a hint of the formation of the Church which is the Body of Christ. It is in Exodus 27:21 that, for the first time, Aaron and his sons are mentioned. This also has a double significance. This comes right after the people are mentioned in V20.

It tells us on whose behalf the Priesthood was instituted. Aaron and his sons are mentioned twenty-four times in the book of Exodus, but they are not seen until after instructions were given for the children of Israel to furnish the oil for the light. How this foreshadowed the fact that the priestly ministry of Christ is essential to maintaining the gracious working of the Holy Spirit through His people! Up to this point, nothing had been said of any human or ministers appointed to officiate in the tabernacle service. There was no mention of any in the dwelling place of God. But in God's light we see light (Ps. 36:9). The light makes manifest here the divinely chosen ministers of the sanctuary.

This introduces to us the subject of Israel's priesthood. On the Cross Jesus said, it is finished. Jesus satisfied the requirements of God and reconciled to Him His alienated people. So why is it necessary for the present ministry of our great High Priest? If Jesus blood fully atoned for all our sins, and it did, why should He now be making intercession on our behalf? The same thing is presented in the book of Exodus. Here we see (typically) the redeemed people, protected from judgment by the sprinkled blood of the lamb, brought out from the house of bondage, separated unto God, and He is dwelling in their midst. Yet, a priesthood was appointed to act on their behalf! Why? The priesthood was for the maintaining, not securing, their relationship with God. They were still people with infirmity, subject to temptation, and frequently failing. The holy God dwelling in their midst could not tolerate that which was unclean. Therefore, the same grace which had brought them close to Himself, now made provision for keeping them close to Him. The priesthood has to do with fellowship. We still have that old nature or the sinful nature which remains in those who have been bought with a price of the blood of Christ. The Priesthood meets the failures of a people who when they would do good evil is present with them. This evil which causes them to offend in many things, makes the priestly ministry of Christ so essential. This was what was foreshadowed in Exodus and Leviticus. The application of these types to Christians today calls for a wisdom which only the Holy Spirit can supply. The immediate linking together of the Lampstand and the Priesthood in Exodus 27:21 plainly shows that only in the light of God can the priesthood be understood. First, there is the lovely grace of God which is brought out in the type before us. This is seen in the choice that He made.

God said in Ex 28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. 2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty. Note, not Moses, but Aaron, the inferior brother, was the one selected for this great favor. Also, the tribe to which he belonged to was one of the least honorable of the twelve. It was under the curse, because of Levi's cruelty in Genesis 49:5-7. It was not Reuben the firstborn, nor Judah, whom his brethren should praise (Gen. 49:8), nor Joseph the fruitful bough, but Levi, was to be the priestly tribe. How this exhibited the sovereignty of Divine grace! Finally, the matchless and wondrous grace of God in appointing Aaron to be the high priest is seen in the fact that at the very time His choice was made known to Moses, his brother was taking the lead in the idolatrous worship of the golden calf! This illustrates the fact that our great High Priest was the gift of God's marvelous grace. Note the significance of his name. Aaron means light bringer. He stood supreme as the high priest, exalted not only above his own house, but also above all the people. He was a type of the Lord Jesus, whom God has exalted with His right hand to be a Priest and a Savior (Acts 5:31).

But as if to magnify the high priesthood of Christ above that of all others, the Holy Spirit has added the word great. He is our great High Priest (Heb. 4:14). We may note that in Exodus 28:1 the names of Aaron's sons are also given, and each of them was most appropriate and striking. Nadab means the willing one; Abihu, my Father is He; Eleazer, God is helper; Ithamar, land of palm or palm coast. These four names show the characteristics of the Son of God. Jesus' life is from God the Father, and all His power and help are from Him. Jesus followed in the footsteps His Father, yielding and willing for the service to God; and like the palm trees, lofty in righteousness, and ever bringing forth fruit (Ps. 92:12-14). The palm tree is one of the ornaments of the future temple described by Ezekiel and was also one of the additions of Solomon's temple.

It is the tree of the desert, flourishing where no other could exist. It marks out to the weary traveler the spot surrounding desolation, where a grateful shade and a spring of living water is to be found. It speaks of longevity and ceaseless fruitfulness. It is the emblem of the heavenly priesthood. The Holy Spirit has given the things in the Tabernacle as a figure for the time then present. As Heb. 9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. The Tabernacle was a shadow of good things to come, and not the very image of the things. 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). After Jesus came, and His death, resurrection, and ascension of Christ, the shadows must vanish before the substance. 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 God peculiar to themselves. They were vested with authority and were permitted to do that which was not given to those whom they represented. But at the Cross, there was a radical change. The old order ended, and a new one was initiated. Judaism ceased, and Christianity was introduced.

According to Peter, the special class of priests under the Mosaic economy has been replaced by the community of Christians as a whole. Peter describes this new identity in 1Peter 2:5 and 1Peter 2:9: We are a Spiritual House: Believers are described as living stones being built into a spiritual house to be a holy priesthood. A Royal Priesthood; Peter states, But you are a chosen people, a royal priesthood, a holy nation, God's special possession. What is the role of the Christian Priest? While the Old Testament priests like Nadab and Abihu offered physical sacrifices and incense in a physical Tabernacle, the priesthood believers involves Spiritual Sacrifices. Christians are called to offer spiritual sacrifices acceptable to God through Jesus Christ. What are these Spiritual Sacrifices? Under the current royal priesthood of believers, these sacrifices are acts of worship and service rendered through Jesus Christ. They may include: Living Sacrifices: The presentation of one's entire life and body to God as a holy and pleasing sacrifice. The Sacrifice of Praise: Continually offering up the fruit of our lips to openly profess and confess the name of Christ. Acts of kindness, charity, and sharing with others, which are described as sacrifices that are well-pleasing to God. A Broken and Contrite Spirit: The internal sacrifice of humility and repentance, which is valued above external rituals. Proclaiming the Gospel: The specific priestly duty mentioned by Peter where he said, declaring the praises of God to those still in darkness. In Matthew 26:65 we are told, the high priest rent his clothes, which was expressly forbidden by the law, in 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. The rending of the veil (Matthew 27:51): the barrier into God's presence no longer existed for His people either. 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 out of the way, because he himself was one with them; but the Christian's High Priest Jesus Christ is Holy, harmless, undefiled, separate from sinners. 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 He knew no sin. Some of the priests of the house of Levi were cut off from the priesthood, as in the case of Nadab and Abihu, and Eli's line;

But Christ was made the Priest with an oath. He was a priest forever after the order of Melchizedek (Heb 7:21). Finally, Aaron was made a priest after the law of a carnal commandment, but Christ after the power of an endless life (Heb 7:16). In Exodus 28, is a description of the various garments that the priest was to wear. First, the vestments of the high priest are detailed, and then those of Aaron's sons. The garments foreshadowed the manifold glories of Christ, our great High Priest. The holy garments of Aaron were for glory and beauty. They pointed to Christ in all His perfections with the Father before He was consecrated to His work for us. Ex 28:2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty. We can compare this with 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; therefore, shall he wash his flesh in water, and so put them on. Note that the garments of Aaron which were for glory and for beauty were just seven in number. Ex 28:4 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.

In addition to the six articles mentioned here, is the plate of pure gold on which was engraved the words Holiness to the Lord (V36). The breastplate was the chief and most costly of the vestments. This central article points to the very heart of Christ Himself. Ex 28:6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. 7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together. The ephod is the first garment described in detail. This was the outer robe of the high priest. It was made of two parts, one covering his back and the other his front; these being joined together at the shoulders by golden clasps, which formed the setting for the onyx stones. The ephod served to support the breastplate. The materials were of gold, and fine twined linen. Then the blue, purple, and scarlet was upon it. The mode by which the gold was interlaced with the linen is described in Exodus 39:3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue. The strength and shine of gold was blended with every part of the ephod, giving firmness and brilliance to the fabric. The spotless linen is the holy humanity of Christ; the gold, His divine glory; the colors, speak of the perfections of His character. Christ is for us the as Divine and human. Paul says in Hebrews: Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus, the Son of God. He is Jesus, and He is the Son of God.

The materials of the ephod shows us the value of Jesus' work for us as High Priest. We remember who He is, and that we are upheld in His intercession as the Son of God. Ex 28:8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof: gold, blue, and purple, and scarlet, and fine twined linen. In V39 we learn that this girdle was made of needlework. The girdle speaks of preparedness for service. Refer to Luke 12:37: Blessed are those servants, whom the Lord, when He cometh, shall find watching: verily I say unto you, that He shall gird Himself, and make them sit down to meat, and will come forth and serve them. In John 13, Jesus took a towel and girded Himself, and then He washed the disciple's feet. Today He stands in the midst of His church, girt about the breasts with a golden girdle (Rev. 1:13), ready to serve His people on earth. In the millennium it will be said, And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins (Isa. 11:5).

Note God's instructions to Moses He said, Ex 28:8...It shall be of the same, according to the work for thereof. The girdle of the high priest was of the same materials and beautified with the same lovely colors as the ephod itself. The gracious activities of Christ's priestly service for us are according to the perfections of His own person and character! Though glorified, He is a Servant still, He is gone into heaven to appear in the presence of God for us (Heb. 9:24), and there He ever liveth to make intercession for us (Heb. 7:25). Ex 28:9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel: 10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. 11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. 12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial. 13 And thou shalt make ouches of gold. The Hebrew word translated onyx comes from a word meaning to shine with the luster of fire. They were very different from the onyx of modern times, which is neither costly or a brilliant stone. Upon these stones were engraved the names of the children of Israel. They were enclosed in ouches, or settings.

They were secured by two chains of pure gold (V 14) and securely fastened to the shoulders of the ephod. They were worn before the Lord by Aaron for a memorial. In its application to the saints today, this tells of our perfect security. The shoulder is the place of strength. This tells us that Christ is engaged on the behalf of His people. It is not our strength, but it is His strength. We are kept by the power of God (1 Pet. 1:5). It is not our perseverance, but His. He is able to keep that which I have committed unto Him (2 Tim. 1:12). The order in which the names of Israel's tribes were engraved upon the two shoulder-stones was according to their birth. Spiritually this signifies their equality. All saints have the same nature, the same moral features, the same acceptance to Christ. Ex 28:31 And thou shalt make the robe of the ephod all of blue. 32 And there shall be an hole in the top of it, in the midst thereof; it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. This robe was worn over the fine linen coat, but underneath the ephod. It was a long loose garment, of woven work, complete in one piece, with openings for head and arms. This is the first time the word robe is found in Scripture.

It is interesting that the robe is never seen until the high priest comes before us! This robe of the ephod was a garment of dignity, one of office, one which gave priestly character to Aaron. This robe was the color of the heavens; it was all blue. It portrayed the heavenly character of our great High Priest, and it also pointed to the place where He is now ministering on our behalf. The whole system takes its character from the Priest. Because Christ is a heavenly Priest, His people are partakers of a heavenly calling (Heb. 3:1), their citizenship is in heaven (Phil. 3:20), their inheritance is there (1 Pet. 1). Being worn beneath the ephod itself, this robe announces that the official character of Christ is sustained by what He is personally as the Heavenly One (1 Cor. 15:47). Ex 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. 35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not. Upon the hem of this robe of the ephod were colored tassels in the form of pomegranates and between each of these was a golden bell. Pomegranate is a fruit, whose seeds float in a crimson red liquid; the bell, tells of musical speech.

Every step that Aaron took as he went about his sacred duties would cause the golden bells to sound and the pomegranates to be seen. So the activities of our great High Priest Jesus Christ cause His voice to be heard in intercession within the heavenly sanctuary, and this results in His fruit being seen through bringing many sons unto glory and by the graces which adorn their lives. Imagine for moment in heaven Jesus interceding in prayer for us and all those in heaven hearing His voice. What would that be like. I think it would make me cry in joy not in sadness. What would it be to hear Jesus' voice interceding for us. That voice has to pierce every heart deeply that hears it. The words, and His sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out (v. 35) has a dispensational significance. The fruit of the Pomegranate was seen in the multitude that was then saved on the day of Pentecost. Even more glorious will be His sound and fruit when He comes again for us. The plate of pure gold was engraved with these words; holiness to the Lord. This was attached to a background of blue lace and fastened to the forefront of the mitre. Ex 28:36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. The inscription, 'Holiness to the Lord,' signified that the high priest was devoted to God. The golden plate that it was engraved tells us Jesus was truly dedicated to His Father. Jesus is the blue lace upon which it was placed. It is His heavenly character. Ex 28:37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. 38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. How beautiful are the closing words of V38: And it shall be always upon his forehead, that they may be accepted before the Lord. This golden plate was the symbol of the holiness of the Lord Jesus. We are represented by Him and accepted in Him. Because we belong to Jesus and our union is with Him, His holiness is ours. With what has been said tonight, we can look away from ourself, with our ten thousand failures, and fix our eyes on that golden plate. We are eternally accepted with God. Christ is our sanctification as well as our righteousness! Ex 28:39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

This fine linen coat was the inner garment, and was supplemented with linen breeches or pants in Ex 28:42. These are called the high priest's personal clothing, even as the more beautiful external garments were his official garments. Fine linen was the symbol of purity. Psalms 132:9 Let thy priests be clothed with righteousness. The undergarments spoke of the personal righteousness of Christ. Over these speak of all His other perfections and glories which are displayed. It reminds us of 1 John 2:1 If any one sin, we have an Advocate with the Father, Jesus Christ the Righteous. Ex 28:39 And thou shalt make the mitre of fine linen. This was the head-dress of Aaron. The Hebrew word for mitre is derived from a verb which means to roll, or wind around. The high priest's mitre was wound around his head. In 1 Corinthians 11:3-10, where we have the instruction for the covering of the women's heads in the assembly of the saints. The head-dress of the high priest indicated his subjection to God, and submission to His will. The fine linen tells of the righteousness which must be in the one who stands in the presence of God on behalf of others. It is most solemn to discover that the only other time mitre or Hebrew mitznepheth occurs in Scripture is in Ezekiel 21:25, 27, where the Antichrist is in view.

There the Hebrew word is translated diadem. This remarkable prophecy shows that the Man of Sin, who is yet to be revealed, will not only wear the crown of royalty, but will also assume the high priest's mitre. He will arrogantly and blasphemously wield both royal and priestly power, in Satanic imitation of the true Priest and King, the Lord Jesus Christ. This age will close with Satan's man ruling over men, both in the political and religious worlds. Because men have received not the love of the truth that they might be saved, God shall send them strong delusion that they should believe the Lie (2 Thess. 2:3-12). How thankful we believers are to be engulfed by the wondrous grace which has enabled us to flee from the wrath to come and to lay hold of eternal life! What praise is due to God for the great High Priest which His mercy has provided for us His people: Jesus, not only supplies our every need, but also meets every requirement of a holy and righteous God!

Exodus 28:9-29; 28:40-43 February 3, 2026 Gems of The Breastplate and Priestly Garments

Ex 28:9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel: 10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. 11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. 12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial. 13 And thou shalt make ouches of gold. The Hebrew word translated onyx is derived from an unused root signifying to shine with the luster of fire. They were very different from the onyx of modern times, which is neither a costly or a brilliant stone. Upon these stones were engraved the names of the children of Israel. They were enclosed in ouches, or, settings. Ex 28:14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches. They were secured by two chains of pure gold and securely fastened to the shoulders of the ephod. They were carried before the Lord by Aaron for a memorial. It's typical application to the saints today, tells of their perfect security.

The shoulder is the place of strength. It and tells us that the authority and power of Christ is promised on the behalf of His people. It is not our strength, but His that we are kept by the power of God. It is not our perseverance, but His. 2Tim. 1:12 He is able to keep that which I have committed unto Him. The shoulder which sustains the universe upholds the feeblest member of His body. The order in which the names of Israel's tribes were engraved upon the two stones of shoulder was according to their birth. Spiritually this signifies their equality. All the saints born of God have the same nature, the same moral features, the same acceptance to Christ. Ex 28:15 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. 16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. 17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. 18 And the second row shall be an emerald, a sapphire, and a diamond. 19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. 21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. By having twelve distinct stones, the design conveys a powerful spiritual truth: unity is not uniformity. Each tribe had a different stone with a different color and property, yet they were all set in gold and worn over the heart of the High Priest. This signifies that every individual or flavor of human personality has a place in the presence of God. On the jewels were inscribed the names of Israel's twelve tribes. Therefore, we have foreshadowed here Christ, as our great High Priest, bearing on His heart, sustaining, and presenting before God, His blood-bought people. Note in Exodus 28:9-12 we have the names of Israel's tribes borne by their high priest before God. But there they are seen resting upon his shoulders. But in whereas here (V29) they rest upon his heart. In the one it is the strength or power of Christ engaged on behalf of His people. In the other, it is His affections for them.

The primary and the perfect and lasting security of believers is set forth that we are on His heart. Both the power and the love of Christ are for us, guaranteeing our eternal preservation. Ex 28:29 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. The Four Rows and the meaning of the Jewels. **Row 1:** The Foundations of Life and they are: Sardius (Ruby/Red): Symbolizes lifeblood, sacrifice, and the zeal of Reuben (the firstborn). Topaz (Yellow-Green): Often linked to clarity and sunlight; associated with Simeon. Carbuncle (Garnet/Deep Red): Represents flashing fire or lightning; associated with Levi and the intensity of spiritual service. **Row 2:** The Heavenly Virtues are the Emerald (Green): Symbolizes growth, renewal, and the flourishing of the soul; associated with Judah (the royal line). Sapphire (Blue): Represents the heavens, the throne of God, and divine truth; associated with Issachar (the scholars). Diamond (Quartz/Clear): Symbolizes purity, endurance, and the unbreakable nature of the soul; associated with Zebulun. **Row 3:** The Complexity of Experience and they are Ligure (Jacinth/Amber):

Often associated with the mysterious or the power of transformation; linked to Dan. Agate (Variegated): A stone of many colors, representing the diversity of human journeys; associated with Naphtali. Amethyst (Purple): Traditionally linked to dreams and the prevention of intoxication; associated with Gad. **Row 4:** The Completion of the Earth and they are: Beryl (Blue-Green/Aquamarine): Symbolizes the sea and the expansion of the spirit; associated with Asher. Onyx (Black/Band): A stone of memory and strength; associated with Joseph. Jasper (Multi-colored/Green): Represents the glory of God and the finality of the creation; associated with Benjamin. Each stone was engraved like the engravings of a signet. In the Old Testament, a signet was a mark of ownership and authority. The High Priest literally carried the weight of the nation's burdens and identities on his chest whenever he entered the Holy Place. The light would reflect off these twelve stones. The different colors would blend, suggesting that God's light is white and pure, but when it hits the human experience, it diverts into a spectrum of different colors. Keep in mind that all of these particular pieces of clothing that were worn by Aaron typify a particular phase of Christ's High Priestly ministry. Everything pointed unto Christ. The breastplate is no different. The names of the children of Israel were in the breastplate and that He always had them over His heart. It tells us the same thing; we are always on the heart of Jesus Christ therefore we find in Hebrews 4 that He ever liveth to make intercession for us.

Our names are always placed over His heart as a loving intercessor. Our 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 to be erased. That was not possible. These precious stones, were engraved! Note another place that we are engraved Isa 49:16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. God has engraved everything, our names, persons, circumstances, and weaknesses. This means He never forgets or abandons us. Song of Solomon 8:6: Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death, jealousy is fierce as the grave. A seal was used to indicate ownership, security, and permanence. Desiring to be a seal on the heart represents wanting to be deeply fixed in the affection and love of the Beloved. The High Priest in the Old Testament, a type of Christ, who wore the names of the twelve tribes of Israel engraved on precious stones over his heart to bear them as a memorial before the Lord continually. This is the same thought, because each jewel was secured to the breastplate by a golden setting.

It was impossible for them to slip out of their places, or for any one of them to be lost! A believer is never lost! It was fastened by chains at the ends of wreathen work of pure gold (V22), and these were passed through two rings of gold on the ends of the breastplate. The people of God were chained to the high priest! The chains were wreathen and twisted like a rope. Both words are used; wreathen, interwoven. The same word is used in Judges 15:13, 14; 16:11,12; Psalm 12:3; Hosea 1:4; they are cords of love. It seems in adding the word twisted to wreathen appears to imply a combination of skill and strength. The breastplate was connected with the shoulder-stones. Every movement of the high priest's shoulder would affect the breastplate And every beat of his heart against the breastplate would be delivered, by the wreathen chains, to the covering of the shoulders. This is a beautiful reminder to us how the mighty power of the arm of the Lord is intimately linked with the tenderness of His heart of love. No action of His strength is disconnected from His counsels of mercy and grace towards His saints. He makes all things work together for good to them that love Him.

His arm and His heart are combined in sustaining us in our high calling. Jesus wants us to be full overcomers. He is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy. We shall never perish, neither shall any pluck them out of the Shepherd's hand: and who shall separate us from Jesus' love? No one! How the double span or handbreadth in Ex 28:16 confirms this! Ex 28:16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. Jesus sustains believers to be full overcomers by providing His own strength and finished victory as the foundation for our lives. According to Scripture, this sustenance is not based on human effort but on a constant, intimate connection fellowship with Christ by the word of God. Note the Jewels. The fact the God selected Jewels to represent His people indicates how precious we are in His sight. How dear we are, is seen in the fact that He gave up His own beloved Son to die for them. Note the believer's excellency or righteousness is not one of his own, but is imputed. So it is with precious stones. Whatever beauty each has, the light alone brings it out. It is the word of God that is the light! The Jewel has no beauty in the darkness.

With the saints, it is only as God sees us in Him who is the true Light that we are acceptable unto Him. Then by the tribe's names, "the Lord knoweth them that are His. He calleth His own sheep by name." Such is the wisdom of our High Priest Jesus that all our wants and desires are known to Him. Then note, the durability of these stones symbolizes the fact that our salvation purchased is an eternal one (Heb. 5:9). Concerning each stone it has been well said, very much, of its beauty depends upon its cutting. Cut skillfully by the trials, so as to refract the rays of light from many sides, it sparkles with a beauty quite unknown to its natural condition. Thus, too, with believers; Then it is only as the Divine hand in much patience and skill, cuts and polishes the stone to catch and discover the colors of the Divine light which illuminates it. The jewels beauty is not its own, but it has been gifted with capacity to appreciate and reflect the beauty of Jesus Christ who is light and love. This comes from studying the word of God illuminated by the Holy Spirit! Then the jewel reflects the beauties of the perfect One Jesus from whom we have been chosen.

It is that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus (Eph. 2:7). It is the light of God's words by Jesus Christ and the Holy Spirit by the divine influence upon the heart, and its reflection in our life, which includes gratitude. Twelve stones were set in His Heart, and all were precious stones, but no two of them were alike. They were altogether different according to man's estimation in form, hew, character, and also in beauty and value. But all of them were gems in the sight of God, one as much as another. They were each set in gold, and they rested equally upon the heart of Aaron, when he ministered before the Lord. History says that these precious stones were gathered in lands far away. Some even from the depths of the ocean, and some from the dark mine. We were once gathered from lands far away, and from the depths of the sea stuck in an evil world, and in the darkest places, but God rescued us. It's a deeply comforting thought, isn't it? The idea that once we are in Jesus' hands, it is permanent. The Bible uses things like seals, unbreakable grips, and eternal life to show our belonging isn't based on daily performance, but on His promise. My sheep listen to my voice; I know them, and they follow me.

I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. John 10:27-29. Jesus explains both He and the Father are holding us believers. It's like a hand within a hand. The Apostle Paul wrote lists of possible obstacles; from death to demons. He says, none of them can sever the connection between us and God. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. (Romans 8:38-39). Paul tells us the Holy Spirit is a seal on a person's life. Do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. (Eph 4:30) It is the Lord's faithfulness over ours! Sometimes we worry that we might let go of Him. But God's commitment to us is based on His character, not our fluctuating feelings. 2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself. But whatever the stones variety, or circumstances of history, or distance from which they were quarried, they were all upon the high priest's heart: diamond, jasper, and emerald were there equally for a memorial before the Lord. What comfort, and joy this brings to us Christians. Let not the ruby (sardius) proudly think itself superior to the carbuncle; let not the jasper be sad because it is not the diamond. Let us not compare ourselves with others.

Each believer is accepted in the Beloved. Each believer is clothed with the righteousness of Christ. Each is complete in Him. Isn't it enough that we are in the Breastplate, set in gold and upon the Lord Jesus' heart! One more thought in closing. Ex 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. Again these garments were for glory and for beauty. The pomegranate and the bell tell us of the fruitfulness of Christ. It tells of the very intricate fruit of Jesus High Priest ministry. There is fruit that only the Lord can see. The results of redemption will not be fully known even throughout eternity. God will be showing off His pomegranate forever. The twelve gems on which were graven the names of Israel's tribes were worn upon the heart of Aaron. Then the Urim and the Thummim were placed within the breastplate, beneath the precious stones. Thus they speak, first of all, of that which is found in the heart of the Lord Jesus. As said the Apostle John who leaned upon His bosom, The Word became flesh and tabernacled among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth (John 1:14). Urim signifies lights or light, being the plural form of the word very frequently used for light. In Isaiah 31:9; 44:16; 47:14; 50:11; Ezekiel 5:2 Urim is translated fire (its secondary meaning); while in Isaiah 24:15 it is rendered fires. Thummim means perfections or perfection. These two words are also translated manifestation and truth. Light and Perfection center in Christ our great High Priest. The Urim and the Thummim were used by the High Priest of Israel to determine God's will. While their exact appearance and process remain a mystery (the Bible never explicitly describes what they looked like). The primary purpose of the Urim and Thummim was decision-making. Think of it like a puzzle: we know they were kept in a 9x9 inch folded pouch on the Breastpiece. Many scholars believe they were small, flat stones or wooden tablets (similar to dice).

They had to be small enough to fit behind the heavy gems on the front. It is said that God requiring the Urim and Thummim to be used by the High Priest, ensured that major national decisions (like going to war) were channeled through a single, spiritual authority. This prevented individual tribal leaders from making impulsive decisions based on their own interests. The literal translation of Urim and Thummin is Light and Perfection. These are titles for Christ. Jesus stated; I am the light of the world (John 8:12). Just as the Urim provided illumination in dark or confusing times, Christ is seen as the ultimate source of spiritual clarity. The Perfection: The Thummim represents truth or integrity. Hebrews 4:15 describes Jesus as the one who was tempted in every way, just as we are, yet was without sin. He is the only perfect High Priest. In the Old Testament, the High Priest was the only one who could access the Urim and Thummim to hear God's voice. In the New Testament, Jesus is called the Word of God. Now instead of a priest reaching into a pouch for a stone, believers are encouraged to look to Christ. Jesus is God with us, the hidden will of God is made visible through his word and life. The Bible notes that the Urim and Thummim eventually disappeared from use. Many theologians argue this was intentional. The Old Testament used physical objects, shadows, and rituals to find God's will.

Under the New Covenant, we rely on the Holy Spirit. Just as the Urim and Thummim provided revelation, Jesus promised the Spirit would guide you into all truth (John 16:13). Note this that the Urim and Thummim didn't always provide an answer. In 1 Samuel 28:6, King Saul inquired of the Lord, but the Lord did not answer him... by Urim. This suggests that the process required a divine activation. It wasn't a mechanical tool that the priest could force to work. This was not magic at all.

Note what we see in John 1:14. There is this expression; full of grace and truth. There are two main thoughts of the breastplate. Truth is the effect of the light, and God is light. Light is what manifests, and it brings out the truth. Christ, the light of the world, is the truth come into it. Everything gets its true character from Jesus. Grace, while it is what it is in God, is toward man, correct. The Urim and Thummin were used for communicating to the people a knowledge of God's mind and will concerning them. How blessed 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). Ex 29:1 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, This is the consecration of the priest. But Jesus did not have to be consecrated or cleansed. He was already Holy, pure. Therefore He did not have to be cleansed the way that these men did. Ex 29:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. This corresponds to the baptism of Jesus there in the river Jordan, but Jesus was not baptized to cleanse himself. He was baptized to show His identification with us. We are baptized to show our identification with Him. It signifies that He went down into the muddy waters of Jordan or of death and He came up again in newness of life and this is exactly what we do. He identified Himself with sinful humanity. Ex 29:7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. When Jesus came up out of the water when He was baptized by John, the Holy Spirit descended upon Him in the form of a dove and He was anointed with the Spirit. Then immediately after that He was driven by the Spirit into the wilderness. He was empowered for His ministry. He needed the power of the Holy Ghost to fulfill His ministry and much more do we need the power of the Holy Spirit. Ex 29:10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

Putting hands on this bullock signifies identification. It tells that we acknowledge our sin and that He dies for us. This Bullock is dying in my place and He is dying the death for me and this is what Jesus did for us. Ex 29:26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part. Jesus throughout this study is pictured as the offerer as the priest and He is also a picture of the offering. He was the priest that offered Himself. This also shows that Christ who offered Himself also partakes of the fruit of redemption and how rich He is a result of redemption and enriched us as well and God. Ex 29:38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. This is a daily sacrifice, which had to be done every day. Ex 29:42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. This offering the fire was never allowed to go out. This tells us that God sees Christ's offering as eternal. God sees even as Christ was crucified this afternoon but yet it was over 2,000 years ago. His offering is eternal and it never loses any power in any way. He also says here that it throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. The basis of our fellowship is Calvary. The High Priest's breastplate is a physical parable of how Christ loves us. It shows that His love isn't just a feeling; it is a structural reality that secures us. The names are engraved. This means the love of Christ is not a surface-level affection that can be washed away by our mistakes. Just as the High Priest carried the engraved names into the Holy Place, Christ carries the marks of His sacrifice (the nails in His hands) as a permanent engraving of His love for us before the Father.

The wreathen chains of gold connect the heart to the shoulders. This is the most profound picture of Intercessory Love. In the Bible, the shoulder is the place of strength, and the heart is the place of affection. Not chains of slavery, but wreathen chains of covenant. Hebrews 7:25 He is able also to save them to the uttermost... seeing he ever liveth to make intercession for them. He uses His shoulder (His power) to support what He carries on His heart. We His people.

Exodus 29:36-43 February 10, 2026 The Continual Burnt Offering

Ex 29:36 And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. 37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy. 38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. 39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: 40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. 41 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 savour, an offering made by fire unto the LORD. 42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. 43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

Heb 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle. This altar speaks of Christ Himself: His blessed person. Christ Himself is the altar, sacrifice, and priest. He is the Altar that sanctifieth the gift (Matthew 23:19). Believers are now told, By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name (Heb. 13:15). From the parallel Scripture in Leviticus 8 we learn that the Lord's word to Aaron and his sons, in this same connection as here in Exodus. Le 8:35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded. They were to abide before the Lord; and they were to realize the value of the sin-offering. The seven days of their week of consecration prefigures the whole of our earthly life. Our whole week of service. We are to be in the presence of the Lord our God. Our life is to be spent there. But we have the privilege of abiding, not at the door, but in the very holy of holies; the throne room of heaven.

We can rejoice for this wondrous liberty of access, and not only draw near, but abide under the shadow of the Almighty. Ps 91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. 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 even (V 38, 39). In V 42 we learn that this offering was called a continual burnt-offering. The burnt offering is the highest type of sacrifice in Scripture. The first reference the burnt offering in the Word of God is in Genesis 22:2. We read there 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. This was the willingness and readiness of Isaac's conforming to his father's will. Therefore the central thought in this offering is devotedness. The Hebrew word for burnt-offering literally means, that which goes up. It could be designated the ascending offering.

The whole of it, consumed upon the altar, ascended to heaven as a sweet savor to God. Leviticus 1 gives full details concerning the burnt-offering. Le 1:3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. This offering was really the basis of all the other sacrifices, because the altar itself took its name from this. It is called the altar of the burnt offering (Ex. 40:10). It foreshadowed, the perfect devotedness of the Jesus Christ to the Father, which was the basis for His whole earthly life, ministry, and sacrificial death. He glorified not Himself, but His Father. When He spoke or acted it was always for the Father's honor. He said, I came not to do Mine own will, but the will of Him that sent Me. I have set the Lord always before Me (Ps. 16:8). Ephesians 5:2 says; Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savor. Ex 29:38 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 even. 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 was offered. The bullock or the ram figured Christ more in His strength and sufficiency. The lamb expresses His gentleness, and yieldedness to the will of God. It was the lamb which was to be kept before His people. It was the lamb which was the feature 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 to do so. Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 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 the Father's eyes on behalf of us. 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. Nor should we lose sight of the practical teaching for our own souls in this morning and evening continual burnt-offering. 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.

The Lord never places us His saints on any other ground before His Father than that of Christ the One who has perfectly glorified the Father, and done all His will. Jesus has infinite delight with His Father and because he does, we do to. Jesus never departs from that; He never meets His saints on other or lower ground than that. And He would have the mindfulness of it continually being renewed on our side. Ex 29:40 And with the one lamb a tenth deal **of flour** mingled with the fourth part of an **hin of beaten oil**; and the fourth part of an hin of wine for a drink offering. 41 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 savour, an offering made by fire unto the LORD. This was the accompaniment of the burnt-offering. The meal-offering is often spoken of as an appendix to it. The meat, or meal-offering is described at length in Leviticus 2. It foreshadowed the holy and perfect humanity through which the Son of God 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.

It was 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 oil of the Holy Spirit. It was by the Holy Spirit He was led into the wilderness to be tempted of the Devil (Matthew 4:1). From that temptation He returned in the power of the Holy Spirit into Galilee (Luke 4:14). It was by the Holy Spirit He cast out demons (Matthew 12:28). It was through the Holy Spirit that He offered Himself without spot to God (Heb. 9:14). And, even after His resurrection, it was through the Holy Spirit He gave commandments unto the apostles (Acts 1:2). Also, along with the burnt-offering was a drink-offering, which consisted of the fourth part of an hin of wine. One of the meanings of wine, when it is employed symbolically, is joy. (see Judges 9:13; Psalm 104:15). The drink-offering speaks of the Father's joy in Christ. He said, this is My Beloved Son, in whom I am well pleased. It was also 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 Jesus. 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 repentance, the Father said, Bring hither the fatted calf, and kill; and let us eat, and be merry (Luke 15:23). This is a figure of the Father and His child rejoicing together in Christ. Note these words: Ex 29:42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

Occupation with the devoted Son Jesus and His perfect humanity was to be continual, and every morning and evening the types of these were to be presented by Israel to God, accompanied by the fourth part of an hin of wine. Note again the words of Ex 29:41 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 savour, an offering made by fire unto the LORD. It seems that in this continuous morning-offering the Lord was saying to His people of old, rejoice in the Lord always, and then the repetition in the evening of God's words again I say, rejoice (Phil. 4:4)! Gloominess in the Christian is not glorifying unto God. A long-faced believer is no praise or witness of Christ to an unbeliever. God does not desire His people to be miserable. His Apostles John wrote, These things write we unto you, that your joy may be full (1 John 1:4). If the Christian is sad and miserable, the fault is ours. Our fellowship is with the Father, and with His Son, Jesus Christ (1 John 1:3). As this fellowship is practically maintained, our joy will be full. Lack of joy, then, is due to lack of fellowship with God. And how is this to be remedied?

Our present chapter tells us. Begin and end each day with a fresh occupation of the heart with Christ, and meditation upon His excellencies and His devotedness to the Father. Then think upon His dying love for us. But with this there must be the oil. It is only by the help and power of the Holy Spirit that we can truly consider Christ. And to the extent that we yield to and are filled with the Holy Spirit, and to that extent only, shall we also be filled with joy. Note how the fourth part of an hin of wine corresponds exactly to the fourth part of an hin of oil in V 40! Note these scriptures: Nu 15:6 Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil. 7 And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD. Note how the oil and wine are different, yet their proportions are the same! O that the joy of the Lord may be our strength (Neh. 8:10).

Ex 29:42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. 43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. That which is so unspeakably blessed here is the Lord's repeated promise that He would meet with His people. The Hebrew word signifies to meet as by appointment, and this, in the required manner and place. Moses was permitted in grace to meet God at the mercy-seat (Ex. 25:22); but the people could not pass beyond the door of the tabernacle of the congregation. It was here that the burnt-offering was presented on the brazen altar. This was the meeting-place, on the ground of the sacrifice, between God and Israel. There could be no other possible place. Just as now Christ forms the only meeting-place between God and the sinner. It is most important to see this truth, especially for those who are unsaved. Apart from Christ there can be no drawing near to God. I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me (John 14:6). God cannot be approached except on the ground of the sacrifice of Christ. This is the truth foreshadowed in connection with the burnt-offering. If the cross, and Christ crucified, be ignored, no relationships can be had with God. The only thing that awaits the unbeliever is a holy Judge.

But the moment the sinner is led to take his stand upon the sweet savor of the sacrifice of God, upon the value of what Christ accomplished by His death, God can meet with him, in grace and love. There is also a spiritual application to the saints of God today. When we are occupied with the person and work of Christ, in the power of the Holy Spirit, there is also a making known of Himself. So, when we assemble in Divine worship, occupied not with their own needs, but with Christ's excellency. We come to Him not just to obtain a blessing, but to offer to God a sacrifice of praise; there is then such a gracious revelation of Himself that we cry out: This is none other than the house of God, and this is the gate of heaven (Gen. 28:17). To know more of this blessed experience and to dwell in His presence even more now. Ex 29:45 And I will dwell among the children of Israel, and will be their God. 46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God. As in the previous verses God repeated His promise to meet with His worshipping people, so here He says, twice again, I will dwell among them.

It was for this that God had delivered His people from Egypt: He could not dwell with them there. Nor could He dwell with Israel at all until they had been redeemed. This was something entirely new. God never dwelt with Adam, nor with Abraham. In the Song of Redemption (see Exodus 15:1,13), Israel exclaimed, Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, Thou hast made for Thee to dwell in, the sanctuary (Ex 15:17). To Moses God said, Let them make Me a sanctuary; that I may dwell among them (Ex. 25:8). Now, that promise was to be realized on the ground of the value of the burnt-offering. Note God's purpose in dwelling in Israel's midst. They shall know that I am the Lord their God. Equally precious is the promise which He has given us: I will never leave thee, nor forsake thee (Heb. 13:5). This chapter in type looks forward to the second coming of Christ to this earth. Then will it be that all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob (Rom. 11:26). And again, Zec 6:12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

13 Even 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. Then God will say, Sing and rejoice, O daughter of Zion; for, lo I come, and I will dwell in the midst of thee, saith the Lord (Zech. 2:10). The ultimate fulfillment will be Rev. 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them. But there is more than even dwelling with us. There is also relationship; I will be their God. It is not, so much what we shall be to Him, though we His people by His grace; but what He will be to us. He is our God! When God undertakes to become the God of His people, and enters into relationship with us, He assures us that everything we need, whether for guidance, sustenance, defense, yes, everything, is secure for us by what He is to us as our God. It was in view of this blessing of such a wondrous relationship that the Psalmist wrote. Ps 144:15 Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD. Psalm 144 begins with King David describing God as his Rock who trains his hands for war. He lists the things a kingdom usually wants: Security and delivery from enemies. Prosperity with granaries full of every kind of provision. Stability with sons like well-grown plants and daughters like carved pillars.

However, the Psalm ends with a pivot. Verse 15 acknowledges that while these earthly blessings are wonderful, they aren't the source of true happiness. The verse actually repeats the word happy (or blessed) twice for emphasis: Happy are the people to whom such blessings fall; happy are the people whose God is the Lord. In the original Hebrew, the word used for happy isn't happiness we feel when we buy something new or have a good day. It refers to a state of being. It implies a sense of being on the right path or having a firm foothold. It is a contentment that exists regardless of external circumstances. It is a deep-seated joy. Then the phrase "whose God" implies a personal relationship and a voluntary submission. It's the difference between knowing of a king and being a citizen of his kingdom. For the believer, having the Lord as our God means our identity isn't tied to our harvest or our military record, but to the eternal character of Jesus Christ. When we recognize the Lord as our ultimate authority, our values shift. He is my Head. I don't move till He moves. Justice, mercy, and humility become the standard. The happiness mentioned here is the peace of mind that comes from knowing we are under the protection and guidance of the One who created the universe. Earthly prosperity is a gift, but the Giver is the goal. You can have the full granaries mentioned earlier in the Psalm and still be miserable; but if the Lord is our God, we are happy even when the granaries are empty. Again, the Give of life is my goal. Therefore, Php 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Exodus 30:1-10 February 17, 2026 The Golden Altar Of Incense

Ex 30:1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. This was placed in the Holy Place. This tells us of communion with God by prayer. Re 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. It speaks of the fragrance of Jesus' poured out life to His Father. The dimensions in Ex 30:2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. 3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. Overlaid with gold speaks of the deity of Christ and the divine fellowship that He had with His Father. It was as He was poured and He was being the incense which was burned unto God. The horns speak of the power, but this time the power of prayer. We each also can have an incense altar. We know and can realize and can experience the power of prayer and it becomes wonderful worship as we are completely poured out on Him.

There were two altars connected with the Tabernacle. Both were made of wood, but covered with a different metal: the one with brass, and named after it the brazen altar (Ex. 38:30); the other with gold, 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. One was designated the altar of burnt offering (Ex 40:6), and was the place of sacrifice; the other was termed the altar of incense (Ex 30:27), and was the place of worship. 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. Though separate, the two altars were linked by fire. The fire used to burn the incense on the Golden Altar inside was required to be taken from the Brazen Altar outside (Leviticus 16:12). This sent a clear message: Worship (incense) is only acceptable if it is based on the foundation of sacrifice (the brazen altar). You couldn't have the sweet smell of the interior without the cleansing fire of the exterior. Before a priest could ever step into the Holy Place to offer worship at the Golden Altar, he had to pass by and utilize the Brazen Altar.

This mirrors the work of Christ: The Brazen Altar (The Cross) was the first object encountered upon entering the Tabernacle. It was where the blood was shed and the fire of judgment consumed the substitute. There is no access to God without the removal of sin. In the New Testament, the Cross is the Brazen Altar where the sacrifice was made. The Golden Altar (Intercession/Worship) happens only after the sacrifice was complete. Then the priest had to take the coals from that specific fire of the Brazen Altar and bring them inside to the Golden Altar. Worship and prayer are sweet-smelling to God only because they are carried on the merit of the sacrifice of the Brazen Altar (the Cross). It was necessary that the Cross come first. This seen clearly in the tragedy of Nadab and Abihu, Aaron's sons (Leviticus 10). They offered what the Bible calls strange fire. They didn't get their coals from the Brazen Altar where God had told them. Worship that isn't ignited by the fire of the Cross (the sacrifice of Christ) is considered strange or illegitimate. You cannot bypass the judgment of sin to get to the intimacy of praise.

If you could go straight to the Altar of Incense without the Brazen Altar, it would suggest that humans can approach God through their own merits, good vibes, or religious rituals without dealing with the problem of sin. By requiring the fire to come from the place of sacrifice, the Atonement (The Cross) is the prerequisite for Adoration (Worship). Christ's death provides the heat or the power that makes our prayers rise to heaven. Hebrews makes this very point by describing Jesus as the High Priest who entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood (Hebrews 9:12). He did the work at the Brazen Altar so He could perform the service at the Golden Altar, which is interceding for us in heaven. We will look at the veil in the Tabernacle and what this meant with the Golden Altar of incense. There wasn't just one curtain; there were actually three entrances or veils that a person had to pass through to reach the heart of God's presence. Each entrance represented a deeper level of intimacy and a stricter set of requirements. There was the Gate (The Outer Court). This was accessible to any Israelite bringing a sacrifice. This is where the Brazen Altar stood. The Door to The Holy Place was accessible only to the regular Priests.

This is where the Golden Altar (Incense) stood. The Veil of The Holy of Holies was only accessible to the High Priest, and only once a year on the Day of Atonement. His was to reach the Ark of the Covenant. When we speak of the "Veil" being torn, it refers to the heavy, ornate curtain in Ex 26:31-33 that separated the Golden Altar where the priest prayed from the Ark of the Covenant where God's glory dwelt. Even though the priest was inside the place at the Golden Altar, he was still separated from God by this thick fabric of a veil that went into the Holy of Holies. Again only the High Priest could go into the Holy of Holies once per year. The other priest were not allowed to enter the Holy of Holies. The regular priest was close, but not inside the Holy of Holies. In the new Testament, the moment the Veil was torn in Matthew 27:51 was the exact moment Jesus died on the Cross. Jesus was the ultimate Brazen Altar sacrifice. The veil in the Temple was torn in two from top to bottom. This top to bottom detail is crucial: it signified that this wasn't a human act reaching up to tear it, but a divine act reaching down to open it. This changes our access today. The tearing of the veil reconfigured how we interact with the Golden Altar (Worship and Intercession).

The merging of the rooms of the Holy Place and the Holy of Holies became one. In a spiritual sense, the Golden Altar is no longer outside the presence of God. It is now directly in front of the throne. Before the veil tore, you needed a priest to take your prayers (incense) into the Holy of Holies. Now, every believer is invited to draw near with confidence to the throne of grace (Hebrews 4:16). Worship is now Face-to-Face with God. In the old Testament, the incense was a cloud meant to shield the priest from God's direct glory so he wouldn't die. Because of the Cross, we no longer need a shield. We can worship God with unveiled faces (2 Corinthians 3:18). Hebrews says the veil was actually a symbol of Jesus' physical body. By a new and living way which He consecrated for us, through the veil, that is, His flesh. Hebrews 10:20. Just as the curtain had to be torn to open the way to the Ark, Jesus' body had to be torn on the Cross to open the way for our prayers to reach God. The fire of the Brazen Altar (the Cross) literally ripped the door open to the Golden Altar (Worship). Access is open to all who believe. The priest stood outside the glory. The believer is clothed in the glory. Because the veil is gone, our incense (our prayers and worship) doesn't just hit a curtain and stop; it goes straight to the heart of God.

The regular priest was the one physically standing at the Golden Altar, so he didn't just smell the incense from afar; he was the one lighting it! He was enveloped in the cloud he created. He was in the Holy Place (the first room), but he was still barred from the Holy of Holies (the inner room) where the Shekinah Glory dwelt. He could smell the sweetness but couldn't see the Glory. The Golden Altar was placed directly in front of the veil. When the priest stood there to offer incense, he was closer to the Presence of God than any other person in Israel at that moment, yet he was still facing a physical and spiritual "No Entry Sign." The priest was literally inches away from the Ark of the Covenant, separated only by the thickness of the veil. History says it was about 4 inches thick and woven so tightly that light could not pass through. He was in the presence of the aroma, but the Glory and the visible manifestation of God's presence over the Mercy Seat was strictly hidden. To look upon the Glory directly was considered fatal for anyone but the High Priest. He would have died if looked in. The High Priest even then, went in only once a year under a specific cloud of smoke. Even for the High Priest who did enter the Holy of Holies, the incense served a practical purpose related to seeing the Glory.

Leviticus tells us this: He shall put the incense on the fire before the Lord, that the cloud of the incense may cover the mercy seat... lest he die. (Leviticus 16:13). The smoke was designed to obscure the Glory. It tells us that under the Old Covenant, God was revealed by being hidden. The regular priest in the Holy Place worked in the light of the Lamp Stand and the fragrance of the incense, but the direct, unfiltered sight of God's throne was off-limits. The tearing of the veil was so important. In the Old Testament, the priest had the sensory experience of worship (the smell of the incense) but he lacked the visionary experience of God's Glory. He had the ritual, but he still had a barrier. When the veil was torn, the Golden Altar and the Mercy Seat (The Ark) were brought into the same room. For the believer today, this means our Worship (Incense) and God's Presence of Glory are no longer separated. We don't just stand outside the curtain hoping our prayers get through. We are invited to look with unveiled face at the glory of the Lord (2 Corinthians 3:18). Now as Priests our spiritual senses are the reality. We can touch Jesus and handle the Golden Altar and the coals. We not only smell but we are surrounded by the sweet savor of the incense.

We now see the torn veil, the gold walls, and the lampstand and we see the Glory of God. The most direct way we see the Glory is by looking at the character, words, and sacrifice of Jesus. He is the Golden Altar and the Mercy Seat combined. 2 Corinthians 4:6 For God, who said, Let light shine out of darkness, made his light shine in our hearts to give us the light of the knowledge of the glory of God displayed in the face of Christ. We don't see this with physical eyes, but with the eyes of the heart. The tearing of the Veil didn't just change where we stand; it changed what we are allowed to see spiritually. When we read the Gospel and see Jesus' compassion, truth, and power, we are literally looking at the Shekinah Glory in human form. The Holy Place contained the Lampstand for light. Today, the Holy Spirit uses the light of Scripture to show us God's Glory. As we look into it, we don't just see information; we see a reflection of God that actually changes us. 2 Corinthians 3:18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. It is through the indwelling Holy Spirit. In the Tabernacle, the Glory was in the house. Now, the believer is the house. The sight of Glory is an internal realization and experience of God's presence within us. Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.

Then in the Tabernacle, the Glory was external (in the room), but now Glory is internal in the heart. Then sight was forbidden, it mean death. Now sight is invited, it means life. To see the Glory today is to have a spiritual revelation of who Jesus is. It's the character of God which becomes real to our soul. As Jesus told Martha in John 11:40, Did I not tell you that if you believe, you will see the glory of God? Since the Glory now dwells within the believer, we now function as the Tabernacle, with our hearts serving as the Golden Altar of prayer. 1 Corinthians 6:19 Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? If our body is the Tabernacle and it is, then the furniture we've been discussing has been relocated into our spiritual life. The Tabernacle was divided into sections, just as a human being is described. The Brazen Altar (The Cross) is where we present our bodies as a living sacrifice (Romans 12:1). The Holy Place is the Soul (Mind/Will/Emotions). Then the Golden Altar is the heart. It is the place where our thoughts and desires are burned into prayer. The Holy of Holies where the Ark of the Covenant is the deepest part of a person where the Holy Spirit actually dwells and speaks.

The Heart as the Golden Altar which was the closest piece of furniture to the presence of God. In the same way, the heart is the bridge between our outer lives and our inner spirit. The Burning of the Incense (Prayer) just as the priest had to tend the incense every morning and evening (Exodus 30:7-8), the believer is called to a continual state of prayer. Paul said in 1 Thessalonians 5:16-18 Rejoice always, pray without ceasing, in everything give thanks... Our heart is the altar where we take the raw materials of our day, our worries, joys, and requests. We turn them into a sweet aroma through the fire of the Holy Spirit. But the Fire must come from the Cross. The Golden Altar fire had to come from the Brazen Altar. Our heart's prayer is only holy when it is fueled by the work of Christ. We don't pray based on how good we've been today; we pray based on the fire of the finished work of Jesus. In the Old Testament, the priest could only stand at the Golden Altar because he was covered in the blood from the Brazen Altar. Today, we don't pray as beggars hoping to be clean; we pray as people who have been made the righteousness of God. Father, I do not come to You in my own name or merit. I stand here clothed in the righteousness of Jesus. Because You see Him, I know You see me and welcome me.

We pray based on the fire of the finished work which means the barrier is gone. We don't have to shout from outside the curtain. We pray from a position of boldness. This word boldness in Greek means freedom of speech. Eph 3:12 In whom we have boldness and access with confidence by the faith of him. Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Lord, I come boldly. Not because I am perfect, but because Jesus' work was perfect. I don't shrink back; I come close to Your throne. We pray in Jesus' Name. The Golden Altar had four horns on its corners. Rev 9:13. In the Bible, horns represent power and authority. When you pray from the heart (the Golden Altar), you aren't just making a wish; you are laying hold of the authority of God. Once a year, the blood of the sacrifice was dabbed on these horns. This means the power of your prayer comes from the blood of the sacrifice. When our heart functions as the Golden Altar, our atmosphere changes. Even when we are walking through a smelly or difficult world, our internal environment is filled with the fragrance of the incense of worship. This is what it means to walk in the Spirit.

Note that before anything is said about the materials of which the altar was made, its size and shape, or the position it was to occupy, we are first told of the purpose for which it was to be used. Attention is directed straight to the altar and the incense which was burned upon it. The altar speaks of Christ Himself, and the incense was a figure both of His intercession and the praises which He presents to God. The fact that the golden altar comes before us in Exodus immediately after the consecration of Aaron and his sons, tells us what is portrayed is the ministrations of our great High Priest in the heavenly sanctuary. Though He is now seated at the right hand of the Majesty on high, yet He is not inactive. He is constantly engaged before God on behalf of His redeemed people, presenting to the Father in the sweet fragrance of His own perfections. He is presenting both the petitions and the worship of His people. The position occupied by the golden altar confirms this. It was not situated in the outer court, connected with the manifestation of Christ here on earth; but in the holy place, which tells of Christ having gone in to appear before God on behalf of His people.

Note how Ex 30:3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. It is Christ in heaven, not on earth, who is crowned with glory and honor (the Gold) (Heb. 2:9). How solemn it is to think of Christ at the brazen altar; there made sin for us, suffering, enduring judgment, bowing His head beneath the awful storm of God's wrath. But then, unspeakably blessed is it to behold Him at the golden altar, risen from the grave, alive for evermore, maintaining the interests of His people before God's throne Jesus is presenting us in all His own excellency and preciousness. If when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life (Rom. 5:10). This is the point which the Holy Spirit of God gives His unanswerable reply when He says; Who shall lay anything to the charge of God's elect? it is God that justifieth. Who is he that condemneth? it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us (Rom. 8:33, 34).

Let my prayer be set forth before Thee as incense; and the lifting up of mine hands as the evening sacrifice (Ps. 141:2). This gives us the symbolic meaning of incense. So again in Revelation 5:8 we read, having every **one of them harps**, and **golden veils** full of incense, which are the prayers of saints. The incense burned upon the golden altar, foreshadows Christ in heaven, praying for His people. God views our prayers, not as noise, but as a physical, aromatic substance stored in the very presence of the Lamb of God His Son. Our prayers being mingled with our Lord. The fact that prayers are kept in golden bowls tells us two things: They are Preserved: God doesn't hear and forget. Our prayers are gathered and stored. In Psalm 56:8, David says God puts his tears in a bottle. In Revelation, He puts our prayers in a bowl. They are valuable to God. The requests and worship of a believer are the most precious materials in the throne room. This shows that in Heaven, worship and intercession are inseparable. The harp provides the music, and the incense provides the aroma. True prayer is always wrapped in worship, and true worship is always a form of prayer. Note this: Revelation 8:3-5: An angel... was given much incense to offer with the prayers of all the saints on the golden altar... Then the angel took the censer and filled it with fire from the altar and threw it on the earth, and there were peals of thunder, rumblings, flashes of lightning, and an earthquake.

This is the finished work, fire in action. When our prayers (incense) mix with the fire of the Altar (the power of Christ's sacrifice on the cross), they become the catalyst for God's intervention in human history. Our prayers change the atmosphere of the earth. In the Tabernacle, only the sons of Aaron could offer incense. But Revelation 5:8 says these are the prayers of the saints (all believers). 1Peter 2:9: But you are a chosen race, a royal priesthood, a holy nation... Because of the finished work of Jesus, we have been promoted. We aren't just an observer in the outer court; we are a priest with a golden bowl. Every time we pray, we are adding to the incense in the throne room. Our prayers are never lost in the air. They are currently sitting in a golden vessel, held right in front of the Lamb who was slain and offered to the Father by Jesus Christ. The Holy Spirit is essentially the Divine Breath that carries the incense of our prayers from the altar of our hearts into the throne room of God. Without the Holy Spirit, our prayers would be like cold incense full of potential, but lacking the heat and lift to reach their destination. The Holy Spirit's role in the Golden Altar of the believer is expressed in Ac 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. The Holy Spirit takes the dry words of our requests and ignites them with divine life. He turns our prayers into a living conversation. Romans 8:26 For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. Sometimes we stand to pray and we don't know what to say, or our incense feels bitter because of our pain. The Holy Spirit acts as a heavenly translator, taking our imperfect desires and aligns them with the Father's perfect will. Romans 8:27 And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. Prayer is not a test of our vocabulary or our ability to figure out exactly what God wants, but a partnership with a Person who already knows. Often, our deepest needs are so complex or painful that we cannot find words for them. We might just sigh, cry, or feel a heavy weight in our chest. The Holy Spirit takes that raw, unformed emotion and translates it into a specific prayer for the Father. Romans 8:26 Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.

The Holy Spirit translates what we are so overwhelmed to say into a detailed request for specific peace, wisdom, and strength that aligns with God's word and timing. In Hebrews 7:25, Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Christ's intercession is not for the purpose of completing the believer's justification, for that would show His sacrifice on the cross was insufficient; by that one offering He has perfected us forever (Heb.10:14). The precious incense of our Lord's priestly intercession maintains us through our wilderness journey in the place of fullest acceptance as a sweet savor unto God. The incense not only points to the Savior's intercession; it includes His offering of praise to the Father. Heb 2:12 Jesus said, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. So also in Hebrews 13:15 we are told, By Him, therefore, let us offer the sacrifice of praise to God continually. He is the One who receives the praises of His people and presents them to God. May the Lord add His blessing to this meditation tonight.

Exodus 30:11-16 February 24, 2026 The Atonement Money

Ex 30:11 And the LORD spake unto Moses, saying, 12 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. 13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD. 14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. 15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls. 16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls. God commanded His people to give every man a ransom. This ransom was a monetary one, a half shekel of silver, and it was in order to make an atonement for their souls. But this seems so strange to the tone of Scripture.

How is this to be compared with the words of Isaiah 55:1, without money and without price? How do we interpret this so as not to clash with 1 Peter 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold? “A ransom for his soul” seems to suggest that a soul has a literal price tag of a half-shekel. This concept seems so at odds with the New Testament’s insistence that grace is a free gift. However, it wasn’t meant to actually pay off a debt to God in a literal sense. It served two primary symbolic functions: Whether a man was a millionaire or a pauper, the price was exactly the same: one half-shekel. This taught Israel that in the eyes of God, every soul has the exact same value. No one is too rich to need redemption, and no one is too poor to be excluded from it. The very Foundation of the Tabernacle was silver melted down to create the sockets (bases) for the Tabernacle walls. The very dwelling place of God on earth literally rested on the “silver of redemption.” It symbolized that a holy God can only dwell among people on the basis of a ransom being paid. Isaiah’s invitation to “buy wine and milk without money” isn’t a contradiction; it’s an appreciation. Isaiah is speaking to a people who realized that silver and gold couldn’t actually satisfy the soul.

If the half-shekel in Exodus was the reminder of the debt, Isaiah is pointing toward the cancellation of the debt. He is saying that the true ransom is the one that actually stops the plague of sin and death. It is of such infinite value that no amount of silver could ever cover it. Therefore, it must be given freely. Then Peter’s point is that the silver in Exodus was never the actual payment; it was a placeholder. It was a type or a prop used to help us understand that a life (the soul) requires a life (the ransom). In the Bible’s accounting system, the half-shekel was a promissory note so to speak. It acknowledged the debt but didn’t have the power to settle the account. Jesus didn’t come to abolish the idea of a ransom. He said He came to give His life as a ransom for many in Mark 10:45; He came to be the currency that actually had enough value to clear the ledger. Further questions also that may be brought up: Israel was already a redeemed people. They sung at the Red Sea, “Thou in Thy mercy hast led forth the people which Thou hast redeemed (Ex 15:13)! Why, then, was a ransom price necessary now? Then, too, why introduce this strange ordinance between descriptions of the golden-altar and the laver; what possible connection was there between the three things? Redemption from Egypt (Exodus 15): This was a redemption from bondage. God broke the chains of Pharaoh.

It was a mighty hand delivering them from an external enemy. Redemption for the Sanctuary (Exodus 30): This was a redemption for fellowship. Once Israel was free, God desired to dwell among them. However, God is holy, and the people were still sinful. Even though they were free, they were still debtors to divine justice. The half-shekel was a constant reminder that their presence in the camp of a Holy God was not a right, but a purchased privilege. It taught them that salvation is not just a past event (out of Egypt), but an ongoing standing and an ongoing salvation. A Christian today is redeemed the moment we believe (Ephesians 1:7). Yet we are told to work out our own salvation with fear and trembling (Philippians 2:12). The Exodus 30 ransom is the fear and trembling. It is reverential fear and the sobriety of realizing what it costs for a Holy God to give His Son a ransom in order to live in the midst of a fallible people. So we have had The Golden Altar, now the Ransom, and then we see the Laver next. The placement of this command for the ransom is not a mistake. In the instructions for the Tabernacle, the “Ransom” (Exodus 30:11-16) is sandwiched between the Altar of Incense (Exodus 30:1-10) and the Laver (Exodus 30:17-21). There is a most interesting connection between these three things.

The half-shekel of silver collected from the people was used to cast the sockets (bases) for the Tabernacle walls. The Altar of Incense stood inside a room held up by these silver sockets. The Laver stood in a courtyard where the priests looked at the Tabernacle structure resting on that silver. If there were no ransom, there would be no silver. If there were no silver, there would be no sockets. If there were no sockets, the Tabernacle would collapse into the sand. Prayer is the Altar of Incense and Purity is the Laver (washing by the word). We would have no standing without Redemption (Ransom). You cannot wash your hands in the Laver to make yourself acceptable if you haven't first been ransomed (Silver). Moral improvement (washing) never replaces the redemption of Christ (the price). The reason the Bible introduces the ransom here is to show that the entire system of worship is built on the price of a soul. This is what Christ paid for us. He gave His life that we might live! Exodus 15 shows God's Power (Redeeming them from Pharaoh, enemy). Exodus 30 shows God's Holiness (Redeeming them for the Altar). 1 Peter 1 shows God's Love. The silver was just a shadow; the real socket and foundation for our lives is Christ. When we connect the Silver Sockets, the Golden Altar, and the Laver, we see a perfect three-way picture of the work of Jesus Christ:

His Atonement, His Intercession, and His Sanctification. This is a cord that cannot be broken! Ec 4:12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken. The Silver Sockets picture Christ as our Foundation (Atonement). The silver ransom was melted down to form the 100 sockets that held up the heavy gold-plated boards of the Sanctuary (Exodus 38:27). 1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ. The entire House of God (Tabernacle) did not sit on the shifting desert sand, it sat on Silver. Silver represented the ransom price of the people. Christ is the true Silver. Just as the Tabernacle would have collapsed into the sand without the silver sockets, the Church and the believer's relationship with God would collapse into the sand of human frailty without the Atonement. Our standing with God is not based on our height or beauty, but on the price that holds us up. It is the work on the cross that Jesus Christ accomplished that holds us up! The Golden Altar of Incense represents Christ as our Advocate (Intercession). The Altar of Incense stood directly inside the Holy Place. Its purpose was to send up a perpetual incense before the Lord (Exodus 30:8).

This is Jesus for Hebrews 7:25 He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Because the Altar of Incense sat inside a room supported by those silver sockets, the Intercession of the priest was physically dependent on the Ransom of the people. Jesus can only pray for us (Intercede) because He first died for us (Ransom). His sweet-smelling savor (the incense) goes up to the Father on our behalf, but the foundation of His prayer is His own blood. You cannot have the Golden Altar (His prayers) without the Silver Sockets (His payment). The Laver is Christ as our Cleanser (Sanctification). The Laver was for the priests to wash their hands and feet before serving, so that they die not (Exodus 30:20). This is Christ who loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word (Ephesians 5:25-26). The priest stood at the Laver in the courtyard. As he looked up, he saw the Tabernacle structure resting on the silver. He was reminded that he was washing his hands to serve a God who had already purchased him. We do not wash which is our Sanctification in order to be bought; we wash because we have been bought.

The Laver represents the daily cleansing from the world's defilement, but that cleansing is only valid because the Foundation (the Silver Ransom) is already in place. It is the water of the Word that cleanses us! All of this reveals the Soundness of Divine Grace: The Ransom (The Silver): Christ's Death. This provides our Legal Standing. (Exodus 30:12) The Altar (The Incense): Christ's Life. This provides our Access to God. (Exodus 30:1) The Laver (The Water): Christ's Word. This provides our Practical Purity. (Exodus 30:18). If we remove the silver ransom, the Altar of Intercession has no place to stand, and the Laver of Cleansing has no purpose to serve. Jesus is the "Silver" that makes the "Gold" of heaven accessible to the "Bronze" of earth is the Judgment of Earth. This is where we live. Bronze represents Judgment and Endurance. Unlike gold, bronze can withstand extreme heat without melting. It symbolizes God's judgment against sin. Man, in his fallen state, cannot endure the Gold of God's presence. As Hebrews 12:29 says, Our God is a consuming fire. Note the physical layout of the Tabernacle. The Gold is inside the tent. The Bronze is outside in the yard. What holds the Gold walls up so they don't touch the Bronze earth? The Silver Sockets. If we put the Gold (God's Holiness) directly onto the Bronze (Man's Sin/Judgment), there will be a catastrophic collision. The two cannot touch.

There must be a buffer or a foundation that allows God to dwell among men. The Solution is the Silver Ransom that Jesus paid. Jesus took the Bronze of our judgment (the Cross) and combined it with the Gold of His deity to become the Silver foundation for our lives. Imagine the heavy gold boards of the Tabernacle. If we set them directly in the dirt (the earth), they would become stained and sink. But they sit in Silver Sockets. The Silver protects the Gold from the dirt, and it lifts the Gold up so we can see it. Jesus is the Silver. By paying the ransom, He creates a base or a buffer. He allows the Holy God to exist in a sinful world without God's holiness being stained by our sin. The Silver Sockets kept the Gold of the Tabernacle from ever touching the dust of the ground. Refer to Hebrews 7:26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Christ's redemption (Silver) keeps God's holiness separate and undefiled while He dwells right in the middle of our dirt. Without the Silver (Redemption), the Gold (God) remains "unapproachable." We are stuck at the Bronze Altar, paying for our sins sacrificing animals year after year. But because of the Silver Sockets (The Ransom): Heaven is supported:

God's holiness (Gold) is satisfied because the price (Silver) has been paid. Now Earth is invited: We, who are of the earth (Bronze), can now walk into the Gold room because our entrance fee was paid in the half-shekel of Christ's life. This is why we can say: Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. The Gold (His Deity): Colossians 2:9 In him dwelleth all the fulness of the Godhead bodily. The Bronze (His Judgment/Humanity): When we speak of the Bronze representing His Judgment/Humanity, it refers to a two-fold truth: Jesus had to become fully Human (the metal of the earth) so that He could endure God's Judgment (the fire of the Brazen altar). In the Tabernacle, the Brazen Altar was the place where sin was dealt with. It is the perfect picture of the Cross. Here is how those two concepts, Judgment and Humanity link together through that metal: His feet like unto fine brass, as if they burned in a furnace (Revelation 1:15). The Silver which links us: 1 Corinthians 6:20 For ye were bought with a price. Because Jesus paid the ransom (Silver), the Holy God (Gold) can now live in the middle of a sinful world (Bronze) without destroying it. Jesus is the socket of silver that connects the Creator to the creature.

Without the Ransom (Silver), the Tabernacle is just a tent in the mud. With the Ransom (Jesus as Silver), it is the Dwelling Place of the Most High God and Father. Then why the requirement of a half-shekel of silver rather than a full shekel of silver? It points to a profound spiritual truth about our incompleteness apart from God and one another. In the Bible's symbolic, the half signifies that the individual no matter how wealthy or righteous, is incomplete on their own. By demanding only a half-shekel, God was teaching Israel that an individual soul, in isolation, is not a whole unit in the Kingdom of Heaven. Eph 4:25 for we are members one of another. If we have only a half-shekel, we are holding a fragment. It is only when our half-shekel is joined with our neighbor's half-shekel that a full shekel is formed. It illustrates that we find our wholeness only in union. First, in our union with Christ, and second, in our union with the Body of Christ. Note Ex 30:15 states: Ex 30:15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls. If the price had been a large amount like ten shekels, the poor would have felt excluded. If it had been a tiny fraction, the rich would have felt it was insignificant.

By making it a half, God leveled the ground. Before the Cross, the Silver of redemption, every human being is exactly the same height. We are all half-beings (so to speak) who are destitute without the grace of God. Col 2:10 And ye are complete in him, which is the head of all principality and power: Without the other half (Christ), we remain a fraction. But in Christ, we are made whole. Each silver socket was cast using a specific weight of silver. It took the contributions of many "halves" to create the solid foundations that held up the Tabernacle walls. If you look at Exodus 38:25-27, the total silver collected was 100 talents and 1,775 shekels. This silver was used to cast 100 sockets. Each socket weighed one talent (which is 3,000 shekels). It took 6,000 men (each giving a half-shekel) to create one single socket. This is a magnificent picture of the Unity of the Spirit. It took 6,000 individuals to create one foundation block. This tells us that while our redemption is personal (everyone must give their own half-shekel), the result is mutual. We are fitly framed together (Ephesians 2:21) into one dwelling place for God. In the Old Testament a whole shekel is a complete unit of trade, but a half is a broken unit. It points toward the Jesus Christ who would be broken for our iniquities (Isaiah 53:5). Christ became the half-shekel.

He took on our poverty and our brokenness so that we might be joined to Him. In the New Testament, when Peter is asked about the Temple Tax (Matthew 17:24-27), Jesus tells him to catch a fish, find a full shekel in its mouth, and pay it for both of them. It was one coin for two people. Jesus didn't owe the tax, but He provided a full shekel to cover both Himself and Peter. He joined His wholeness to Peter's half-ness. The Spiritual reality is that incomplete man is not whole without God. Then, no one is more redeemed than another joined to Christ! We are built together into a habitation for God. We rely on the "Other Half" (Christ) to be made complete! This is the heart of the "Half-Shekel" mystery. It suggests that, in the economy of Heaven, a human soul is fundamentally a fragment. It is not because God made us poorly, but because He made us for union. When we say we rely on Christ as our "Other Half" to be made complete, we are looking at three specific ways Jesus fulfills the missing portion of our lives. The half-shekel was a debt. If we only have half, we are legally insolvent; we cannot pay the full price of the ransom required to avoid the plague of sin. We bring our half which is our life, our sincerity, (clear to the light) and our humanity. But the Law of God requires a whole perfection.

Jesus Christ is the connection. Jesus brings the Other Half that we need; His perfect righteousness. When His merit is added to our account, the debt is not just settled; the ledger is made whole. It is wiped clean; no more debt! Col 2:10 And ye are complete in him, which is the head of all principality and power: The Greek word for complete means filled to the brim. With Jesus Christ, our cup overflows. It is not half-full. The number two represents a witness or a union. A half implies a partner. This points to the relationship between God and His people as described in a Marriage. A husband or a wife, in the biblical sense, is a help meet which literally means a corresponding part. The clearest explanation of a half needing a partner is found in the creation of humanity. And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him" (Genesis 2:18). Adam was half of the human story. Eve was the other half. She was not just another person; she was the matching piece. We were the Adam in this story; incomplete and alone in our sin. Jesus is the one who corresponds to our need. Our emptiness is the half that matches His fullness. In reality, we were created to be the bride of Christ. A bride without a groom is a "half" that cannot produce life. Jesus is the Last Adam. Just as Eve was taken from Adam's side to complete him; the overcoming portion of the church which is joined to Christ's side will be made whole.

We rely on Jesus to provide what we fundamentally lack. The Apostle Paul tells in 2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. He has espoused the Church, but many in the Church have refused the way of becoming that chaste virgin. What is one the ways of having and becoming the chaste virgin? To become that chaste virgin, a believer must undergo a specific process of preparation. Scripture reveals that the primary way this is achieved is through The Sanctifying Power of the Word. Remember our discussion of the Laver? It stood between the Brazen Altar (Redemption) and the Holy Place (Fellowship). The chaste virgin is not someone who has never sinned; she is someone who is continually washed. Many want the Silver (the ransom that was paid) but refuse the Laver, the daily washing by the word of God. They refuse the Truth and take in the error. In Revelation 19:7-8, we see the end result of this process: Re 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. How do we become ready? This fine linen is unique. While our legal righteousness is a gift (the Silver), our practical readiness is something we put on through obedience. Many refuse the way of the chaste virgin because they prefer the garments of the world and religiousness which include reputation, pride, and self-will. To be chaste is to strip off the old man and daily put on the Lord Jesus Christ (Romans 13:14). A virgin in the Old Testament was set apart. It is Separation! She was not common. To be a chaste virgin to Christ requires a degree of holy separation. This doesn't mean moving to a cave, but it means your heart is reserved for One, Jesus Christ. Song of Solomon 4:12 describes the Bride as a garden enclosed... a spring shut up, a fountain sealed. We become chaste when we stop allowing the world, social media, secular culture, and religiousness to dictate our inner life and fellowship with God. To become the Chaste Virgin, we let the Word wash our thoughts daily. Eliminate the distractions that pull our affection away from the Person of the Lord Jesus. We must live as if the Groom could arrive at any moment. Refer to The Parable of the Ten Virgins in Matthew 25. The tragedy of the refusal is that many prefer the benefits of the Groom without the attachment to His Person.

The chaste virgin is the one who has fallen in love with the Groom Himself, not just His Silver. So, the half of Adam in the Garden to the half-shekel in the Wilderness, ends in the Whole of Christ and His Church. The Adam was a half looking for his missing side. Only when he joined Eve, did they become one flesh. The two one's made whole. The Half-Shekel is the Soul's missing side. By demanding a half-shekel, God is telling every Israelite: In your sin and your separation from Me, you are a fragment. You are not whole. Just as Adam stood alone before God in the Garden needing a partner to be complete, the Israelite stood alone in the wilderness with his half-shekel, needing the Other Half (the Divine Ransom) to be made whole from the plague. That half-shekel says: I am waiting for my Other Side. I am waiting for the One, Jesus Christ who completes my ransom. Just as Adam was opened to produce a bride, the Half-Shekel reminds us that we are open and incomplete till we accept Christ. We are half-beings wandering a desert, carrying a debt we cannot fully pay till we believe in Christ. On the Cross, Jesus side was opened just as Adam's was.

His open side was Eph 5:27 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. He became the Half that fits our jagged, broken edges. Today, we are no longer required to pay the half-shekel. The Full Shekel has been found in Christ. We are now Complete in Him. Exodus 30 is actually a love story. It is the story of a God who refuses to let us be alone in our debt. He identifies us as halves, not to mock our poverty, but to invite us into a Partnership. What was the purpose? The Bronze of our humanity met the Fire of His judgment in Jesus Christ, producing the Silver of our redemption, so that we might finally walk into the Gold of His presence; no longer as fragments, but he wants us to be a Chaste Virgin joined to our Husband. It's a choice! Will we receive that or walk away by following the ways of the world. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1 Corinthians 6:20) Our half is our faith; Jesus' half is His finished work. His work without our faith will never please Him. When we give Him our brokenness, He fuses it with His infinite strength. The result is a foundation that can hold up the weight of Eternal Glory.

Exodus 30:17-21 March 3, 2026 The Laver

Ex 30:17 And the LORD spake unto Moses, saying, 18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. 19 For Aaron and his sons shall wash their hands and their feet thereat: 20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: 21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations. This is the seventh of the Tabernacle's holy vessels. The Laver was the second vessel that the priest met on his way into the Holy Place. It stood in the outer court, between the brazen-altar and the curtained wall which was by the holy place. The Brazen Altar was made of wood and brass, and the Laver of brass only. The brazen-altar was square in shape; the Laver, was round. The dimensions of the altar are fully specific; but no measurements are given in connection with the Laver. The laver is a type of the word of God in which we wash. The absence of measurements signifies that there is no limit to the cleansing power of God's Word of Truth. The brazen-altar had rings and staves to carry it. The Laver did not have any. You cannot measure the depth of the Word of God or put a boundary on its ability to purify a believer's life.

Water cleanses the physical body; the Word cleanses the spiritual life. Instructions were given that the brazen-altar should be covered when Israel journeyed from camp to camp; but nothing is said of this about the Laver. The Word of God is never hidden. The Brazen Altar represents the work of Christ on the Cross. It is a work that was finished and hidden within the heart of God until the right time. The brazen-altar was for fire; the Laver for water. The brazen-altar received the sacrifices, and the Laver was for the priests alone. Bronze or brass often represents judgment or testing. Ex 38:8 And he made the laver of brass, and the foot of it of brass, of the looking glasses of the women assembling, which assembled at the door of the tabernacle of the congregation. This bronze came from the mirrors of the women who served at the entrance of the Tabernacle. It is a transition from self-reflection (the mirror) to spiritual reflection and cleansing of the Laver by the word of God. The Laver represents a literal transformation of vanity into victory and self-focus into God-focus. In the Old Testament, mirrors were not glass. They were highly polished plates of bronze. To give them up was to surrender a costly personal possession and a primary tool for self-adornment. The transition from a mirror to a washing basin carries deep symbolic weight. The women were surrendering their ego. The women gave up the instrument used to admire their own appearance to create an instrument used to prepare for God's presence. A mirror reflects the image of man.

But the water in the Laver, also reflects. It was intended to wash away the defilement of man as the Word of God does. The Laver illustrates that true beauty with God is not found in the outward adorning but in the new (hidden) man of the heart. Refer to: 1Pe 3:3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Also refer to Jas 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. We look into the perfect law of liberty (the Bible) to see our true spiritual state, then we use the water of the Word which changes us. Just as the priests had to wash at the Laver before entering the Holy Place, the believer is cleansed from the dust of the world by daily washing and applying Scripture. Then we have the transformation through beholding in 2Co 3:18 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, even as by the Spirit of the Lord. This scripture provides the ultimate goal. So, today how does a bronze basin Laver made of ancient mirrors relate to our life. The Laver was likely polished to a mirror finish. When a priest reached down to wash, he saw his own face reflected in the water. We cannot be cleansed of what we aren't willing to see. Daily prayer and Bible study is our Laver where we wash. The women at the Tabernacle gave their mirrors to God. We are called to take our natural talents and even our physical appearance and consecrate them and give them to God for His service rather than for our own glory. The priests couldn't skip the Laver on their way through the Tabernacle.

Nor can we skip spiritual cleansing and expect to experience the intimacy of God's presence. The Bronze Mirror was to see one's physical self. The Word of God shows our spiritual state. The Water removes the physical dirt. The Holy Spirit applies the Word of God's cleansing to our conscience. The Priest's Hands/Feet were then made ready for service. Through the Word of God, the Believer's Conduct is being fit for the Master's use. The Laver was placed between the tabernacle of the congregation and the brazen-altar. Then a priest would first visit the brazen-altar (sacrifice/forgiveness) and then move to the Laver (cleansing) before entering the Holy Place to minister. The Laver sat in the Outer Court, visible to those in the courtyard but specifically reserved for the use of the priests. Strict Holiness was observed by the priest and absolute purity was required to approach God. Serving with dirty hands was a fatal offense. Hands and feet washing symbolized their actions and service, while washing the feet symbolized their walk or conduct in the world. Even though they were already chosen, their daily contact with the dust of the earth required constant re-cleansing. The Word of God is our cleansing just as water cleanses the body. The Bible describes the washing of water by the word in Ephesians 5:26. While the brazen-altar represents the initial act of salvation, the Laver represents the ongoing need for a believer to cleanse our daily walk in the Word of God.

The Tabernacle was a physical shadow of the heavenly reality. In Revelation 4:6 and Revelation 15:2, John describes a sea of glass like unto crystal before the throne of God in heaven. This is a connection with the Laver in the earthly Tabernacle. It was the shadow of that heavenly Sea of Glass. When the priests looked into the water, I believe they saw the sky reflected, and were reminded that their service on earth was directly connected to the throne of God in heaven. When a believer looks into the water of God's Word, we don't just see our earthly flaws; we see the heavenly reflection of who we are in Christ. The reflection of the sky in the water reminds us that our identity is now seated in heavenly places (Ephesians 2:6). For a reflection to appear in the water, there must be light. In the Outer Court, there was no roof; the only light source was the sun created by God. Refer to: Ps 36:9 For with thee is the fountain of life: in thy light shall we see light. We cannot see our own need for cleansing unless the Light of Heaven shines upon us. The reflection of the sky in the Laver suggests that revelation comes from above.

We don't find purity by looking deeper into our own hearts. We find it by looking at our reflection through the lens of Heaven's light. The earthly vessels (like the Laver) are patterns of things in the heavens. Refer to: Heb 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 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: In Colossians 3:1-3, We are told to set our minds on things above. The reflection in the water of the word pulls the eyes upward. Ps 119:105 Thy word is a lamp unto my feet, and a light unto my path. The Word (the water) reflects the truth (the light) of God's path. When we study the Bible today, we are standing at the Laver. We might see our own reflection, our mistakes, our dusty feet, and our needs. But if we look closer, we see the (sky) heavens, the grace, the holiness, and the heavenly calling that God has placed on our life. The water of the word doesn't just show us who we are; it shows us the Heaven we are destined for. In the Book of Revelation, we see the final development of the Tabernacle furniture. The Bronze Laver, which was a portable basin of water in the desert, becomes a fixed, massive, and perfect Sea of Glass before the Throne of God.

In the earthly Tabernacle, the water was movable and subject to being stirred or becoming dirty from the priests' washing. In Heaven, the water is solidified into glass, representing permanent purity. Revelation 4:6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. In Heaven, the process of washing will be over. The priests (believers) will have been made perfect (Hebrews 12:23). The sea is no longer for washing away dirt; it is a crystal-clear pavement reflecting the holiness of God. It represents a state of fixed holiness where defilement can no longer enter. In the Old Testament, the priests stood at the Laver. In the New Testament vision of Heaven, the redeemed stand on the Sea. Revelation 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast... stand on the sea of glass, having the harps of God. While the original Laver was made of bronze (judged metal), this heavenly sea is mingled with fire. This represents the judgment of God that has been passed and the glory of God that permeates everything. To stand on the sea indicates that the chaos of the world (often symbolized by the sea in the Bible) has been conquered and smoothed out into a stable, peaceful foundation.

The journey from the Bronze Laver to the Sea of Glass in Revelation tells the story of the Christian life: Today, we are in the Outer Court of this world. We must constantly go to the water of the Word to wash our hands and feet which is our actions and our walk because we still interact with a fallen world. One day, the washing will be finished. We will no longer need to repent or cleanse ourselves because we will be in the presence of God where nothing that defileth can enter (Revelation 21:27). The Laver tells of the need of cleansing if communion with God is to be maintained: cleansing not from the guilt of sin, but from the defilements of the way. As already said, the question of sin was dealt with at the brazen-altar: Having officiated at the brazen-altar their hands would be unclean, smeared with blood. There are no shoes provided for Aaron and his sons, the dust of the desert would soil their feet. Their feet would have to be washed so they could not pass dirt into the holy place; as it is said concerning the eternal Dwelling place of God, in Rev 21:27 And there shall in no wise enter into it anything that defileth. The spiritual application of this to Christians today. The blood on the hands of Aaron and his sons evidenced that they had come into contact with death.

So we, in our everyday lives, constantly have dealings with those who are dead in trespasses and sins, and their very influence defiles us. In like manner, our passage through this wilderness world, which lieth in the Wicked one (1 John 5:19), fouls our walk. There is therefore a daily need for these to be removed. Though the defilements of the way do not affect our standing, they do interfere with our communion with God. The Bronze Laver is a profound type; a prophetic shadow of Jesus Christ. While the brazen-altar represents Christ's death (Justification), the Laver represents Christ's life and the sanctifying Word (Sanctification). In the Tabernacle, the priest could not enter the Presence of God without passing both. Here is how the Laver points directly to the Lord Jesus Christ. Christ is the Living Water. In the Old Testament, the water in the Laver cleaned the skin of the body; in the New Testament, Christ cleanses the soul. John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. Jesus is the source of the water in the Laver. Without Jesus, the basin is just an empty bronze vessel. He provides the everything through which we are made fit for God's service. The Laver is often equated with the Word of God, and Jesus is the Word made flesh (John 1:1). When we wash at the Laver today, we are immersing ourselves in Christ's teachings. Jesus told His disciples in John 15:3 Now ye are clean through the word which I have spoken unto you. Christ as the Mirror (The Perfect Man). Because the Laver was made of mirrors, it showed the priests their true condition.

Christ is the only "Perfect Mirror" who reveals our sin while simultaneously offering the cure. Hebrews 4:12-13 Describes the Word (Christ) as a discerner of the thoughts and intents of the heart. Often people want the brazen-altar (forgiveness) without the Laver (holiness), but the Tabernacle layout proves we cannot have one without the other. The Finished Work of the brazen-altar vs. The Ongoing Work of the Laver: The sacrifice at the brazen-altar was finished once for all. However, the washing at the Laver was continual. This points to the fact that while our salvation is secure in Christ, our fellowship with Him requires us to constantly bring our daily failures to Him for cleansing. The Laver was made of bronze, the metal of judgment. This reminds us that Christ's ability to cleanse us came because He first endured the fire of judgment on our behalf. The Bible is silent on the process of emptying and refilling the Laver. This silence is actually significant. In the Tabernacle, God often gave meticulous instructions for disposal (like carrying the ashes of the altar to a clean place in Leviticus 6:11). The fact that there is no instruction for disposing of dirty water suggests a symbolic truth because it is the Type of the Word of God.

Since the water represents the Word of God (Ephesians 5:26), the lack of a drainage or cleaning instruction suggests that the Word itself never becomes defiled, even though it cleanses defiled people. While not stated for the Laver in the wilderness, the Living Water required for other purifications in Numbers 19:17 had to be fresh. The command is to put water in the Laver. Because the priests were commanded to wash every time, they entered the tent or approached the altar (Exodus 30:20), the water had to be constantly available. If it ran low or became unusable, the service of the Lord would have to stop, which was not permitted. When Solomon built the permanent Temple, the Bronze Laver was replaced by the Molten Sea, which gives us a clue about the volume and management of the water. 2 Chronicles 4:2-6: This Molten Sea (Laver) held 3,000 baths (roughly 18,000 gallons). If the water flowed out through spigots, the water inside the Laver remained pure, while the used water fell to the ground or into a drainage system.

This perfectly mirrors John 7:38: He that believeth on me... out of his belly shall flow rivers of living water. The reason we don't read about dirty water in the Laver is because of what it represents in the life of the Christian. Christ, our Laver, never becomes dirty by taking on our defilement. When we come to Him for daily cleansing (1 John 1:9), we don't stain His holiness; His holiness consumes our uncleanness. Just as the priests likely replenished the water from a nearby spring, we are told that God's mercies are new every morning (Lamentations 3:22-23). We don't wash in yesterday's water. The emptying of the water isn't recorded because the focus of the Bible is on the Source that never runs dry and the Purity that never fails. The role of the women in Exodus 38:8 is one of the most hidden yet profound jewels in the Tabernacle narrative. These women are described as those who assembled at the door of the tabernacle. In Hebrew, the word for assembled is actually a military term, implying they were a company or an army of women organized for a specific purpose. Their devotion provides a description of the Bride of Christ. These women were not inside the Holy Place (only priests went there), but they stayed as close as they could at the door. This reminds me of the full overcomers that are truly waiting for the Lord. Song 6:13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

The company of two armies in Hebrew the word means two camps. When we look at the seven churches of Revelation, Smyrna and Philadelphia are uniquely distinct because they are the only two churches for which Jesus has no word of rebuke. They represent the pure testimony of the Church. Smyrna the Army of Suffering. This church represents the overcomer through tribulation, poverty, and death (Revelation 2:8-11). Philadelphia as the Army of Service. This church represents the overcomer through faithfulness, keeping the Word, and the Open Door. (Revelation 3:7-13). Just as the women in Exodus 38:8 were a company (an army) at the door of the Tabernacle, the overcomer is someone who has surrendered their mirror (self-focus) to become part of God's host. So, today let the world see the Smyrna spirit (grace under fire) and let them see the Philadelphia spirit of brotherly love and scriptural fidelity in us. When we see the two armies in the Shulamite, we are seeing the Full Stature of Christ. We see the Lamb (Smyrna's sacrifice) and the Lion (Philadelphia's authority). Together, they form the true full overcomers who are not just saved from judgment, but are kings and priests unto God.

Like these women, the Church's primary devotion is not seen by the world, but it is seen near to God. They chose the dust of the Tabernacle door over the comfort of their own tents. True devotion is found in being the watchmen at the gates of God's presence. The bronze mirrors were likely the women's most prized possessions brought from Egypt. By giving them up to make the Laver, they were saying, I care more about how God sees me than how I see myself. The word assembly implies a military-style organization. These were likely women dedicated to prayer, intercession, and the maintenance of the sanctuary's entrance. Luke 2:37 Describes Anna the prophetess, who departed not from the temple, but served God with fastings and prayers night and day. Our devotion today to the Lord isn't just about passive attendance. It is the company of believers laboring in prayer at the door of heaven, ensuring that the way is clear for others to find God. By providing the material for the Laver, these women were directly responsible for the safety and success of the Priests. Without their gift, the Priests could not wash; if they could not wash, they would die (Exodus 30:20).

In Philippians 4:18 Paul speaks of the gifts from the church as an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. These mirrors are supposed to be how the Body of Christ supports the ministry. Every act of devotion, every mirror surrendered, and every prayer at the door provides the water and the resources and spiritual covering that allows the ministry of the Word to go forth effectively. The women gave up their mirrors (which showed their physical beauty) to create a Laver (which showed their spiritual need). In the eyes of the world, they lost their ability to beautify themselves. But in the eyes of God, they became the most beautiful part of the Tabernacle because they provided the means for holiness. As the Church, when we stop looking at ourselves and start looking at Christ, we actually become more like Him. We do not look at ourselves to find what needs changing; we look at Christ, and the Holy Spirit reflects His likeness upon us until the mirror of our life shows only Him. A couple more thoughts: Our self is a small, distracting circle. Christ is an infinite horizon. Because there are no measurements for the Laver, it represents the unfinished work of sanctification. As long as we are in the wilderness of this world, the washing of the Word never stops and is never put away or covered or hidden. The brazen-altar deals with the guilt of sin (which is covered by blood). The Laver deals with the defilement of sin (which is cleansed by the Word of God). The brazen-altar was covered because the fire of judgment is satisfied; the Laver is left open because the water of the Word must always be ready to cleanse us.

To look at Christ is to be so occupied with His worth that the self-consciousness of the flesh simply starves. Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. When we stop looking at ourselves, we realize that the self we were worried about has been crucified with Christ. The new self is actually Christ living in me. The priest did not look into the Laver to admire his own face, but to see if he was clean enough to enter the presence of the King. The Laver remained uncovered because the Word of God must remain an open mirror to the believer, never hidden, never measured, and always ready to cleanse our daily walk. Today, we look into the Water of the Word not to obsess over our flaws, but to wash them away in the beauty of Christ. As John 3:30 says, He must increase, but I must decrease. The more Christ fills our vision, the less the “self” can be found! That is the moment we truly reflect the glory of Christ!

Exodus 30:22-33 March 10, 2026 The Anointing Oil

Ex 30:22 Moreover the LORD spake unto Moses, saying, 23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, 24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: 25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. 26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, 27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, 28 And the altar of burnt offering with all his vessels, and the laver and his foot. 29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. 30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. 31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. 32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. 33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

This oil was designed for the anointing of the Tabernacle and its sacred vessels, and was also used at the consecration of Aaron and his sons to their priestly office. Strict instructions were given prohibiting any of the people from making any like unto it, which emphasizes its uniqueness. Oil consistently represents the Holy Spirit, while the specific spices and the act of anointing point directly to the person and work of Jesus Christ. The oil and specific spices, represent the multifaceted perfection of Jesus. Just as the spices were infused into the oil, the humanity of Jesus was perfectly filled with the Holy Spirit. Ac 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. In Exodus, the oil made common things most holy. Without it, the Tabernacle was just a tent. Without Christ, the Anointed One our tabernacle of this body is nothing. 1Co 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? Jesus is our Great High Priest who was anointed not with literal oil, but with the fullness of God. Also, just as the oil sanctified the furniture of the Tabernacle, the Holy Spirit sanctifies the Church, which is now the dwelling place of God. Eph 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

As we are anointed by the Holy Spirit, we begin to emit the spices of Christ's character to those around us. 2Co 2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: Exodus 30:32 states: Upon man's flesh shall it **not** be poured. This is perhaps the most critical instruction for the Christian today. God does not anoint the natural talents of ego, or pride, or carnal efforts of man. The Holy Spirit is given to empower the new man, not to decorate the old nature. Ga 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. The Holy Spirit will not anoint or decorate the flesh. This is so harmful in the life of the Church. In Exodus 30, the warning was clear: if the oil was placed on a stranger or man's flesh, that person was cut off. In the New Testament, the Holy Spirit is called the Spirit of Truth in John 14:17. By His very nature, He cannot and will not put His seal or unction, or oil on a lie.

When a speaker uses error, human charisma, emotional manipulation, or false doctrine, they may move the emotions of the flesh, but they do not have the anointing of the Holy Spirit. Paul's warnings in 2 Corinthians, addresses the anointing of error. Paul was deeply concerned that the Corinthians were being seduced by super-apostles or false apostles, deceitful workers, or ministers of Satan. He tells us of areas where error replaces the true anointing: 2Co 11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. These false teachers were not preaching Paul's Gospel. The Holy Spirit only testifies to the Truth. If the message is another gospel, the spirit behind it is not the Holy Spirit. God will not decorate a counterfeit message with His power. So what is it that we see in people who think they have just heard a wonderful message, but it was filled with error? When the Holy Spirit is not present to anoint the Truth, the flesh will often create a substitute to fill the vacuum. Because humans are emotional and spiritual beings, we are easily fooled if we do not have the Holy Spirit's discernment. According to Scripture, what people often mistake for the Holy Spirit in a counterfeit message is:

The enticing words of man's wisdom. Paul specifically warns about a type of speaking that feels powerful but lacks the Holy Spirit. Paul said in 1 Corinthians 2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. They have human eloquence, oratorical skill, and psychological hooks. It is the flesh that hooks people. A speaker can use fair speeches to cause an emotional high. Paul tells us of this in Ro 16:18 by good words and fair speeches deceive the hearts of the simple. People mistake their own emotional response to a gifted performer for the conviction of the Holy Ghost. In Leviticus 10, Nadab and Abihu offered strange fire before the Lord, which He commanded them not. In the New Testament context, this is soulish energy masquerading as spiritual power. Note also that musical build-ups, repetitive chanting, or high-energy shouting bypasses the mind and targets the nervous system. Paul mentions those who have a zeal of God, but not according to knowledge in Romans 10:2. It is absolutely Okay to be very enthusiastic, very loud, and very on fire, but if it is not fueled by the Truth of the Word of God, it is strange fire. It is the heat of the flesh, not the light of the Spirit. Why is there so much warnings of this in the Bible?

The Bible presents deception not as a lack of information, but as a counterfeit of the truth. Deception in the end times is rarely an outright denial of God. Instead, it is a distortion of God's Word. The Bible points out specific reasons why trickery becomes more prevalent as we approach the return of Christ. If our faith is anchored in the finished work of Christ, no amount of fair speeches can move us. Paul's final advice to Timothy was simple: Continue thou in the things which thou hast learned (2 Timothy 3:14). In these last days, the newest thing is usually the most dangerous thing. Paul says in 2 Corinthians 11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. The deception feels supernatural, and people assume it is God. It is strong delusion. 2Th 2:11 And for this cause God shall send them strong delusion, that they should believe a lie: Why do people get so excited and swept up about a false message? Paul gives the sobering reason: 2 Timothy 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. When the flesh hears its own desires being approved by a preacher, it reacts with great joy and enthusiasm. This joy is not the Fruit of the Spirit; it is the satisfaction of the ego. False teachers often use enticing words of man's wisdom.

This is the “composition like unto it” mentioned in Exodus 30:32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. The Holy Spirit is grieved and quenched by craftiness and we should be too. He does not anoint the cleverness of the speaker. He anoints the Truth of the Word. People will sit and listen to error and know it's wrong. False doctrine is a high thing that exalts itself against the knowledge of God. It is one of the most sobering realities in the Church: people will sit under a counterfeit anointing, recognize it is off, yet stay. Scripture is remarkably clear about why this happens. It isn't always a lack of intelligence; it is often a spiritual entanglement. Paul's warning to Timothy is why as I read 2 Timothy 4:3 For the time will come when they will not endure sound doctrine. Sound doctrine often requires repentance, sacrifice, and the cross. Error often promises blessing, power, comfort, no practical walk without the cost. Even if a believer feels a “check” in their spirit that the speaker is speaking error, they choose not to move for many reasons. The tragedy of the “check” in the spirit is that it is the Holy Spirit's merciful warning they are ignoring. It is a divine stoplight that many believers choose to ignore! Like the Exodus 30 the Holy Spirit is holy and pure (oil); He cannot mix with the common or the false.

When a believer feels that inner “check” but stays silent or stationary, they are choosing the comfort of the flesh over the conviction of the Holy Spirit. In 2 Corinthians 11:4, Paul rebuked the Corinthians for a specific type of spiritual tolerance that was actually a sin. 2 Corinthians 11:4 For if he that cometh preacheth another Jesus... or another gospel, ye might well **bear with** him. The Greek word for **bear with** implies a passive acceptance or putting up with something. People often stay in these places because they prioritize unity or niceness over the Holiness of the Truth. They don't want to be the one to point out that the oil is fake, so they **bear with** (accept) the craftiness until their own discernment becomes dull. In many Churches today, unity is often used as an emotional shield to protect error. We are told that to question a message or to leave a ministry over doctrine is divisive or unloving. However, the Bible makes a sharp distinction between Social Harmony (fleshly niceness) and The Unity of the Spirit. If the oil is counterfeit, the unity is counterfeit. The scriptures tell us why niceness is at the expense of Truth. It is actually a form of spiritual rebellion. Unity is founded on Truth, not tolerance. Biblical unity is not a treaty between Truth and error. In His High Priestly prayer, Jesus defined the basis for our oneness: John 17:17, 21 Sanctify them through thy truth: thy word is truth... That they all may be one...

Sanctification is being set apart like the Exodus oil which comes before unity. You cannot have the Unity of the Spirit if you have rejected the Spirit of Truth. If a believer ignores a “check” in their spirit in order to stay unified with a false teacher, they are prioritizing a human union over a divine communion. James provides a perfect word for whether our desire for peace is godly or just fleshly niceness: James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated... The Order Matters. God's wisdom puts Purity which is Holiness and Truth before Peace. Many churches flip this order. They put peaceable and gentle first, which allows the oil of ointment to be corrupted by dead flies. Ec 10:1 Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour. If you have peace without purity, you don't have the anointing; you have a compromise. Paul explains in Ephesians that true unity has specific boundaries. It isn't an anything goes atmosphere.

Ephesians 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God... The Knowledge of the Son is with the spices in the anointing oil, the oil represents the true character of Jesus. If a speaker presents another Jesus, the unity is broken at the foundation. When people are nice to a false gospel, it is to be unfaithful to the Lord. Paul was so adamant about this that he said even if an angel brought a different gospel, that angel should be accursed (Galatians 1:8). Paul didn't prioritize niceness or so-called unity over the Gospel's purity. We often hear God is Love and we got to have love don't we. They use this as an excuse to stay in error. But 1 Corinthians 13 defines God's love specifically: Charity or love... Rejoiceth not in iniquity, but rejoiceth in the truth; (1 Corinthians 13:6). Love Rejoices in the Truth! True love for the brethren means refusing to let them be fed poison (error). Staying silent while an erroneous speaker misleads the sheep isn't love, it's apathy or indifference. When we prioritize the feelings of a speaker or the feeling of a congregation over the Truth, we quench the Holy Spirit. The Holy Spirit will not participate in a so-called unity that celebrates error. The Bible actually commands division in the face of persistent error. This sounds harsh to the natural ear, but it is necessary to preserve the Holy Anointing Oil of the Church's testimony.

The danger of the mixed Oil in Exodus 30:33: Whosoever compoundeth any like it... shall even be cut off. When we try to create a unity using the flesh instead of the Holy Spirit and Truth, we are compounding a strange oil. It may look like the Church, but the flies make it stink. It lacks the presence of God. To the natural ear, the word division sounds like a sin. We are taught from childhood that being divisive is wrong. However, the Bible reveals a paradox: God uses division to protect the Holy from the disrespectful. Just as the Holy Anointing Oil in Exodus 30 had to be kept pure and separate from man's flesh, the Truth of the Gospel must be kept separate from the cleverness and error of man. If you mix 99% pure water with 1% poison, the whole glass becomes lethal. Here is the plain, scriptural case for why God commands division in the face of persistent error. Many view Jesus only as a uniter, but He explicitly stated that His Truth would act as a sword of separation. Jesus said in Luke 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. When the Spirit of Truth is here, those who love the Truth move toward it, and those who love the flesh move away. They don't want to hear it! There cannot be a holy people if they cannot be different from those walking in error.

The division Jesus brings is mercy. It clarifies who is following the Shepherd and who is following a stranger. Paul said of those introducing error into the Anointing Oil of the Church; in Romans 16:17 Now I beseech you, brethren, **mark** them which cause divisions and offences contrary to the doctrine which ye have learned; and **avoid** them. The word **mark** means to scrutinize and identify. It is the opposite of being nice and ignoring the "check" in our spirit. The word **avoid** means to turn away from. Why? Because error is contagious. If people stay in a place of error to try to be a light, they often end up being dimmed by the atmosphere of the flesh. The reason division is necessary is that error is like yeast (leaven). It doesn't stay in one corner of the church; it eventually compounds into the whole batch. If a leader is allowed to use error to decorate a false message, and the people stay for the sake of unity, the entire congregation eventually loses its spiritual discernment. Satan has been a deceiver always and it is even more so now as we approach the coming of the Lord. It will get worse! In scripture a collective refusal to separate from error leads to a total loss of discernment.

Refer to 1Ti 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron. Discernment is maintained by a sensitive conscience that responds to the Holy Spirit's "check" in our heart. When error is tolerated, that sensitivity is cauterized and the conscience seared with a hot iron. When people sit and listen to error, their spiritual nerve endings become numb. Eventually, they can no longer feel the burn of a lie; it feels normal to them. To protect the Holy Ointment of our own walk with God, we must remove ourselves from the leaven. In 2 Corinthians, Paul uses the strongest possible language regarding the separation of the believer from spiritual environments that are not governed by the Holy Spirit. 2 Corinthians 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the **unclean thing**; and I will receive you. The **unclean thing** refers to the strange fire, error, or another spirit that Paul discussed in this chapter. God wants to receive us. Many people fear that if they leave their traditional place, they will be alone. But God promises a deeper intimacy with Him when we choose His Holiness over false harmony.

Many people stay in error because they have been taught a twisted version of touch not mine anointed in Psalm 105:15. Some leaders use this verse as a shield to prevent any questioning of their error. This is a misapplied Truth. 2 Thes 2:11 And for this cause God shall send them strong delusion, that they should believe a lie. This is the most frightening reason. If a person repeatedly chooses the cleverness of man over the Truth of the Word, God eventually allows them to have what they want. This is where spiritual blindness and strong delusion sets in. They stop knowing it is wrong. The "check" in their spirit goes silent because they have quenched the Holy Spirit. Refer to 1 Thes 5:19. The Holy Spirit is the Spirit of submission to Christ. **He will never empower a message** that leads people away from the simplicity and purity of devotion to Christ. He provides the weapons to tear down error, not to build it up. One of the most dangerous aspects of false teachers is that they look anointed to the undiscerning eye. 2 Corinthians 11:13-14 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Here is the Warning: Just because a meeting is high-energy or gleaming doesn't mean it's the Holy Spirit.

Here is the test: In Exodus 30:32, the oil was not to be poured on man's flesh. If a ministry focuses on a new doctrine or the glory of a man, or the power of a man, or the wealth of a man, it is flesh. The Holy Spirit's primary job is to glorify Christ. Joh 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. If Christ is not being glorified, the Holy Spirit has not signed His name to the check. Don't cash it! The warning against making any other oil like it teaches that we cannot manufacture spiritual power through human psychology, emotionalism, or religious performance. True sanctification comes only from the genuine Holy Spirit of God. It is a delicate balance to maintain to be as wise as serpents and to recognize the error, yet harmless as doves so that our departure doesn't turn into the very bitterness we are trying to escape. The goal of withdrawing is not to win a fight, but to protect the Holy Anointing Oil of our own walk with God and to remain a vessel unto honor. The Apostle Paul gives us the practical, and scriptural way for withdrawing from error while keeping our heart pure. 2Ti 2:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor.

21 If a man therefore **purge himself** from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work. Purging is a personal action. It doesn't mean we have to burn the building down or spend months trying to fix a leader who is committed to error. It means we realize that to stay as meet for the Master's use, we must remove our presence from the influence of the vessels of dishonor. In 1 Timothy 6:3-5 When Paul tells Timothy to withdraw from those who teach otherwise and consent not to wholesome words, he highlights that these false teachers are often proud and doting about questions and strifes of words from such withdraw thyself. We don't need to engage in a public strife of words. False teachers thrive on the attention of a fight. Withdrawing is an act of disengagement. We aren't leaving in a huff of fleshly anger; we are exiting because the composition of the message no longer matches the "Pure Myrrh and "Cinnamon" of Christ. Leaving doesn't mean we stop loving the people; it means we love the Truth more. If asked why we are leaving, state the biblical reason clearly but without personal venom. I cannot stay because the message being preached contradicts Scripture, and I must prioritize the Spirit of Truth.

This fulfills our duty to the Truth while preventing the bitter root from springing up in our own heart. The best way to keep our spirit of love is to find a remnant, even if it's just two or three people who value the Holiness of the Truth over the decoration of the flesh. Our love will be preserved when it is fueled by the genuine Holy Spirit rather than manufactured unity. In Exodus 30, the four spices used in the olive oil creates a perfect picture of the Person of Jesus and the Work of the Holy Spirit. While the olive oil represents the presence of the Holy Spirit, the spices represent the character or fruit that the Holy Spirit produces when He is allowed to govern the life of the believer. Myrrh was a bitter herb but a sweet perfume used to embalm the dead. It represents Jesus suffering and death. For the Believer, the Holy Spirit anoints us to share in the fellowship of His sufferings. Cinnamon is a bark that is harvested by peeling it away from the tree. It is known for its inner heat and sweetness. It represents the sweetness and zeal of Christ. He was consumed by zeal for His Father's house (John 2:17). For the Believer, the Holy Spirit produces a fire in the heart that is not abrasive but sweet. It is the internal heat of the Holy Spirit that keeps a believer's heart from growing cold in this world. Calamus is a fragrant cane or reed that grows in miry, swampy places. To get its fragrance, it must be stripped and bruised.

It is unique because it grows upward, rising out of the mud. It represents Christ's Resurrection. He rose out of the mire of death and the grave to stand upright in the presence of God. For the Believer, the Holy Spirit is the Spirit of Life that pulls us out of the miry clay of our old nature. Romans 8:2. Like a reed that bends with the wind but does not break, the believer has a peace that passes all understanding because they are rooted in resurrection life. Cassia is related to cinnamon but grows at higher elevations. In ancient times, people had to bow down or stoop to harvest it because of where it grew. Its name in Hebrew suggests shaving or bowing the head. It represents Jesus' Humility. Though He was in the highest place, He humbled Himself and took those steps downward (Philippians 2:8). For the Believer, the Holy Spirit does not anoint pride. He only anoints the mind that is submitted to God. True power in the Holy Spirit is always clothed in the cassia-fragrance of humility. Note the proportions show a balanced character in Exodus 30:23-24, the measurements are specific:

Myrrh: 500 shekels; Cinnamon: 250 shekels; Calamus: 250 shekels; Cassia: 500 shekels. The outer spices (Myrrh and Cassia) total 1,000, and the inner spices (Cinnamon and Calamus) total 500. This speaks of the harmony of the Holy Spirit. Note how these are put tother one outside with one inside. We cannot have “Resurrection Power” (Calamus inside) without “Death to Self” (Myrrh outside). We cannot have “Sweetness” (Cinnamon inside) without “Humility” (Cassia outside). The Holy Spirit’s job is to mix these virtues into our life. When the world smells a believer, they shouldn’t just smell excitement (the flesh); they should smell the complex, beautiful fragrance of Jesus. It is the bitterness of the cross, the sweetness of His love, the power of His resurrection, and the beauty of His humility. In Exodus 30:25, the oil wasn’t just a random mixture; it was a compound after the art of the apothecary. An apothecary doesn’t just toss ingredients together. There is a precise process of crushing, heating, and infusing. This is a powerful picture of how the Holy Spirit works in the believer’s life.

He doesn’t just hand us patience or humility as finished products; He compounds them into our character through the art of life’s experiences. The value of our spiritual anointing is immeasurable. If the Holy Spirit is the Master Perfumer, then our life is His masterpiece. To sit under error is to allow a counterfeit chemist to pour cheap, synthetic ingredients into a vessel that God has set apart for Himself. In Exodus, the oil made things most holy. Without it, the gold was just metal and the wood was just timber. In the New Testament, the Holy Spirit is our seal. We must value the Holy Spirit enough to realize that error is not just different information. It is a grieving agent. When we sit under error, we are inviting a foul odor into our temple that was designed for the fragrance of Christ. For us, the anointing was bought by the Blood of Jesus. To trade that Holy Ointment for the sake of sitting in a comfortable chair under a clever speaker of error is a tragic exchange. The anointing is the most valuable thing we possess; it is our connection to the mind of Christ. Protect it as a treasure, not a hobby.

Exodus 31:1-11 March 24, 2026. The Wise Master Builder

Ex 31:1 And the LORD spake unto Moses, saying, 2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: Uri means my light and Bezaleel means white speaks especially of the Holy Spirit working in the Church today. It is the light of God. 3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4 To devise cunning works, to work in gold, and in silver, and in brass, 5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. 6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; Aholiab is helping Bezaleel which seems to indicate Paul as the Master builder. Paul did not do things on his own, but he was the Apostle for this age, so he is a type of Aholiab. 7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, 8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, 9 And the altar of burnt offering with all his furniture, and the laver and his foot,

10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, 11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do. 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 any human interference. All is of God. Though skilled in all the wisdom of the Egyptians, Moses was not left to draw the plans for God's dwelling-place; instead, he was told to make all things after the pattern shown him in the mount. Now that the pattern had been completely set before him. Now the Lord makes known who are to be the principal workmen, Bezaleel a type of the Holy Spirit and Aholiab a type of the Apostle Paul. The choice of these two was God's, not Moses. Their equipment for the work was Divine and not human. The appointed craftsmen were Bezaleel and Aholiab, one from the tribe of Judah, the other from the tribe of Daniel. We do not have here the actual making of the tabernacle, that is seen in chapters 36 to 39. This is the Divine calling and making ability of those who were called to do the work on the Tabernacle articles. Christ is the One here foreshadowed.

We see that in Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Jesus was the only one 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. This passage from Exodus 31 is a profound look at how God equips His people for His service. While it describes the construction of Tabernacle, it serves as a spiritual blueprint for the Body of Christ today. In the New Testament, and the application to our walk as a Christian. The Divine Calling (Exodus 31:1–2) See, I have called by name Bezaleel... The Meaning of the Names: Bezaleel: Means in the shadow (protection) of God; In God's shade Uri: Means My light. Hur: Means Liberty or Whiteness. In the Old Testament, Bezaleel is the chief architect. Spiritually, he represents the Holy Spirit or Christ as the Master Builder. Just as Bezaleel came from the line of Light and Liberty, Jesus is the Light of the World (John 8:12) who brings us into the glorious liberty of the children of God (Romans 8:21). What is the application to us? God knows our name. Before we were ever born, God called us by name. With God there is no accident; it is a divine appointment. Bezaleel wasn't just talented; he was filled with the Holy Spirit. This is the first time in the Bible someone is described as being filled with the Spirit of God. Isaiah prophesies of Christ using these exact terms: Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; Christ is the ultimate Craftsman of our salvation. We cannot do God's work with human strength alone. To build a marriage, a ministry, or a career that honors God, we must rely on the Holy Spirit. As 1 Corinthians 12:7 says, the manifestation of the Spirit is given to every man to profit withal. We also see the Partnership in the Body (Exodus 31:6) And I, behold, I have given with him Aholiab... and in the hearts of all that are wise hearted I have put wisdom... Aholiab and Paul: Aholiab (meaning "Father's Tent") was from the tribe of Dan. Paul was the wise masterbuilder (1 Corinthians 3:10) who laid the foundation of the Church among the Gentiles. Just as Aholiab helped Bezaleel, Paul worked under the direct inspiration of the Holy Spirit to build the doctrine of the Church using the blueprint given to him by God. God never intended for Bezaleel to work alone. He provides helpers. In the Christian life, we are fitly joined together (Ephesians 4:16). We have a specific gifts. It was to complete the Work (Exodus 31:7–11). The tabernacle of the congregation, and the ark... according to all that I have commanded thee shall they do.

The goal was a dwelling place for God. The Ark, the Table, the Candlestick, all represent different facets of Christ: The Ark: Christ's presence and the Law hidden in His heart. The Table of Shewbread: Christ as the Bread of Life. The Candlestick: Christ as the Light. The Altar of Incense is Christ as our Intercessor. Hebrews 10:7 Lo, I come... to do thy will, O God. This is the heart of the passage. The Tabernacle was a shadow; Christ is the substance. He is the only one who perfectly fulfilled the pattern shown on the mount. How this applies to the Christian Life? God Provides the Pattern. We don't have to guess how to live. God has given us the pattern in His Word. God Provides the Power. He doesn't just give us a job; He gives us His Spirit to get it done. Christ is the True Builder. Every curtain and silver socket of our life is being fashioned by Jesus. As Hebrews 3:3-4 says, He who built the house hath more honour than the house... but he that built all things is God. Note this: the workmanship matters. Verse 5 mentions all manner of workmanship. God cares about the details of our life. He cares about our integrity at work, our patience in parenting, and our devotion in private.

The Ark of the Testimony (Exodus 31:7) was the very first item God described to Moses because it represents the heart of God's presence. In the Christian life today, the Ark is the most complete picture of who Christ is and How He saves us. The Ark was a structure of two natures in one person. The Ark was made of Shittim (Acacia) wood overlaid with pure gold (Exodus 25:10-11). The Wood represents Christ's humanity. Acacia wood is known for being incorruptible and hardy, growing in the desert. It is a type of Christ as the root out of a dry ground (Isaiah 53:2). The Gold represents His Deity. Gold is the metal of Divine. For the Christian, this confirms that our Savior is both fully God and fully man. He can reach God because He is God; He can reach us because He is man. Just as Bezaleel had to build the Ark exactly to the pattern, we must build our lives on the "Pattern of Christ." We don't invent our own way to God; we enter through the Mercy Seat He has provided. The Pure Candlestick described in Exodus 31:8, is one of the most beautiful and spiritually significant pieces of furniture in the Tabernacle. While the Ark represents God's presence, the Candlestick represents God's Testimony and Spiritual Illumination in a dark world. Unlike the Ark, which was wood covered in gold, the Candlestick was made of one talent of pure, solid gold (Exodus 25:31, 36). Importantly, it was not cast in a mold; it was beaten out of one piece. It represents Christ the Workman.

The Candlestick represents the beaten work of the sufferings of Christ. Isaiah 53:5 says, He was wounded for our transgressions, he was bruised for our iniquities. The beauty of the Candlestick and its bowls, knops, and flowers were made through the repetitive beating of the hammer. For the Christian, this is a picture of sanctification through suffering. 1 Peter 1:7 compares our faith to gold tried in the fire. The Hammer are the trials and pressures of life, and the hammer was in the hand of the Master Builder (Bezaleel/The Holy Spirit). The hammer isn't ever meant to destroy the gold, but to shape it into the image of Christ. Our trials are not random; they are the beating required to bring out the ornamental beauty of Christ's character in us. The Candlestick consisted of a center shaft with six branches. There were three on each side making seven lamps in total. The center shaft (the stems) holds the entire structure together. This is a perfect shadow of John 15:5: I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Because it was beaten out of one piece of Gold, it represents the organic unity of Christ and His Church. You are not just near Christ; we are of Him.

There are Seven lamps representing the sevenfold Spirit of God in Revelation 4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. This represents that the Holy Spirit provides perfect light. The only light in the Holy Place came from the burning of pure olive oil of the Candlestick. In Scripture, oil almost always symbolizes the Holy Spirit. The Light is Jesus who said, I am the light of the world (John 8:12), but He also said to His followers, Ye are the light of the world (Matthew 5:14). Just as the bowls of the gold branches held the oil that produced the flame, we are the vessels that hold the Holy Spirit to light up a dark world. We don't produce the light; we simply display the light of the Holy Spirit within us. Exodus 30:7-8 tells us that the High Priest (Aaron) had to dress or trim the lamps every morning and evening. When a wick burns, it develops "snuff" which is the charred remains that causes the lamp to smoke and dim. The priest would use golden snuffers to remove the burnt parts. Sometimes, the charred remains of our old nature, our pride, or our past sins start to dim our testimony.

The Lord, as our High Priest, must trim our lives. This trimming might feel like a loss or a rebuke, but its purpose is to make the flame burn brighter and clearer. Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. The process of hammering out the gold for the Tabernacle especially the Pure Candlestick and the Mercy Seat is a powerful physical demonstration of a spiritual reality. In Exodus 25:31, the term used is beaten work. This was not a process of melting metal and pouring it into a pre-made mold. It was a grueling, intentional, and highly skilled labor of transformation. From the lump of Gold to the Masterpiece to create the Candlestick, Bezaleel and Aholiab started with a single, solid talent of pure gold (weighing roughly 75 to 100 pounds). The gold was heated to make it malleable but not melted into liquid. It was then placed on an anvil. Using hammers, the craftsmen would strike the gold repeatedly. To create the branches, the center shaft, and the decorative almond blossoms out of one single piece, they had to push the metal from the inside out and the outside in. If they struck too hard, the gold would become thin and crack. If they were too gentle, the shape wouldn't form. It required a cunning workman as described in (Exodus 31:4) to know exactly where and how hard to strike to bring the knops and flowers out of the solid mass. Knops are ornamental buds of a flower.

Christ was the Beaten One. The most significant meaning of the beaten gold is the Suffering of Jesus Christ. Because the Candlestick was beaten from one piece of gold, it shows that Christ's glory and His suffering are inseparable. He did not become the King of Glory by avoiding the hammer. He became the Captain of our Salvation being made perfect through sufferings (Hebrews 2:10). On the Cross, Christ was beaten by the Father's justice against sin. Isaiah 53:4 says, We did esteem him stricken, smitten of God, and afflicted. The beauty of our salvation are the flowers and bowls of the Gospel which was hammered out through the bruising of His body. The Holy Spirit represented by Bezaleel filled with the Holy Spirit to do this work. This tells us that the hammering in our lives is directed by God Himself. When you feel the blows of life, trials, losses, or discipline, it is easy to think God is angry. But look at Bezaleel, he didn't beat the gold to destroy it; he beat it to give it a shape it didn't have before. It was a Divine Skill. The Holy Spirit knows exactly how much pressure we can take. As the Master Builder, He is hammering out the image of Christ in our character.

Romans 8:29 reminds us that we are being conformed to the image of his Son. Conforming requires pressure and striking. The Apostle Paul is represented by Aholiab. Paul understood the beaten work better than anyone. Paul had several beatings. Paul said, Galatians 6:17 I bear in my body the marks of the Lord Jesus. He was beaten, stoned, and shipwrecked (2 Corinthians 11). Paul's life was a beaten work so that he could help form Christ in the early Church. He told the Galatians; I travail in birth again until Christ be formed in you (Galatians 4:19). Bezaleel was the son of Uri, the son of Hur, which means free, or at liberty. Christ was not a victim of circumstance or a reluctant servant. He was at liberty to choose, yet He chose submission. John 10:18: No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This is the ultimate Hur (liberty) Jesus had the freedom and He chose the Cross. This name also speaks of Christ's relation to the Father, and the second Uri tells who He is, (the light of the world) so this third one Hur makes known the manner in which He entered upon His Divinely-appointed work (free and at liberty).

This is foreshadowed and is told in Hebrews 10:9, Then said He, I come to do Thy will, O God. The Lord Jesus voluntarily entered upon the great work which He undertook. It is true that the Father sent Him (John 9:4); yet, equally true is it that He came. Perfectly does this come out in our type: Bezaleel was called by God to his work (V2), yet He was a son of liberty of the tribe of Judah. This is crucial because, while he was a craftsman (a humble role), his lineage was kingly. He was from Judah. Judah was the royal tribe, and was also the one who took the lead when Israel journeyed through the wilderness. But the meaning of the name Judah signifies praise. This tell us the spirit in which the Redeemer entered into His work. That work involved such humiliation, suffering, and such a death! Listen to His own words in Psalm 40:8, I delight to do Thy will, O God. Note, 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). Bezaleel is often seen as a type of Christ (the Master Builder) or the Holy Spirit, but our focus on his genealogy reveals a beautiful triple-layered portrait of the Jesus' nature and mission. Bezaleel: In the Shadow (Protection) of God. Isa 49:2 And he hath made my mouth like a sharp sword; in the **shadow of his hand hath he hid me**, and made me a polished shaft; in his quiver hath he hid me; Jesus lived and worked under the divine overshadowing of the Father's authority.

Judah was the Lead Tribe. When Israel moved, Judah went first (Numbers 10:14). Christ, our Leader, precedes us in all things. He took the lead in the wilderness of human suffering. Even in the shadow of the Cross, Jesus gave thanks. His was done at the Last Supper, the very night He was betrayed. He took the bread and gave thanks (Matthew 26:27). The Joy Set Before Him in Hebrews 12:2 explains how He could do this: Who for the joy that was set before him endured the cross. The praise wasn't for the pain, but for the will of the Father being accomplished. Bezaleel represents the Holy Spirit who conceives the work, Aholiab represents the human instrument which specifically represents the Apostle Paul who communicates and builds that work among the Gentiles as his materials. While Bezaleel is a type of Christ (as the Son), he is also a primary type of the Holy Spirit because of the specific way God describes his empowerment. Exodus 31:3 says, And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge. This is the first time in Scripture someone is said to be filled with the Spirit for a specific task.

Just as Bezaleel took the raw gold and wood to make a dwelling for God, the Holy Spirit takes the raw materials of our lives to build a habitation for God (Ephesians 2:22). God calls Bezaleel by name (Exodus 31:2). This mirrors the Holy Spirit's work in the Church, distributing gifts severally as he will (1 Corinthians 12:11). Aholiab is the type of the Apostle Paul. Aholiab's name and heritage provide the link to Paul's unique ministry and his Gospel of the Grace of God. Aholiab means The Father's Tent or the Tent of my Father or The Father is my Tabernacle. Paul's entire Gospel was centered on the fact that God no longer dwells in temples made with hands, but in a Tent which is the Body of Christ. Paul describes our physical bodies as tabernacles or tents in 2 Corinthians 5:1, and emphasizes that we are the Temple of the Living God (2 Corinthians 6:16). Aholiab was of the Tribe of Dan (Exodus 31:6). In the wilderness march, Dan was the rear guard, the last tribe to move (Numbers 10:25). Paul describes himself as the last of the Apostles. 1 Corinthians 15:8: And last of all he was seen of me also, as of one born out of due time. The Outcast Tribe: Dan is often associated with the back of the camp. Paul was the Apostle to the Gentiles.

We were those who were far off and outside the inner circle of the original twelve tribes of Israel. Eph 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Aholiab was specifically skilled in weaving and embroidery (Exodus 38:23). Paul was a tentmaker by trade (Acts 18:3). This is a direct physical link to Aholiab's work on the Tabernacle curtains. Paul was the Gospel Weaver: Paul's letters weave together the Old Testament types with the New Testament reality. In 1 Corinthians 3:10, Paul explicitly uses the term: As a wise masterbuilder, I have laid the foundation. The Greek word for masterbuilder is the exact role Aholiab filled under Bezaleel. Paul's Gospel was not taught to him by men, but by the revelation of Jesus Christ (Galatians 1:12). Just as Aholiab had to follow the exact pattern shown to Moses and interpreted by Bezaleel, Paul followed the Pattern of Sound Words. 2Ti 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. Aholiab was given the heart to teach in Ex 35:34 And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

Paul's primary calling was as a teacher of the Gentiles in faith and truth in 1Ti 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. Aholiab was chosen from the lowly tribe of Dan and Paul was chosen the least of the apostles. Both of them worked to bring the Dwelling of God to completion. Aholiab the tabernacle and Paul the Church. The Church is still being completed today and it will be finished by Paul's Gospel. Aholiab made the physical tent; and Paul revealed the spiritual reality of the Tent; the Church. Note the colors that Aholiab used and how they connect to the Apostle Paul. Blue is the color of the sky, representing the heavens. In the Tabernacle, it pointed to Christ's origin as the Son of God. Paul's Epistle to the Ephesians is the Blue epistle. He focuses on our heavenly places and Christ's pre-eminence. Ephesians 1:3 Who hath blessed us with all spiritual blessings in heavenly places in Christ. Just as Aholiab wove blue into the veil, Paul wove the truth that Christ is the second man... the Lord from heaven (1 Corinthians 15:47). The Purple: The Royalty/Mediator described in Philippians. Purple is created by mixing blue (heaven) and scarlet (earth/blood).

It is the color of royalty and represents Christ as the King-Priest, the perfect Mediator. In Philippians, Paul describes the Purple transition of Christ laying aside His royal robes to become a servant, only to be highly exalted as King. Refer to Philippians 2:9-11 Wherefore God also hath highly exalted him, and given him a name which is above every name... Aholiab's purple thread symbolizes Paul's teaching on the Lordship of Christ. Paul's Gospel insists that Jesus is the King eternal, immortal, invisible (1 Timothy 1:17). The Scarlet described the Sacrifice in Romans. Scarlet comes from a crushed worm and represents blood, suffering, and the humanity of Christ. The Epistle to the Romans is the Scarlet epistle. It deals with the necessity of the blood for justification. Romans 3:25 Whom God hath set forth to be a propitiation through faith in his blood. Aholiab used scarlet to remind the people of the cost of approaching God. Paul's Gospel of the Cross (1 Corinthians 1:18) is the scarlet thread that runs through every one of his letters. 1Co 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. Fine white linen represents purity and the righteousness of saints (Revelation 19:8).

In Galatians and 2 Corinthians, Paul fiercely defends the Line of the truth that we are made righteous not by our works, but by Christ's purity. Refer to 2 Corinthians 5:21 For he hath made him to be sin for us... that we might be made the righteousness of God in him. Aholiab provided the white backdrop for the other colors. Paul's Gospel provides the white robe of justification, without which the other colors (heaven, royalty, sacrifice) cannot be applied to the believer. The Bible says these colors were worked with cunning work, meaning skilfully devised or thought out. Paul uses this same concept when he speaks of the Mystery. Refer to Col 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Just as Aholiab took separate threads and wove them into a single, beautiful image of the Cherubim, Paul took the threads of Old Testament prophecy and wove them into the New Man in Christ which the Church is made up of. Aholiab had to follow the pattern. Paul said, According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation (1 Corinthians 3:10). In the Tabernacle curtains, you don't see four separate threads; it's one tapestry. Paul's Gospel presents One Lord, one faith, one baptism (Ephesians 4:5). It is the unity of the Spirit.

The parallel between the Tabernacle builders and the believer today is one of the most practical applications. If Bezaleel is the type of the Holy Spirit and Aholiab is the Type of the Apostle Paul as Word of God (Paul's Gospel), the believer is the "Living Stone" called to execute the blueprint in the earth today. We are no longer building a tent of skins and gold; we are building a spiritual house (1 Peter 2:5). Before Bezaleel picked up a tool, he was filled with the Holy Spirit (Exodus 31:3). The believer's walk does not start with doing, but with being filled. We cannot build the things of God with natural talent or human effort. Just as Bezaleel needed wisdom, understanding, and knowledge for the gold and silver, we need the Holy Spirit for our daily decisions, and ministry. God told Moses, Exodus 25:40 Look that thou make them after their pattern, which was shewed thee in the mount. Bezaleel and Aholiab couldn't innovate; they had to use the plan given by God. For the believer, we don't get to decide what a Christian life looks like. We have a pattern: it is the Life of Christ and the Epistles of Paul. Paul tells us in 2 Timothy 1:13 Hold fast the form [pattern] of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

We build by aligning our character with the Blue, Purple, and Scarlet truths we discussed. It is the Heavenly mindset, Royal submission, and Sacrificial love. Bezaleel (Judah/Kingship) and Aholiab (Dan/Lowliness) worked together. They represent the Unity of the Spirit. No believer is an island. We are fitly framed together. Ephesians 2:21-22 In whom all the building fitly framed together groweth unto an holy temple in the Lord... for an habitation of God through the Spirit. We may have the Bezaleel gift of leadership or the Aholiab gift of teaching. We build by honoring the gifts in others. The Tabernacle we build today is the Internal New Man. We Build with Gold, Silver, and Precious Stones. Paul plainly references the materials of the Tabernacle when describing our walk and service. 1 Corinthians 3:12-13 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest... We Build by Weaving the Truth into Life. Aholiab's embroidery took time and precision. He had to pull the thread through the linen over and over. Paul's Gospel is the same. It is weaved into our lives day by day.

Colossians 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus... Every word and deed is a stitch. When we forgive someone, we are stitching the Scarlet thread. When we pray, we are stitching the Blue thread. Paul says he was a "Steward of the mysteries of God" (1 Corinthians 4:1). A steward manages someone else's property. How do we Build? By taking the Gospel of Grace (the Paul/Aholiab connection) and teaching it to the next generation. We build by mentoring others in the Pattern of Sound Words. To build these things properly today, we follow the three-fold method given to the craftsmen: Wisdom (The Head): Knowing the Pattern (The Word of God). You cannot build gold if you don't know what God's will is. Understanding (The Heart): Discerning how to apply the Word to our specific life situation. Knowledge (The Hand): The actual cunning work or skill of walking out our faith in the world and at home.

Exodus 31:13 -32:10 March 31, 2026 The Sabbath and The Golden Calf

Ex 31:13 Speak thou also unto the children of Israel, saying, 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. 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. The Sabbath was defiled by working. In our day, it is defiled by those that would work for their salvation. The reason they were to keep the Sabbath, that ye may know that I am the LORD that doth sanctify you. That does not mean that we go to church on Saturday or any other specific day. Keeping the Sabbath means that we rest in Christ. Why? That ye may know that I am the LORD that doth sanctify you. The Sabbath is established as a sign of sanctification. After seven chapters of blueprints for the Ark, the Lampstand, and the priestly garments, God pauses to say, Wait! Don't forget the Sabbath. This placement reveals that Christ is more important than the Work being done. Under the Old Covenant, the Sabbath was defiled by physical labor. Today, it is defiled by those who would work for their salvation or standing with God.

Keeping the Sabbath does not mean observing a specific day; it means resting in Christ. When we move from resting in Christ back to working for our righteousness, we aren't losing our life, but we are losing our liberty. We place our necks back into a yoke of bondage, living like slaves rather than sons. A branch that does not abide (rest) in the vine cannot bear fruit (John 15:5). If a branch tries to produce its own sap through works, the flow of the Holy Spirit is blocked. The branch remains attached to the vine (saved), but the life is withered, lacking the joy and power that define a believer. For the believer who has already trusted Christ but falls back into working for their sanctification (legalism), the cutting off isn't the loss of their soul, but the death of their peace, joy, and power. When we try to work for what God has already given, we quench Holy the Spirit. We cut ourselves off from the practical benefits of the New Covenant. To fall from grace doesn't mean falling into hell; it means falling out of the sphere of grace and into the sphere of legalism. To work for our salvation and not rest in what Jesus provided is to tell God that the Sacrifice of Jesus was insufficient.

The cost of our sanctification was the life of the Son of God. This is why the Sabbath-breaker in Exodus was cut off. To reject God's provision in favor of our own effort is to reject God Himself. To say that working for salvation leads to death does not mean a believer loses a salvation they already possessed. Rather, it describes the condition of a soul that has never truly entered into the life of Christ, because they are still clinging to the dead works of the Law. Sabbath Rest is not a Day, but a Person: As we abide (rest) in the Vine (Christ), the fruit of sanctification grows naturally. We don't work the fruit out of the branch; the life of the tree pushes the fruit out. Note why God places the Sabbath here in Exodus 31. It is not accidental; it is the capstone of the entire Tabernacle discourse. If we lose our Rest in Christ, we will eventually operate out of our own strength, leading to burnout, resentment, and a hollow productivity that lacks His spiritual power. Note the parallel: In Genesis, God worked for six days to build the world and rested on the seventh. In Exodus, God gave instructions for the Tabernacle, and then commanded the rest. By placing the Sabbath Rest at the end of the building instructions, God is saying: I am the Creator. He wanted them to remember that just as He didn't need the world to be happy when He created it, He didn't need their building of the Tabernacle to be Holy. He is the one who sanctifies the building, (Tabernacle) not the craftsmen who physically built it.

The Tabernacle was full of **Shadows** (the Bread represented Christ; the Lampstand represented Christ and so forth). But the Sabbath was called the **Sign**. A **Shadow** is a reflection of something. A **Sign** is a proof of a relationship. By putting the Sabbath at the end of building the Tabernacle, God was saying: All this gold, silver, and purple yarn is beautiful, but the true Sign that you belong to Me isn't what you build for Me; **it's how you rest in Me**. Ex 31:15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 17 It is a **sign** between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. 18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God. The parallel between the six days of creation in Genesis and the Sabbath command in Exodus 31 is one of the most structurally significant patterns in the Bible.

The Sabbath isn't just a rule added later; it is woven into the very fabric of the universe. Just as God stopped with the six days of creation in Genesis because the physical world was finished, we stop our spiritual working because the work of salvation is finished. Joh 19:30 Jesus said, It is finished: and he bowed his head, and gave up the ghost. To work on the Sabbath in the Old Testament was to deny that God's creation was complete. To work for our salvation today is to deny that Christ's atonement is complete. The Tabernacle was built so that God could dwell with man, but the Sabbath was created so that man could dwell in God's rest. Adam was created on the sixth day (the very end of the work week). Adam didn't help God create the stars, the seas, or the animals etc. He showed up when the buffet or the meal consisting of several dishes was already served. Adam's first full day of existence was the Seventh Day; God's Sabbath rest. For Adam, life did not begin with a "To-Do" list; it began with a day of rest. For God, the Sabbath was the end of His week. For Adam, the Sabbath was the beginning of his life to rest in God. Adam's very first full day on earth was a day of rest. He didn't work six days to earn a day off; he started his life in God's finished rest. This is the heart of the New Covenant.

We Rest in Christ (our Day One) and then our service, our sanctification, and our good works flow **out** of that rest. We work from victory, not for victory. The Sabbath shows that Rest is the destination. God didn't create man just to have a servant to pull weeds in the garden; He created man to share in His Sabbath satisfaction. Keeping the Sabbath means that we rest in Christ. We are returning to the original intent of Creation. It is Day One for Adam, where we stop trying to create our own righteousness and simply enjoy the Very Good work that God has already done through Jesus Christ's work. We must first accept the role and rest as a guest at God's table before we can be a servant in His field. Jesus perfectly modeled Adam's Day One of Sabbath day rest as our principle. In the Old Covenant, the Law said: Do this, and thou shalt live. In the New Covenant, Jesus says: I have lived, now you can do. We don't produce fruit to prove we are a branch; we rest as a branch so that the life of the Vine can produce fruit through us. The Rest or (Abiding) comes before the Going out or (Bearing Fruit). Jesus said, Mt 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you **rest**. I will give you rest. This is a gift. We don't work for it; He gives the rest. Mt 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and **ye shall find rest** unto your souls. Ye shall find rest.

This is the sanctification rest. As we walk with Him (in the yoke), we discover that His power is doing the pulling. We cannot effectively take His yoke (of service) until we have first come to Him to receive the rest. As we find our perfect rest in Christ, this is where we realize that He sanctifies us through the power of the Holy Spirit. When rest is lost, service becomes a heavy burden we carry on our own shoulders rather than a yoke shared with Christ. Let's look at the Millennium. It will be the earth's great Sabbath. We have witnessed six thousand years of strife, turmoil, bloodshed, but the earth will enjoy an exceptional time of rest. Jesus the Prince of peace shall be here; Satan shall be in the bottomless pit; war shall be made to cease. Re 21:3 And I heard a great voice out of heaven saying, 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. When God made the heavens and the earth, He had the **Holy order** of the Tabernacle in His mind. He was making a universe, and this in itself could not give Him refreshment. But He will have His Sabbath Rest in His Tabernacle. God made the heavens and the earth and the Tabernacle in the wilderness for the introduction of the Holy Tabernacle, which represented the great scene in which God's glory will be displayed in Christ and He will have His bride with Him. In this, He will be refreshed and find rest! There is Holy Rest for God and His people.

Now, why would the Holy Spirit place the command for Rest right before the ultimate story of Restlessness with the Golden Calf. When we fail to hold the Sabbath of resting in Christ's finished work, we inevitably begin to manufacture our own Calves of self-righteousness. Just as the Israelites couldn't handle Moses' delay, many believers today cannot handle the silence of God or the slow process of sanctification. Ex 32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. Moses figures Christ who is gone at this particular time, gone from the world. He is in the mount or He is with God exactly the way that Moses was. The same thing has happened today, Moses represents Christ who is still up in the mount. Some today say that He has delayed His coming. Where He is, I've been hearing about the Lord coming and He is not here yet. People have been saying this for years. We feel that if we aren't doing something or making something happen then we are missing God. People become too anxious to simply rest and wait on the Holy Spirit. People begin to replacing the Finger of God (His power) with our own Graving Tool. We think we are being holy by working hard for God, but if that work isn't flowing out of a prior Rest in Christ, it is nothing more than a golden idol. We aren't worshipping God; we are worshipping our own ability to perform for Him. This includes those think they have a ministry ahead of God. Rest in Christ is first. In Chapter 31, God describes the Sabbath as a sign of trust. It requires the people to be still and acknowledge that He is the one who sanctifies them. In Chapter 32, the people see that Moses delayed to come down. They couldn't handle the silence or the waiting. Because they could not enter into God's rest (waiting on His timing), they fell into human effort. They worked to build a god they could see because they couldn't rest in the God they couldn't see. Some people build a god in their own selves and their good works. They may be good and honorable works and benefit others, but if it is out of God's timing, it is out of His will no matter how good it looks. The Golden Calf is a Counterfeit! The Sabbath is about waiting on God's timing. The Golden Calf was about demanding a god they could see and control right now. The Golden Calf was the first work the Israelites did after being told to rest. It proves that without a heart fixed on the Rest of God, the human hands will always default to the Works of the Flesh. The Sabbath was the antidote; the Golden Calf was the disease. The most dangerous Golden Calves in a believer's life are rarely made of wood or stone; they are made of good things used to replace God's will which they can't see. It is because they lose the ability to rest and wait. They want spiritual results so bad. People often define the blessing of God by what we can measure. God is in this, look how it is blessing everyone. The measuring line or ruler is the word of God. This program is feeding thousands, or this strategy is growing the church, and we conclude that God is the author of it. But the measuring line isn't the result; it is the Word of God. If a good work is done outside of God's timing or command, it is a sacrifice of fools (Ecclesiastes 5:1). Ec 5:1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. To keep thy foot means to watch your step, pause, slow down, and check your motives before you rush into spiritual activity. A sacrifice is usually a good thing. It's an offering to God. However, a sacrifice of fools is any religious work, ministry, or good deed that is performed without first hearing and obeying God. Like the Israelites, the fool feels he must do something to appease God or prove his devotion. He hasn't waited for instructions. It is called a sacrifice of fools because the person thinks they are pleasing God, but they are actually doing evil because they have bypassed God's will in favor of their own ideas. If God is in something, wait on Him and He will bring it to pass.

Be More Ready to Hear is The Sabbath Mindset. The Sabbath teaches us that God is more interested in our compliance with His rest than our contribution to His cause. We can be involved in feeding the poor, teaching a class, or building a mission which can be all gold activities. But if we are doing them because we are too restless to wait for God's specific direction, we are fashioning a ministry with our own graving tool. It is an attempt to be holy through activity rather than through obedience and rest. God told the people to cease work (Sabbath) to honor Him. Instead, the people work feverishly to melt gold and fashion an idol. They traded the "rest" of God for the "labor" of idolatry. The Israelites likely looked at the Golden Calf and thought, look how this is bringing the people together! Look at the excitement and the worship happening! Maybe they thought God is in this. The Israelites felt God (and Moses) had abandoned them. The Sabbath teaches that God is present even in silence and stillness. By placing the Golden Calf story immediately after the Sabbath, the Bible highlights a recurring human failure: We prefer a physical objects over a spiritual obedience. The Holy Spirit likely placed these together to show that idolatry is often the result of an inability to rest. When we cannot trust God of the Sabbath Rest in life's gaps, the waiting, and the silence, we are most tempted to create something to fill the void. The people began to call Moses the man that brought us up out of Egypt. They broke off gold earrings which means they don't hear the voice of God. Today many are not hearing the voice of God. We are right on the threshold of Jesus' return and men are breaking off their golden earrings refusing to hear the word of God. Instead they are listening to error! Ex 32:4 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. Idolatry is the result of not listening unto the voice of God. When men turn from the truth to error; and turn from listening to God's voice, error always leads to some type of idolatry. Ex 32:5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the LORD. 6 And they rose up early on the morrow, and **offered burnt offerings**, and brought peace offerings; and the people sat down to eat and to drink, and **rose up to play**. The same thing today, having the form of godliness, but denying the power thereof. They sit down to eat and to drink, and rose up to **play religion**. There's no reality at all. It's basis is worship without Calvary. They are looking at their crowns, the golden calf and not to Christ. It's an image created by error. Worshiping what they could see rather than God. Ex 32:7 And the **LORD said** unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: 8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. When the Israelites looked at the golden calf, they were trying to make God manageable. It is spiritual blindness. People are looking at their crowns. (works) instead of Christ. In Exodus, they used gold jewelry they brought from Egypt to create their god. They literally worshiped what they had contributed. In the Church today: When the sermon focuses on our crown, the focus shifts from what Christ has done to what we are doing. The phrase **rose up to play** in Hebrew suggests a type of partying that was self-satisfying. They used the **peace offerings**, which was intended for fellowship with God as an excuse for a party. It became about their own pleasure. Many church services are designed to stimulate the senses rather than convict the soul. If the music, the lights, and the vibe are the primary draws, then the worship is often just a form of playing religion. It provides an emotional high without the power of a transformed life through Calvary. In Exodus 32:8, the people said of the calf, These be thy gods... which have brought thee up out of the land of Egypt.

They gave the glory of a past deliverance to a current idol. Just as the calf didn't part the Red Sea, an organization didn't die for our sin. We are an organism because of Christ! When we lift up the image created in error, we are robbing Christ of His glory. It was done in the absence of the intercessor Moses. The people grew impatient because they couldn't see Moses. They wanted a "now god" that they could see and touch. Christ is our Intercessor at the right hand of the Father (unseen). People often grow impatient with a faith that requires waiting, and walking by Spirit and Truth. They create golden calves, instead of relying on the work of the Cross. In the Church today it's the idea that because a believer has all the provisions of Christ (positional sanctification), they can retire from the practical walk (progressive sanctification). When people gaze at their crowns, and the spiritual status or blessings they believe they've already secured, they stop looking at the Author and Finisher of their faith. They turn the grace of God into a license for spiritual laziness. The New Testament addresses this Crown-Gazing error as follows: It is the Laodicean Delusion: It says. I have need of nothing! The Church of Laodicea is the perfect New Testament mirror for the Israelites at the foot of the golden calf. They looked at their gold (their provisions and status) and felt self-sufficient. They were rich, and increased with goods, and needed nothing; but they were wretched, and miserable, and poor, and blind, and naked. Like the Israelites error, who thought the calf represented the God who brought them out of Egypt, the Laodiceans also thought their material or spiritual wealth was proof of God's favor. They were looking at their own crowns and jewelry while Christ was actually outside the door knocking to get in. Some today teach that because we are complete in Him, there is no need for a disciplined, practical walk. They treat the crown as something already attained, requiring nothing practical. The Apostle Paul, who arguably did more for the Gospel than anyone, flatly rejected this: Philippians 3:12-14: Not as though I had already attained, either were already perfect... but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. If we are looking at our crowns, we look back at what we did. We are looking behind us. Paul says we must look forward to Christ. If the greatest Apostle didn't consider himself to have already attained, it is dangerous for a modern believer to stop their practical walk because they feel they have spiritually arrived. To look at one's crown is to look at self. But to look at the Cross is to look at the Savior. When a believer thinks they no longer need a practical walk because they have all the provisions, they have fashioned a golden calf out of the very jewelry God gave them. The belief that under grace, the moral law and the practical walk doesn't matter is wrong. When people think there is no practical walk needed; they are saying my sins are already forgiven past, present, and future, and I am justified by Christ's work alone, then it doesn't matter how I live. My behavior cannot un-save me, so the moral law is irrelevant to my life. This is wrong attitude. Jude 1:4: For there are certain men crept in unawares... ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Lasciviousness means turning Grace into a License: ungodly men turn the grace of God into spiritual arrogance. They use the Cross as an excuse for the very behavior the Cross was meant to crucify. The crown becomes the goal, when grace is viewed only as a provision to be used for our comfort. When people say, I have Christ's provisions, so I don't need to watch my walk, they are doing exactly what Israel did. They take the Gold (Grace) and mold it into a Calf (a version of God that doesn't demand holiness). Ex 32:9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: 10 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. Moses comes on the scene as a wonderful intercessor.

While the people were at the bottom of the mountain with their golden calf, Moses stood on the mountain as a type of Christ, the Great Intercessor. The Stiffnecked Pride of the people when all the intercessory Grace required for a true practical walk was there for them was a shame. A stiffnecked ox was one that refused the yoke. It would not bend its neck to the master's direction. This is the heart of the error of "No Practical Walk." It is stiffnecked! People want the provisions of the Master, but they refuse the yoke of the Master (His Lordship). When believers focus only on their crowns, they develop a stiff neck. They become unteachable and unbending, believing that their position in Christ exempts them from the yoke of daily obedience. When God offered to consume the people and make a great nation of Moses alone (v. 10), Moses had a crown offered to him on a silver platter. He could have been the sole heir of the promise. Instead, Moses practiced the Spirit of Calvary: He rejected the crown of being the sole patriarch. He interceded and pleaded for the people based on God's Glory and God's Promises, not the people's gold or crowns. True worship and a true walk are never about our greatness. It is about our total dependence on Christ. Our practical Walk is the evidence that we understand Christ's intercessory work. We are still in a wilderness world and still in desperate need of Jesus's active support. If we didn't need a practical walk, Jesus wouldn't need to ever live to intercede for us. The fact that Jesus is currently interceding proves that we are currently in need of His grace to sustain our practical walk. We are kept only because Jesus is praying for us. 2 Timothy 4:7-8: Paul says, I have fought a good fight, I have finished my course... henceforth there is laid up for me a crown of righteousness. Paul only looks at the crown after he has finished the practical walk. Looking at the crown as though we have it already leads to spiritual pride. If we think we are already crowned, we stop fighting the good fight because we think the fight is over. Scripture tells us to have assurance (knowing we are saved), but also, we must have vigilance (knowing we are still in a war). Error is taking part of a truth and ignoring the part that is "Not Yet." Paul says the "Not Yet" in 1Co 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. When people focus only on the "Already," they become like the Israelites who thought they were home at the foot of Sinai. Our race is not over, "Not Yet." We have a practical walk that must be completed. The error of the Golden Calf is the error of premature arrival. Paul said in Colossians 2:6: As ye have therefore received Christ Jesus the Lord, so walk ye in him. Notice the verb: **Walk**. It implies movement, effort, and direction. It is true that Christ said the work was finished at Calvary, but to think there is nothing left for the believer to do, ignores the fact that while the payment is finished, the relationship and the race have just begun. The Cross is not just a destination we visited once; it is the engine that powers our entire journey. When Jesus cried out, It is finished! at Calvary, He wasn't saying our life was over; He was saying our death sentence was over. The payment for your sin is 100% complete. We cannot add a single drop of effort to what He did on that Cross. But while the payment is finished, the relationship has just begun. While the debt is settled, the race is now underway. Don't gaze at a crown, we haven't finished running for yet. Instead, keep our eyes on the Intercessor. Right now, at this very moment, Jesus Christ is at the right hand of the Father, praying for us, strengthening us, and providing exactly what we need for our practical walk. The Cross is our foundation, but the Holy Spirit is our fuel. The race isn't over until we see Jesus face to face. So run in such a way that you may obtain the prize! Christ my Prize!

Exodus 32:11-35 April 7, 2026 The Mediator

Moses comes on the scene as a wonderful intercessor. This passage from Exodus 32 captures one of the most dramatic intercession vs. judgment moments in the Bible. It follows the Israelites' decision to build a golden calf while Moses was receiving the Law on Mount Sinai. The first thing he appeals to is God's honor in Ex 32:11 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? 12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Moses places the responsibility upon God. Next, he appeals to God's promises in Ex 32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest 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. God informs Moses of the peoples idolatry and threatens to destroy them.

Moses responds not with excuses for the people, but with a three-pronged appeal to God's character. Verse 11 (The Relationship): Moses reminds God that these are His people. He uses the phrase which thou hast brought forth. He appeals to the investment God has already made through the Exodus. Verse 12 (The Reputation): Moses argues that if God destroys Israel, the Egyptians will mock Him, claiming He saved them only to trap and kill them. Numbers 14:15–16 is a good reference because it echoes this logic, where Moses again pleads for God's public reputation among the nations. Verse 13 (The Remnant/Covenant): Moses appeals to the unconditional Abrahamic Covenant. He reminds God of the oath made to Abraham, Isaac, and Jacob. Hebrews 6:13 confirms that because God could swear by no greater, He swore by Himself. Ex 32:14 And the LORD repented of the evil which he thought to do unto his people. Verse 14 (The Result): The phrase the Lord repented (or relented) does not mean God changed His mind, but that He responded to the intercession of a mediator, shifting from the path of judgment to the path of mercy.

The Broken Covenant is found in V 15–19. Verses 15–16 (The Divine Origin): Ex 32:15 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. 16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables. The emphasis here is that the Law was entirely the work of God. The tablets were a physical manifestation of God's voice. Verses 17–18 (Misinterpreting the Sound): Ex 32:17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. This is not a shout of overcoming victory. There are many voices around the world today and many cries that go up and we must be able to discern what is from God or not. 18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. He hears those that are just playing around in the name of the Lord, those that are really not worshiping the Lord at all. Verse 19 (The Symbolic Breaking): Moses' anger mimics God's anger. By smashing the tablets at the foot of the mountain, Moses visually demonstrates that the Covenant has been broken. Before the ink was even dry (so to speak), the first commandment (No other gods before me) had been shattered.

Ex 32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. Moses did two things at this point; first he showed outwardly what Israel had already done in their heart and that is that they had broken the law, the first commandment, thou shalt not have no other gods before thee. Now here they were dancing around that golden calf. The next thing he did by this was that he broke those commandments so God couldn't see them and judge Israel by them. He threw them to the ground so that God would have nothing to judge the people by; no standard to judge them by; Ex 32:20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. What Moses did by this was make them recognize and take their own bitter sin into their system, so people today must do exactly the same thing, they must realize that they are wrong by worshiping such falsity. People must swallow their pride and see that they have been in a false religion denomination all of their lives and have denied Christ, they must drink of that bitter water.

They must recognize that that golden calf cannot do them one bit of good. Ex 32:21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? 22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. 23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. Today in the Church, these verses serve as a sobering warning about the dangers of doing what works or what the people want over doing what God commanded. Aaron's defense was essentially, "The pressure was too great." He allowed the spiritual climate of the crowd to dictate his actions rather than his standing before God. Note what Paul tells us in Galatians 1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. If we prioritize keeping the peace over the Truth of the Gospel, we cease to be a servant of Christ. Like Aaron, when we become people-pleasers, we become sin-facilitators. In V23, the people panicked because their visible leader (Moses) was gone. They wanted a god they could see and touch because they couldn't handle the silence of the invisible God.

New Testament Parallel is 2 Timothy 4:3-4 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. When God seems silent or the return of Christ seems delayed, the Church is tempted to make gods out of programs, new doctrines, personalities, or new-age spiritualism to fill the void. That is what has happened in the Church, they have become impatient with Christ's return. We must resist the urge to create visual substitutes for the presence of the Holy Spirit. We can refer to 2Pe 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. Moses in V 21 shows the responsibility of leadership. Exodus 32:21: ...that thou hast brought so great a sin upon them? Moses holds Aaron accountable. Aaron didn't invent the idea of the calf, but by agreeing to it, he brought the sin upon the people. Leadership doesn't just involve what you do; it involves what you allow. New Testament Parallel is James 3:1 My brethren, be not many masters, knowing that we shall receive the greater condemnation. Leaders (pastors, elders, teachers) are held to a higher standard of judgment. Aaron's passive leadership was just as destructive as the people's active rebellion.

The Church must heed the call for leaders who are willing to say “No” to the congregation’s unbiblical desires. Aaron’s blame shifting. Exodus 32:24: ...then I cast it into the fire, and there came out this calf. Aaron tried to make the sin sound accidental or natural. He acted as if he was a victim of circumstances rather than a participant in the rebellion. People often will sugarcoat compromises. The Church must maintain a culture of responsibility. If we don't name the sin as Moses did, we can never truly repent of it. Ex 32:24 And I said unto them, whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf. This reminds us of some of the revelation that people have today. They are not according to the scriptures. They bypass human responsibility and, more importantly, bypass the written Word of God. The Apostle Paul tells us in 2 Corinthians 11:13–15 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Paul warns the church even today. Just because something seems supernatural or miraculous does not mean it is from God. The Church must test every revelation against the finished Work and Word of Christ.

If the revelation leads to an idol which is not Jesus Christ, it is a deception. The invention of new doctrines in the modern Church fits perfectly into the pattern of Exodus 32. Aaron didn’t technically tell the people to stop worshipping the LORD; he told them to worship the LORD through a medium of their own making. In verse 5, Aaron says, Tomorrow is a feast to the LORD. He tried to keep the name of God in this while changing the nature of the worship. This is exactly how modern invented doctrines operate. When Aaron said, tomorrow is a feast to the LORD, he was essentially name-dropping God to give a seal of approval to a project God never authorized. Modern leaders do exactly that: they cite the names of past giants in the faith to state a new doctrine that those very leaders would have condemned. The people were restless. Moses was gone. Aaron needed a solution to keep the crowd together. Modern invented doctrines often arise from a desire to be successful rather than faithful. If a doctrine makes the church grow faster or keeps people from leaving, leaders are tempted to cast the gold into the fire and see what comes out. Aaron’s “it just came out excuse” (v. 24) is the hallmark of modern false prophecy. It claims a new doctrine which cannot be traced back to the Scriptures.

If a doctrine is new, it is usually false. The Bible is a finished revelation. Refer to Jude 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was **once delivered** unto the saints. Note: **once delivered** means the faith is complete. It doesn't need re-inventing. Ex 32:26 Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him. It is significant that the sons of Levi joined themselves unto Moses because their name means joined. This signifies being joined unto the Lord. So it is with us as we are joined unto the Lord then we render the old man powerless. It means we do not have to accept any false doctrine. Our worship to the Lord Jesus Christ is based on Calvary. Moses’ question in verse 26 remains the ultimate standard: "Who is on the LORD’S side?" He didn't ask Who likes the new music? or Who thinks Aaron's idea was creative? He demanded a return to the side of the LORD and His word. The Church today must realize that any new doctrine that is invented is an idol. Truth is not invented; it is revealed and defended.

In Exodus 32:26, the Levites had to physically move. They had to leave their tents, their families, and their friends to stand with Moses. This is the New Testament definition of being in Christ. 1 Corinthians 6:17 But he that is joined unto the Lord is one spirit. Just as the Levites' name meant joined, the believer's identity is defined by their union with Jesus Christ. When we are one spirit with the Lord, we gain discernment. We can smell the smoke of the Golden Calf even when it's wrapped in Holy branding that isn't really holy at all. Being joined to Jesus makes it impossible to be comfortably joined to an idol. Being joined to the Lord renders the old man powerless. The old man is that part of us that wants the Golden Calf. It is the part that wants a god we can control, a god who doesn't require a cross, and a god who just appears in the fire without our repentance. People want to see the supernatural at any cost. The Levites had to take up the sword against their own flesh and blood. Ex 32:27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. Spiritually, this represents the mortification of the flesh.

When we were joined to Christ, the Old Man (our carnal nature) lost its legal right to rule us. We don't have to make gods because we are satisfied in the One True God. Romans 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. The Golden Calf was an altar of human effort. The Tabernacle was centered on an altar of sacrifice and blood. Paul tells what we are to be centered around in 1 Corinthians 2:2 For I determined not to know anything among you, save Jesus Christ, and him crucified. Paul, like Moses at the gate, drew a line in the sand. He refused the wisdom of words or new revelations of the Greeks. If it isn't based on the Cross, it isn't the Gospel. Being Joined to the Lord means being joined to His death so that we can walk in His life (Romans 6:4-5). V26, Moses stood in the gate. The gate is the place of authority and the place of exit or entry. To stand with Moses was to exit the party of the world and enter the service of God. Paul gives us this same instruction in 2 Corinthians 6:14, 17 Be ye not unequally yoked [joined] together with unbelievers... Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

The Gate that Moses stood by, requires a choice. We cannot be joined to the Calf and the Covenant at the same time. Ex 32:27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. 28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. Then Moses stood in the gate of the camp and said, Who is on the Lord's side ? Let him come unto me. And all the sons of Levi gathered themselves together with him. Here is a further and greater decision. It signifies such a dedication unto the Lord as is seldom found. This surely figures the death of the old man to the utter most degree. It was a reality for the sons of Levi to place themselves on the side with Moses, because then they were commanded to take each his sword and go in and out among the congregation of the Lord and slay brother, friend or neighbor. None were spared if they came in the way of the sword. This was no playing at religion. **It meant pain and sorrow of heart for Levi to take the sword to his own flesh.** He suffered the anguish of death in dealing with his own family and brethren. The dearest of companions must meet the sword at his hands if they stood in his way. God never forgot this.

Look at Mal 2:4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. 5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. Levi was blessed because of his obedience. Likewise this must be the attitude of the overcoming Christian. We cannot draw back from this decision. It is written, Jer 48:10 Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood. Tho' our weapons are not carnal; it costs us many a tear to take such a stand. We cannot be tenderhearted and save the flesh in ourselves, or others. We must be true to God. Jesus said, in plain view of the cross, in Mr 8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. He went all the way to Calvary in obedience to His Father, and He cannot allow any less consecration in us. There is no middle ground if we desire to reign conjointly with Him. Ex 32:29 For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. In these verses, we see the transition from the Justice of the Levites' swords to the Intercession of the Prophet Moses' heart. Moses demonstrates the quality of a biblical mediator. He does not distance himself from the people's failure; instead, he steps into the gap to offer his own standing for their survival. Before Moses can intercede, the camp must be purged. He tells the Levites to Consecrate yourselves. In Hebrew, this literally means to fill your hands. The Spiritual Meaning is they filled their hands with the service of the Lord rather than the gold of the idol. Even though it cost them their earthly relationships (sons and brothers), it gained them a spiritual blessing. Jesus also taught that true discipleship involves a higher loyalty to Him than to family. Matthew 10:37 says, He that loveth father or mother more than me is not worthy of me. Moses says, Ye have sinned a **great** sin: and now I will go up unto the LORD; peradventure I shall make an atonement. Moses doesn't minimize the sin. He calls it **great**. However, he immediately offers himself as the one to go up the mountain on their behalf.

The word peradventure (perhaps) shows Moses' humility. He knows God is holy and justice is required, yet he places this in God's mercy. Note this: Moses went up the mountain to try and make an atonement; Jesus went up the hill of Calvary to finish the atonement. Hebrews 9:24: For Christ is not entered into the holy places made with hands... but into heaven itself, now to appear in the presence of God for us. The difference is that Moses offered a peradventure, but Jesus offered an eternal sacrifice. Moses was a servant in the house; Jesus is the Son over the house (Hebrews 3:5-6). Moses' compassion reaches its peak in the verses immediately following (v. 32), where he asks God to blot him out of the book if the people cannot be forgiven. This is a rare level of love. It was the willingness to be damned so that others might be saved. The Apostle Paul expresses the exact same Mosaic heart regarding the Israelites of his day: Refer to Ro 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Both Moses and Paul understood the Gospel of Substitution. They were so joined to the Lord (the Levite heart) that they began to feel the Lord's own compassion for the wayward people.

They understood that the only way to stop invented doctrines and idolatry is for a mediator to stand in the breach. Christ is our loving intercessor, willing to die for the sins of the people. Ex 32:31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32 Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. Moses figures Christ and His love for the people that He was accursed for them. Jesus was willing to die for Israel and the whole world. The verse ends here without a period because he cannot bear the thought if God will not forgive their sin. Exodus 32:32, Moses is so distraught over the potential destruction of Israel that he cannot even finish his “if” statement. Jesus was willing to die for the sin of the whole world. Even Paul had such love for the nation Israel that he would die for Israel. Ex 32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will **I blot out** of my book. 34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit, I will visit their sin upon them. God didn't abandon them, but He maintained the standard of holiness.

Today, we have a Mediator who doesn't just go up the mountain once; He lives forever to make intercession. 35 And the LORD plagued the people, because they made the calf, which Aaron made. Even when we are forgiven, sin has consequences. False doctrines (calves) always bring plagues. Often it is spiritual dryness, broken families, and loss of power. When Moses offered to be blotted out for the people's sin, God essentially told him that it wasn't possible for one fallen man to pay for the sins of another. In Exodus 32:33, the Lord replies: Whosoever hath sinned against me, him will I blot out of my book. This is the voice of absolute Justice. Moses was the Mediator of the Law, but he was also a man. Under the Law, the standard is individual accountability. Because all have sinned, if every individual paid for their own sin, the result would be total separation from God (spiritual death). Trying to pay for one's own sins leads to the spiritual dryness. It is an impossible cycle because human effort can never satisfy the infinite holiness of God. Why could Jesus pay the debt when Moses could not? Jesus was sinless: If Jesus had His own sin, He would have been dying for Himself. Because He was without spot, His death could be credited to others.

Jesus was infinite: Because Jesus is God manifest in the flesh, His sacrifice carries infinite value. It was enough to cover every person from Adam to the end of time. Jesus was a willing substitute: Just as Moses wanted to be the sacrifice, Jesus actually became the sacrifice. Moses, though a great prophet, was still a sinner saved by grace. He could not transfer his righteousness to Israel because his own righteousness was credited to him by faith, not by his own perfection. The same is true for us. Paul expresses the same desire, but he knows it is a desire, not a possibility. Paul knows that only One has sinless life to actually buy back a soul. What Moses offered to do; Jesus actually accomplished. The reason God could not blot Moses out in place of Israel is that Moses' life wasn't valuable enough to cover millions of souls. But Jesus, being God manifest in the flesh, possessed an infinite life. And on the Cross, Jesus was effectively blotted out from the land of the living. He cried, My God, my God, why hast thou forsaken me? (Matthew 27:46). For a moment, the Mediator Jesus, took the blotting out so we could stay in the Book. Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

When God said, Whosoever hath sinned against me, him will I blot out, He was speaking under the framework of the Old Covenant Law. But for the Christian today, our security is based on Union with the Mediator Jesus Christ. Our Names are Written in Blood, Not Ink. In the New Testament, the Book" is called the Lamb's Book of Life (Revelation 21:27). It is not just a ledger of behavior; it is a registry of those who belong to the Lamb. Jesus tells us to rejoice because our names are written in heaven. Because Jesus was blotted out or judged in our place, God's justice is satisfied. Our security isn't in how well we danced around an altar, but in the fact that your Mediator went up the hill for us. The Spirit of the Levite is: We must be joined to the Lord to the point where we hate the invented doctrines that lead people astray, yet like Moses, we must have great heaviness for those who are caught in the deception. To be a full overcomer and prepare for the return of Christ as the Bridegroom, a believer must move from the self-effort of the Law to the self-surrender of the Gospel. Like Moses, a true overcomer carries a burden of love and a burden of intercession. We will win the Bridegroom not with a cold heart but with the Mediator's heart. Preparation for the marriage supper involves developing a deep, sacrificial love for others. We must be willing to stand in the gap for others.

To be a full overcomer is not to be a person who never fails, but to be a person who always gets back up, anchored in the truth that their victory is already secured in Christ. We are being prepared as a Bride for a Bridegroom who does not ask us to pay a debt we cannot afford, but simply asks us to receive a life we did not earn. Go out today knowing that our name is not just written in the book, but engraved on His hands. Live as one who is already loved, already forgiven, and fully empowered to win the prize of the high calling. The High Calling isn't a mountain we climb by our own grit. It is a life we live by His grace, in the word of God, and by the power of the Holy Spirit. The High Calling is being so close to the Bridegroom that His thoughts become our thoughts and His power becomes our strength. We aren't trying to have power; we are authorized to use it. We are more than conquerors through Him who loved us! Jesus loves us. Jesus has already forgiven us. Jesus has already given us His Spirit. We agree with Him and we practically walk in the radiant authority of the Bride of Christ. The race isn't just to get to the finish line. The race is to stay focused on the One, Jesus Christ, who already crossed the finish line for us. He is our Mediator cheering us on. Run that you may obtain!

Exodus 33 April 14, 2026 The Intercession of Grace

Ex 33:1 And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: 2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: 3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way. Israel had just committed spiritual adultery by worshipping an idol (the Golden Calf) while Moses was on the mountain. These verses are the immediate fallout. 4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. 5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. God starts by reaffirming His covenant with the patriarchs (Abraham, Isaac, and Jacob). He isn't going to break His word just because the people failed. He tells Moses to pack up and move toward the land flowing with milk and honey.

It was the land of Canaan. There is a sharp change in language: God says: ...the people which thou Moses hast brought up out of the land of Egypt. Earlier in the story, God referred to them as His people whom He brought out. It's like a parent saying to a spouse, Look what your child just did. God is distancing Himself from them. God promises to send an angel to lead them and drive out the inhabitants of Canaan (the Hittites, Amorites, etc.). On paper, this sounds like a win. They get a divine bodyguard and a guaranteed victory. But for Moses and the Israelites, this was actually bad news. They needed God's Presence. This is the core of the passage. God gives a terrifying reason for why He is staying behind: For I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way. The term stiffnecked refers to an ox that refuses to bow its head to the yoke or turn when the driver pulls the reins. It describes a people who are stubborn and unyielding in their rebellion. God's holiness is described here like a consuming fire. He is essentially saying: I am too holy, and you are too sinful. If I stay in your immediate presence while you are in this rebellious state, My justice will be forced to react to your sin, and I will end up destroying you before we even get there.

These verses set up one of the most famous intercessions in the Bible. Shortly after this, Moses basically tells God, If your Presence doesn't go with us, don't even make us leave this spot (Exodus 33:15). So, what is the parallel of the believer's life in Christ and Canaan. What does all of this mean for us believers? We know, Egypt represents the world/sin, the Wilderness represents the struggle of our living here on earth, and Canaan represents the life of spiritual rest and victory or the Heavenly Places of Eph 1:3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: The believer is technically already there in a spiritual sense, yet we are still here on earth in a physical sense. We will study later where God told Joshua, Every place that the sole of your foot shall tread upon, that have I given unto you (Joshua 1:3). The land was already Israel's by divine decree. But they still had to march, fight, and put their feet on the soil to enjoy it. This mirrors Ephesians 1:3 and 2:6, which states that God hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Positionally we are seated with Christ; the victory is won. Experientially we must possess those spiritual blessings (peace, joy, authority over sin) through faith and obedience.

What does this experientially mean that we must possess those spiritual blessings? When Paul says we are seated in heavenly places (Ephesians 1:3, 2:6), he is describing our legal standing. When he tells us to mortify (put to death) the deeds of the body or seek those things which are above (Colossians 3:1-5), he is describing our practical walk. Imagine someone buys a house for you and puts the deed in your name. You are the owner. The house belongs to you 100%. The Practical Walk is you still have to move in, unpack the boxes, and learn how to use the heater. If we choose to sleep on the sidewalk in front of our own house, we are still the owner (Position), but you aren't enjoying the warmth (practical experience). The "Practical Walk" is the process of aligning our earthly behavior with our heavenly identity. The reason the first generation of Israelites failed was that their practical walk was dictated by their physical sight. They saw giants; they felt like grasshoppers. This passivity is exactly what kept the first generation of Israel in the desert. God had already given them the land, but they still had to cross the Jordan and fight the giants. If they had just sat on the bank of the river saying, God said it's ours, so we don't have to move in, they would have died of thirst.

If someone tells us that we don't have to do anything, they are telling half the truth. We don't have to do anything to earn our seat in the heavenlies, but we must do everything to occupy it. Paul says: I press toward the mark Phil 3:14. He doesn't say, I sit and wait for the mark to come to me. Paul says: Fight the good fight of faith 1 Tim 6:12. Paul says: Work out your own salvation with fear and trembling Phil 2:12. Notice that Paul says work it out, not work for it. You can only **work out** what God has already **worked in**. The provision is the "in," the practical walk is the "out." When people are taught, they don't have to do anything, they remain spiritual **grasshoppers**. A grasshopper is famous for its jump, but it doesn't have a practical walk or a march. It leaps into the air, lands, and then sits still. These grasshopper Christians have an experience, because they hear a dynamic speaker tickle their ears with a message that is half-truth and they jump. But because they don't have a practical walk, they eventually land right back to where they started. They jump from emotion to emotion, but they never gain any ground. A spiritual grasshopper waits for a feeling: They spend more time studying the Giants than they do the Mark for the prize that Paul speaks of in Philippians. The spiritual grasshopper stays in the desert because, while it's dry, there are no giants there.

They are never taught how to become full overcomers. It is safer to be a victim in the desert than a victor in the Land. To move from being a spiritual grasshopper to a full overcomer, Paul focuses on the transition from passive legal standing (what Christ did for you) to active spiritual warfare (what you do with His power). Before we can defeat a Giant, we have to stop thinking like a victim. Paul emphasizes that the battle for the land begins in the mind. Romans 8:37: In all these things we are more than conquerors through Him who loved us. A conqueror takes the territory; someone who is more than a conqueror takes the territory and the spoils. Paul doesn't say, I leap toward the mark. He says, I press. Pressing implies resistance. It implies weight, contact with the ground, and a forward momentum that refuses to be pushed back. There is a balance in the Christian walk: active pressing combined with total dependence. If we press in our own strength, we burn out and become frustrated. The secret is knowing that while we are the ones stepping onto the land, the power that moves our feet and defeats the giants comes entirely from God. We must wait upon God and not go in our own strength. Waiting on the Lord is not inactivity; It is re-fueling.

The most famous verse on waiting is clear that waiting leads movement. It doesn't lead to sitting; it leads to soaring, running, and walking. Isaiah 40:31: But those who wait on the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint. The Overcomer waits on the Lord to exchange our strength for His eagle strength. We wait until His peace replaces our anxiety, and then we press forward. The word "wait" doesn't mean sitting at a bus stop; it literally means to braid or weave together. Waiting is refueling. It is the active process of braiding our life into God's life. We are renewing our strength, which in the original language means to change or exchange. We give the Lord our exhaustion; He gives us His endurance. We give Him our perception; He gives you His eagle view. A grasshopper lives in the desert floor. He can look up at the mountain and see the giants and the trials. But the Eagle's View is that it is the only bird that actually uses the storm (trials) to go higher. It sets its wings so the very wind that threatens others lifts it above the clouds into the sunlight. God's view doesn't always remove the storm; it uses the wind of our trials to lift us into a higher level of maturity. From the Eagle's View, the storm isn't a disaster; it's an updraft.

Spiritual grasshoppers have the Provision, but they are still defeated by Anxiety (the Giants). They have the Provision of holiness, but they are still enslaved to Lust (the Giant). Why? Because they haven't been taught to possess the territory. Possessing the territory requires Faith-in-Action. Faith is not just a mental agreement that the land is yours; faith is the act of stepping onto the land because you believe God gave it to you. The Practical Walk in Colossians 3 is very specific. It's not doing nothing; it's a two-part action: The Inward Action is: Set your affection on things above. (Mindset) The Outward Action: Put off all these; anger, wrath, malice... (the Execution in Action) If a believer isn't putting off the old man and putting on the new man, they are like an Israelite who stayed in the wilderness because they heard the land was already theirs and didn't think they needed to pack their bags. They forgot their position as God's firstborn son (Exodus 4:22). For the believer, the practical walk means operating from the reality of Ephesians 1:3. If we are blessed with all spiritual blessings, then when we face a giant like anxiety or a recurring sin, our practical walk involves: Reckoning and Yielding: Counting it as true that you are dead to sin and alive to God (Romans 6:11)

Yielding: Presenting your members as instruments of righteousness (Romans 6:13). God called the people stiffnecked. A stiff neck cannot look up; it can only look straight ahead or down. So, they looked at the desert and the obstacles (Colossians 3:2 things on the earth). But we must look up to where Christ is seated. Our Practical Walk is simply the outward outworking of where our mind is set. If our mind is set on our seat in the heavenlies, our feet will eventually follow. In Canaan, Israel didn't get the land by being good, but they enjoyed the land by being obedient. Obedience is the key it is part of possession. When they disobeyed, they lost the experience of victory, even though they still legally own the land. The finished work of Christ provides the Power and the Right to walk in victory, but it does not do the Walking for us. As 2 Peter 1:5 says: And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge... Grace isn't the absence of effort; it's the fuel for effort. Because many believers are taught their position (heavenly places) but not their practice (how to walk), they live like spiritual grasshoppers instead of spiritual royalty. They didn't say the giants called them grasshoppers; they called themselves that. Many Christians use the provision of grace as a **safety net** for failure rather than a **launchpad** for victory. They treat grace like a car wash to clean up the mess, rather than the spiritual power to stop driving into the mud. In the wilderness, the Israelites' fear of the giants led them to sin (rebellion/unbelief). Today, when a believer feels like a grasshopper in the face of life's pressures, they often turn to Egypt (worldly comforts, addictions, or anger) to cope. The only cure for the grasshopper mentality is what Caleb had in Numbers 14:9: Neither fear ye the people of the land; for they are **bread for us**: their defense is departed from them, and the Lord is with us: fear them not. Caleb understood the Practical Walk: He didn't deny the giants existed (Realism). He knew they had no legal right to the land anymore because God gave it to Israel (Positional Truth). He was ready to pick up a sword of Practical Obedience. There is also a misconception that Canaan represents the afterlife (dying and going to heaven). However, in heaven, there are no giants or wars in the presence of God in. Heaven. Canaan represents the Victorious Christian Life on earth. Just as Israel had to drive out the "ites" (Canaanites, Hittites, etc.), the believer must deal with the flesh. Colossians 3:5: Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection... The "ites" are the giants in our own lives that try to keep us from enjoying our heavenly blessings. Israel couldn't coexist with the Canaanites and prosper; the believer cannot coexist with known sin and enjoy the milk and honey of spiritual rest.

Colossians 3:1-3 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. In the wilderness, Israel constantly looked back at Egypt (the old life). To live in Canaan (in the Spirit), the believer must shift their focus. Our Anchor is that our life is hid with Christ in God (Col 3:3). Just as Canaan was a land of supernatural supply, our spiritual supply comes from our connection to our Head, Jesus Christ. We don't struggle for victory; we struggle from a position of victory. Hebrews 4:10-11: For he that is entered into his rest, he also hath ceased from his own works... Let us labour therefore to enter into that rest. We labor in faith to rest. We stop trying to save ourselves or fight in our own strength. The story of the first generation of Israelites is a warning that even when God gives a gift, it can be missed through a lack of faith. After leaving Egypt and receiving the Law at Mount Sinai, the Israelites reached the border of Canaan at a place called Kadesh-Barnea. Moses sent 12 spies to scout the land (Numbers 13). The spies returned confirming the land was flowing with milk and honey, but 10 of them focused on the giants and the fortified cities. Two of them, Joshua and Caleb, God said this:

Nu 14:28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: 29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, 30 Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. 31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. 32 But as for you, your carcases, they shall fall in this wilderness. 33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. The people wept, complained, and even discussed choosing a new leader to take them back to Egypt. They concluded, in Numbers 13:33 We were in our own sight as grasshoppers. They failed because of unbelief. It wasn't because the giants were too big; it was because their hearts were too small. They could not enter in because of unbelief.

They focused on their circumstances (the giants) rather than their Covenant (God's promise). Note: Ephesians 1:3 says we are already blessed with all spiritual blessings. However, the first generation of Israelites was blessed with a land and still died in a desert. A believer can be in Christ (saved) but practically live in the wilderness of defeat, and carnality. Our direction of the Gaze is Colossians 3 which tells us to Set your affection on things above. The first generation failed because their affection was set on the safety of Egypt. Their vision were the giants and felt small. Joshua and Caleb looked up at God and saw the giants as bread for us (Numbers 14:9). The tragedy of the first group of Israelites was that they endured the hardship of the Exodus out of Egypt but missed the joy of the destination. A believer who does not seek those things which are above (Colossians 3:1) might spend their entire Christian life struggling against the same old sins and fears, never entering the spiritual Canaan of peace and power that Paul describes. The first generation died in the wilderness not because God changed His mind, but because they wouldn't change theirs. They had been taken out of Egypt, but they hadn't let Egypt be taken out of them. We look at the giants of our life, the stresses or obstacles, and find it harder to focus on the heavenly places. Ex 33:7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that everyone which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

This is not the tabernacle proper but it is a temporary place of prayer that Moses had until the Tabernacle proper was built. Moses pitched the temporary tabernacle afar off from the camp. To find God, the people had to leave the camp which was the place of their normal, carnal, and often sinful routine. In Hebrews 13:13, Paul says, Let us go forth therefore unto him without the camp, bearing his reproach. To seek those things which are above, we often have to physically or mentally distance ourselves from the camp of opinions, and distractions. We cannot enjoy the Heavenly Places while staying occupied in the world of Canaanite culture. Ex 33:10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. We do not read here of the sacrifices like we did before, but it was real worship at this point. There was a different attitude and atmosphere then there was in the previous Chapter. Under the New Covenant, our worship isn't about killing a goat to get to God; it's about a living sacrifice where we offer our lives because we are already with God. Like the Israelites at their tent doors, our practical worship is a response to the Presence we have in Christ. Ex 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, **departed not out** of the tabernacle. The Lord spoke to Moses as a man speaketh unto his friend. This is the goal of the Christian life, intimacy. Paul's greatest desire wasn't just to go to heaven, but to know the Person of Christ. Phil 3:10: That I may know him, and the power of his resurrection, and the fellowship of his sufferings... Then Joshua **departed not out of the tabernacle**. While Moses (the Law-giver) went back and forth, Joshua (whose name is the Hebrew version of Jesus) stayed in the presence of God. Hebrews 7:25 says, Wherefore he (Jesus) is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Just as Joshua departed not out of the tabernacle, Jesus is seated at the right hand of God constantly representing us. Our Practical Walk succeeds only because Jesus' Heavenly Work never stops.

Joshua was in training. This is the Process of Sanctification. Joshua stayed in the Presence of the Lord so he could eventually lead the people into the Land. We abide in Christ's presence today so that we can grow up and reign in life (Romans 5:17). We cannot lead others into a victory (Canaan) that we haven't first experienced by being in the Presence of the Lord. Ex 33:13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. Notice that the law giver resorts to the grace of God. He won't accept what God said, I will not go up in the midst of thee; for thou art a stiffnecked people: but he resorts to the grace of God. Show me your way Lord. So we let the Lord show us His way, which is a way of suffering. It is a way of depending on the Lord and trusting Him, then we learn to know Him intimately. Moses, the one through whom the Law was given, realizes the Law cannot save the people from their stiff necks. Only Grace can! Paul as Saul spent part of his life trying to be blameless under the Law (Phil 3:6), but in Philippians 3:9, Paul the new man echoes Moses' realization. He wants to be found not having mine own righteousness, which is of the law. Ex 33:14 And he said, My presence shall go with thee, and I will give thee rest. 15 And he said unto him, If thy presence go not with me, carry us not up hence. Moses would rather be stuck in a desert with God than be successful in a Paradise without Him. 17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. 18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. 20 And he said, Thou canst not see my face: for there shall no man see me, and live. 21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: 23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen. What a large request that Moses made. It is the greatest petition that anyone could ever asked of God. He did not ask for a fiery chariot to take him up to heaven, nor did he ask for fire from heaven to consume whole armies, but he stands alone as he asks this petition, "I beseech thee, shew me thy glory." God spoke to him as a man speaks with his friend. There is no other way he could have had courage to ask such a large request. In his communion with God, he had also received a fresh testimony to the grace of God. God spared the guilty nation of Israel through his intercession. We too can have the same request, with equal faith to that which Moses had and say, "I beseech thee, show me thy glory." How is this to be done? It will be through the word of God by the power of the Holy Spirit. I want to notice in Ex 33:13 Moses asked for something before asking God to show him His glory. 13 Now therefore, I pray thee, if I have found grace in thy sight, **shew me now thy way**, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. Moses asked for something even before asking God to show me thy glory. He asked to see **God's way** before he prayed to see His glory. We learn God's way by studying His word. And he (God) said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. I wonder if Moses himself really understood what he was asking God. Moses knew that "God is a Spirit."

I think he must have had a mind to know that man can never conceive an adequate idea of the incomprehensibleness of God. Can you picture Moses, as he stood in that cleft of the rock, with the hand of God before his eyes. Can you see him look as a man never looked before, confident in faith, and maybe wondering how he could have asked such a petition. What was God about to show to Moses? His petition is, "Shew me thy glory." Will He show him His justice? Will He show him His holiness? Will He show him His wrath? Will He show him His power? Will He show him that He is almighty? Will He rend the mountains, and show him that He can be angry? Will He bring his sins to remembrance, and show that He is omniscient? No, hear the still small voice, "I will make all my goodness pass before thee." What is the goodness of God? The goodness of God is God's glory. God's greatest glory is that He is good. The brightest gem in the crown of God is His goodness. "I will make all my goodness pass before thee." What a panorama such as time would not be long enough for us to see. Consider the goodness of God in creation. Every creek that runs is full of God's goodness. Every tree in every forest is full of God's goodness. Every atom of the air which we breath is full of God's goodness. The goodness of God is Grace. It is the intercession of Grace! Goodness is the Who; Grace is the How! The Goodness of God and the Grace of God is like the relationship between a fountain and the stream that flows from it. They are inseparable, but they describe different movements of God's character toward us. The fountain is God as the source of everything, and the Stream is the way that source reaches us personally. This is the intercession of Grace! This is the Glory Moses wanted to see which is the raw, beautiful essence of God's holiness and love. Water in a stream always flows toward the lowest point.

Grace is God's goodness flowing down to the low places of human suffering, and need. The stream is the intercession that brings the water through the rugged terrain of our lives until it reaches our lips. Grace is His goodness reaching out to bridge the gap between His holiness and our humanity. Grace is only inexhaustible because the Goodness behind it is infinite. The Cleft of the Rock is like a pool where the stream gathers so we can drink safely without being swept away by the full force of the mountain's pressure. So, tonight we sit before Him now in His word and that is where He makes all His goodness pass before us! The Word of God is the riverbank. It is the place where the stream of Grace is contained and directed so that we can encounter the Goodness of the Fountain every single day. So, we started out this study with the Intercession of Grace and so we end with the Intercession of Grace!

Exodus 34:1-22 April 21, 2026 Two Paths to the Master's Granary!

Ex 34:1 And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. 2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. 3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. 4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

The timing of Exodus 34 is a pivotal moment in the bible, appearing right after the ultimate crisis of the Golden Calf incident. To understand why the Holy Spirit places the renewal of the stone tablets after the Tabernacle instructions, we have to look at what is unfolding between God and Israel. In Exodus 25–31, God gave the blueprints for the Tabernacle. However, while Moses was on the mountain receiving those plans, the people were at the bottom breaking the very first commandment. Exodus 20:3 Thou shalt have no other gods before me. When Moses smashed the original tablets (Exodus 32), it wasn't just a fit of temper; it was a legal sign that the covenant had been shattered. From this standpoint, the Tabernacle instructions were now technically void because the people they were intended for had disqualified themselves. When Moses smashed the first tablets, it was the equivalent of shredding a legal document. At this time, breaking the physical tablets of a treaty meant the relationship was officially dead. Because Israel worshipped the Golden Calf, to have God live among them in a Tabernacle was technically canceled. The Tabernacle's sole purpose was to be a dwelling place for God among His people. After the Golden Calf, God initially told Moses He would not go up with them, saying: Exodus 33:3 I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way. God refused to go with Israel because they were stiff-necked (stubborn). In the New Covenant, the Tabernacle isn't a tent; we are the Tabernacle. Today people assume the Holy Spirit will tolerate a Golden Calf (error, and idolatry) in His dwelling place. Paul warns in Ephesians 4:30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. He also asks in 1 Corinthians 6:19 What? know ye not that your body is the temple of the Holy Ghost...? When the Church today ignores the tablets which are (the moral and spiritual terms of the New Covenant), we grieve the Holy Spirit. This is effectively asking God to step outside the camp, just as He did in Exodus 33. In the Old Covenant, the spiritual terms were written on external stone; if you broke the rule, you broke the contract covenant. In the New Covenant, (New Testament) the terms are not a list of chores to earn God's love, but a transformation of the heart that naturally produces God's character.

Paul explains that the spiritual terms of the New Covenant are governed by the Law of the Spirit of Life in Ro 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. This replaces the Letter of the Law that kills. The error of teaching we do not need a practical walk because we have all the provisions in Christ mirrors the Golden Calf. It offers a Jesus who provides all the benefits but makes no demands on our lifestyle. It's a god made in the image of our own comfort. Paul warns in 2 Timothy 4:3 about people seeking teachers who tell them what their itching ears want to hear. A god who requires no practical walk is the ultimate itching-ear god. It allows a person to claim the Tabernacle (God is with me) while throwing the Tablets of God's standards off the cliff. It is the Golden Calf of the 21st century. It is a religion that looks like the real thing but has no power to save a person from their sins, only a promise to save them in their sins. As Paul warned in Galatians 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh. The "no practical walk" teaching turns Liberty into license, and that is the ultimate itching-ear trap. Churches tell people they are under the spout where the glory comes out, even if they are living in open rebellion or total spiritual laziness. Paul warns in Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. When a church teaches that a practical walk is unnecessary because we have all the provisions in Christ, they are effectively telling the people they can have the Tabernacle (God's presence and blessings) without the Tablets. The New Covenant of grace Tablets are actually the most intimate, loving part of the relationship. It's not about God being a police officer; it's about Him being our Sabbath Rest. Rest in Christ! In the New Covenant of grace, the Tablets written on our hearts are like a new spiritual nervous system. We start to feel what God feels. We hurt when we sin, not because we're in trouble, but because our new nature is reacting to something toxic.

Just as Israel in Exodus 33 thought they could move toward the Promised Land while remaining stiff-necked (unsubmissive), the no practical walk teaching tells believers they can move toward God while remaining stubborn in their old nature. To teach that holiness isn't a required "practical walk" is to tell people they can see the Lord without His power of grace. In Paul's letters, Grace isn't a demand placed on us; it is the description of what Grace actually does to us. If you tell a person they can see the Lord without a practical walk, we are actually insulting Grace. We are saying Grace is so weak that it can forgive our past but it can't change our present. Paul defines Grace as an active, teaching powerful force. Titus 2:11-12: For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly... Grace simply refuses to leave us the way it found us. It isn't a harsh demand; it's a doctor's promise. A doctor's "terms" for surgery are that we will eventually get up and walk. That's not a threat; it's the goal of the medicine of Grace. Imagine God gives us a new leg. In prayer, the Lord grows you a new leg. It is the Provision of Christ. The Error is saying, I have the leg, so I don't ever need to walk. The Grace of God is and the whole point of the gift of a new leg was to restore your ability to walk. When we say holiness is a required practical walk, we aren't saying we earn Heaven by walking. We are saying that if we have truly received the Grace of the New Covenant, the natural result and the evidence is that you start walking like the One who gave it to us. The beauty of Exodus 34:1 is that God offered a restart. For the modern Church, this is the message of repentance and Grace. Paul writes in 2 Corinthians 3:3 that we are manifestly declared to be the epistle of Christ... written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

The error of the Church is often trying to hew our own stones (works) without God's writing (of the Holy Spirit). We must have the Gospel of Grace that demands a deadness to sin and a life lived for God. The tablets represent the terms of communion that allow a Holy God to live near sinful people. The first tablets were given by God's initiative alone. The second tablets required Moses to hew (cut) the stones himself, though God still did the writing. This shift illustrates intercession. The instructions for the Tabernacle were complete, but the relationship was broken. By bringing this out now, this shows that the Tabernacle is not built on human perfection, but on God's willingness to forgive and provide a second set of stones. It is important to remember that the Ark of the Testimony (the chest that holds these specific tablets) is the very first item described in the Tabernacle instructions (Exodus 25). By placing the renewal of the tablets in Chapter 34, just before the actual physical construction begins in Chapter 35, the Holy Spirit emphasizes that the Law is the Center: You cannot have the Tabernacle (The Presence of God) without the Tablets (The Word of God). The people had to be restored through the new tablets before they were fit to actually build the sanctuary. Exodus 34:1 is the green light. It confirms that despite the rebellion, the covenant is active again, and the dwelling place for God can finally be built. Ex 34:5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. 6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

This is the declaration of Grace. God describes Himself using words that point directly to the New Covenant of Grace. Merciful is like a mother's womb; a deep, instinctive compassion for the helpless. Gracious is like giving favor to those who have zero claim to it. Longsuffering: in Hebrew, meaning He takes a very long time to get angry. He gives space for our practical walk in righteousness to begin. Abundant in Truth: His terms don't shift with the culture. For the believer today, Paul tells us in 2 Corinthians 4:6 that God has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. When we look at Jesus, we are seeing the abundant goodness and truth of Exodus 34 in human flesh. Our walk starts here, not in fear of a dictator, but in response to a God who is longsuffering toward our own stumbles. Ex 34:8 And Moses made haste, and bowed his head toward the earth, and worshipped. 9 And he said, If now **I have found grace** in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. At this point Moses acts as a real intercessor because he identifies himself with the people even as Christ identified Himself with us. He does say their sin is terrible, but he says our iniquity, our sin as though he were just as bad as the rest of them which of course was not true. This is one of the most profound moments of intercession in the Bible. This is the heart of the Gospel of substitution. Moses, who was arguably the most righteous man on earth at the time, intentionally steps into the guilty box. He stops saying **they** and starts saying **we**. This is exactly what Paul describes in 2 Corinthians 5:21: For he hath made him to be sin **for us**, who knew no sin; that **we** might be made the righteousness of God in him. In verse 9, Moses doesn't say, because the people are sorry, or because they've promised to do better. He doesn't even say, because I've been a good leader. The entire survival of the nation depends on one thing: His own standing in God's grace. Lord, You said You are pleased with me. If that's true, then take the people too, because I'm tying my life to theirs. This is how we are saved.

We don't find grace in God's sight because of our own walk initially; we find grace because Jesus found grace. God looks at Jesus and says, I am well pleased. Jesus then says, If I have found grace in Thy sight, let me bring these people in as my inheritance. Ex 34:10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. 11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 13 But ye shall destroy their altars, break their images, and cut down their groves: Notice that God was very concerned with the religious enemies of Israel. It is the same way today; God is concerned with the immorality and the outward wickedness. Christians are more likely to be deceived by the religion of the world than they are in any other way. God doesn't just tell them to avoid the people; He tells them to demolish the religious infrastructure. God did not want Israel trying to worship the True God using Amorite methods. In the New Testament, this translates to the Church adopting the methods, and altars of the world while slapping a Christian label on them.

In verse 12, God says the inhabitants will be a snare in the midst of thee. The danger isn't that the world will attack the Church from the outside; it's that the Church will invite the world's religion inside. Ex 34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice. Go a whoring after their gods is spiritual adultery: The Bible frequently portrays the relationship between God and His people as a marriage. The word Jealous as a name for God refers to a passionate protectiveness over a covenant relationship, much like a marriage. Worshiping other gods isn't just a difference of opinion; it is viewed as betrayal or cheating on a spouse. It describes idolatry as a deep, personal violation of trust. 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 17 Thou shalt make thee no molten gods. When an Israelite son married a woman from a culture that worshipped other gods, she brought her household gods and rituals with her.

The text suggests that the influence of a spouse is more powerful than a decree from a leader. If the wife continues her devotion to her native gods (go a whoring), the closeness and the bond make it highly likely the husband will follow. Biblical law in the Old Testament, it often focuses on the mother's role in early education. By bringing in daughters is equivalent to the mothers who taught children their first words, stories, and songs. If a mother's knowledge involved the gods of her own people (like Baal or Asherah), those were the first spiritual concepts a child absorbed. Before a child was old enough to go to the city gates or the Tabernacle to hear the Law of Moses, they were at their mother's side. If she practiced foreign practices, the child viewed those habits as normal long before they were introduced to the Truth of the word of God of their father. A molten god in V17 refers to an idol created by casting metal like the Golden Calf. The 2nd Commandment forbids all carved images. It is a painful reminder of the Golden Calf incident (Exodus 32). If we surround ourself with people who worship other things, our values will change.

Once our values change, we will eventually feel the need to create physical symbols (idols) to justify and facilitate that new worship. No one cannot marry into paganism and still keep the invisible, living God in a metal box or a golden statue. Ex 34:18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. 19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. 20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. Now God gives them a pattern of life that forces them to remember their identity. It isn't just about food; it's about haste and purity. This was the first month of the religious calendar (later called Nisan). It falls in the Spring. In the Bible, leaven often represents the old life or the influence of Egypt. Eating bread without yeast for seven days was a physical reenactment of the Exodus out of Egypt reminding them that when God moved, they had to leave so quickly there was no time for bread to rise. By eating the **bread of affliction** (Barley) for a week, they couldn't forget that they were once slaves who were rescued by a miracle. It represents the moment of transition from slavery to freedom, a time of intense pressure, fear, and speed.

Bread of affliction comes from De 16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. Then God owns the opening of the womb. The firstborn is considered the best and the strength of the family. By claiming the firstborn, God is claiming the whole family. For clean animals (oxen, sheep), the firstborn male was sacrificed to God. This served as a constant acknowledging that the fertility of their herds came from Him, not from the local Canaanite fertility gods (like Baal). Ex 34:21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing (plowing) time and in harvest thou shalt rest. In an agricultural earing time (plowing/planting) and harvest are the two most critical windows of the year. God was saying, I am the one who provides the harvest, not your extra day of work. It forced the Israelites to choose between trusting their own labor or trusting God's sovereignty. We no longer observe a single day to prove we trust God; we live in a state of rest in Christ because we know Christ's work on the cross is finished. He is our Sabbath. Christ is the fulfillment of this verse.

In Exodus, the rest was a training ground for the heart. It taught the people that they weren't slaves to the soil or the seasons. Today, for the believer, that rest is the internal peace of knowing that our harvest (our standing before God) is secured by Christ's work, not our own plowing. Ex 34:22 And thou shalt observe the feast of weeks, of the firstfruits of **wheat harvest**, and the feast of ingathering at the year's end. The Feast of Weeks occurred seven weeks after Passover. This celebrated the wheat harvest. It marked the transition from the **bread of affliction (barley)** to the **bread of plenty (wheat)**. **Barley** is the first grain to ripen in the Spring. It was considered a grain of the poor. Barley is simple, humble, and represents the bare necessities of a people who just escaped slavery. When the boy provides the five barley loaves to Jesus (John 6:9), it highlights his poverty. He didn't have the good bread of wheat; he had the humble bread of the common people. **Wheat ripens about seven** weeks later, during the Feast of Weeks (Pentecost). Wheat was the highly prized grain of the land. It produces a finer, whiter, and softer flour. Ps 147:14 He maketh peace in thy borders, and filleth thee with the finest of the wheat. Pentecost feast marks the completion of the grain harvest.

While Barley is about starting the harvest, Wheat is about the fullness of the harvest. It represents the move from the haste of leaving Egypt to the settled abundance of the Promised Land. The transition from the Barley harvest to the Wheat harvest is a profound prophetic blueprint for the Full Overcoming Bride. The harvest is not just about food; it is about the maturity and readiness of God's people. Barley and Wheat represent two different groups of overcomers. The Barley (The Firstfruits) is winnowed by the wind. It is easily harvested because all it takes is the wind. In the Bible, the wind often represents the Holy Spirit. The Barley full overcomers are those who are ready at the first breeze of God's movement. The Wheat is much tougher than barley. It requires tribulation or a heavy threshing sledge to separate the grain from the chaff. The Wheat harvest represents the larger body of believers who reach maturity later in the season, or by going through part of the Tribulation. Wheat is armored with flesh. Its husk is physically fused to the grain. You cannot separate it with a light breeze; it must be crushed or beaten on a threshing floor. It is by tribulation. This suggests that the rest of the Church (those who are overcomers but perhaps not the Full Bride in the first sense) requires the pressure of Tribulation to finally separate their spirit from their worldly attachments. It is fullness through fire. They are still overcomers, and they still end up in the granary of God, but their process of overcoming involves the heat of the summer and the weight of the threshing sledge.

Barley Offering is a single sheaf of grain waved before the Lord (Leviticus 23:10). Wheat Offering is two loaves of bread baked with leaven (Leviticus 23:17). The fact that the Wheat loaves still contain leaven, even though they are offered to God, suggests a body of people who are still in the process of dealing with the old nature (leaven) right up until the end, whereas the Barley (the Bride of Christ) is often seen as the unleavened or pure first-fruits. If the Barley is the Bride, she is the one who is waiting at the door when the Bridegroom arrives. She is harvested (translated and raptured) while the Wheat is still maturing in the field. The Bride responds to the Still Small Voice (the wind). The Rest of the Church responds to the Great Tribulation (the threshing). The Full Overcomer (Barley) is someone who doesn't need the Tribulation of the end times to break their connection to the world. They have already been winnowed by the Holy Spirit. The Wheat believers are also God's grain, but they require the pressure of the Tribulation to reach maturity. The Barley Harvest is the Resurrection of Firstfruits. The barley harvest begins during the Feast of Firstfruits (within the week of Passover). In the Old Testament, this was a singular sheaf (omer) waved before the Lord. Jesus rose from the dead on the very day of the Barley Firstfruits.

As 1Corinthians 15:20 states, But now is Christ risen from the dead, and become the firstfruits of them that slept. To describe the winnowing of barley in Israel, it was tossed into the air (winnowed), and the light breeze (a type of the Holy Spirit) would blow the chaff away. Barley has a papery husk which is a thin, dry, and flaky protective layer that surrounds the seed of a grain. While wheat has a very thick, tough armor that is physically fused to the seed, barley is much more delicate. Because the barley husk is so light, the bond between the husk and the grain is weak. It doesn't require a heavy blow to break it open; even a sharp rub between your palms can often remove it. Because it is papery and light, it has a high surface area but almost no weight. This is why it is so susceptible to the wind. When the harvested barley is tossed into the air, the papery husk catches the breeze like a sail. The papery bits are carried away by the wind. The Spiritual parallel describes, the papery nature of the barley which represents a soul that isn't tightly bound to its shell (the flesh or the world).

If the husk represents our old nature or worldly protection, the Barley Overcomer has a husk that is already dry, brittle, and ready to let go. They don't need a heavy sledge to crush them; they only need the wind of the Holy Spirit to blow, and the transition from the husk to the grain happens effortlessly. The Bride represents those who are light in the flesh and the world are ready for flight. They are not fused to the world. When the Spirit moves, they are easily separated from the husk of the flesh. In contrast, the wheat husk is more like a shell that is thick, leathery, and stubborn, requiring the mechanical pressure of the threshing floor to be stripped away. Wheat matures later, culminating at Pentecost. Unlike the barley offering of a single sheaf, the wheat offering consists of two loaves baked with leaven. Usually, leaven represents sin, but at Pentecost, it represents the Holy Spirit's work within imperfect humanity. The two loaves are widely seen as representing the two bodies, Jew and Gentile, brought together into one New Man. The Tribulum is the word tribulation, which was a heavy threshing sledge with sharp stones or iron teeth underneath. Barley is winnowed by the wind. Wheat must be crushed by the tribulum to break the hull. Wheat is a harder grain and it is harder to refine.

This mirrors the great multitude in Re 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; The exact timing of the wheat harvest is not a random date on a calendar. It is a precisely calculated 50-day window that bridges the gap between Deliverance" and Fullness. According to the biblical calendar and agricultural reality in Israel, here is the exact breakdown: The Barley (The Firstfruits) Jesus rose on the morrow after the Sabbath which was a Sunday. He is the first sheaf of Barley waved before the Father. This is the Sunday morning during the week of Passover. In the Old Testament, this is when the priest went into the field, cut the first armful of barley, and waved it in the Temple. In the New Testament, this is the exact moment the tomb was found empty. This is the Day of Firstfruits (the day Jesus rose). Then we count 50 days (7 Sundays) for the Wheat harvest (Pentecost): Leviticus 23:15 And ye shall count unto you from the morrow after the sabbath... seven sabbaths shall be complete.

The Holy Spirit descended in Acts 2 on a Sunday (Pentecost). After Christ (the Barley arose) the 50-day ripening process of the wheat, leading to the Birth of the Church was 50 days later. The wheat harvest happens during the hottest, driest transition from spring to summer. The weeks leading up to the wheat harvest are characterized by the Sharav (the hot, dry desert winds). Wheat requires this intense heat to dry out the moisture in the kernel so the husk can be cracked. It represents those who reach fullness through the fire of testing. The Barley Bride will be ready at the first movement of the Holy Spirit, the Wheat harvest represents those believers who remain in the field to endure the summer heat. This reminds us that those who do not attain the practical maturity of the Firstfruits must eventually face the threshing floor of Tribulation. The Barley full overcomers, who are gathered at the start, and the Wheat believers, who require a later, more intensive harvest serves as a sobering reminder that while both grains belong to God, the Wheat must undergo the pressure of the Great Tribulation to reach the same maturity that the Bride possesses.

Exodus 34:23 - Exodus 39 April 28, 2026 Beams of The Heart!

In chapter 34 we have the glory of God reflecting on Moses' face. In Exodus 35, Moses gathers the entire congregation to actually execute the instructions he received on the mountain. Ex 34:23 **Thrice** in the year shall all your men children appear before the Lord GOD, the God of Israel. 24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. This is a unique supernatural **promise**. For Israel, leaving their home undefended was an invitation for invasion. God promises a hedge of protection: if they prioritize worship, He will supernaturally restrain their enemies desire for their land. The promise in V24 that God will protect the land while they worship mirrors Paul's encouragement regarding God's wisdom. In Philippians 4:19, Paul writes, But my God shall supply all your need according to his riches in glory by Christ Jesus. When we prioritize the things of God, God manages the needs of our life. 25 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. 26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt **not** seethe a kid in his mother's milk. Thrice in the year refers to feasts of Passover, Pentecost, and Tabernacles. These laws separated Israel from pagan rituals. For example, seething a kid in its mother's milk was likely a Canaanite fertility rite; by forbidding it, God was commanding a distinction between life-giving milk and the death of the animal. The Apostle Paul, a Hebrew of Hebrews, often took these physical Old Testament shadows and translated them into spiritual realities for the believer. In 1Corinthians 5:7-8, Paul references the Passover and Leaven mentioned in Exodus: Purge out therefore the old leaven... For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven... but with the unleavened bread of sincerity and truth. For Paul, the Passover is no longer a trip to Jerusalem; it is the finished work of Christ. The leaven isn't physical yeast, but sin and malice in the heart of the believer. Exodus 34:26 demands the first of the firstfruits. Paul takes this agricultural term and applies it to Christ and the Church in 1Corinthians 15:20: But now is Christ risen from the dead, and become the firstfruits of them that slept. Just as the Israelites brought the first harvest to God as a down payment of the harvest to come, Christ's resurrection is the firstfruit that guarantees the future resurrection of all believers.

Ex 34:27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a **covenant** with thee and with Israel. 28 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. 29 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 wist not that the skin of his face shone while he talked with him. He did not know that his face shone. It is with us, as we are in fellowship with the Lord, it will show in our lives too. This word shone means beams going out. Ex 34:30 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. 31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. 32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. They were afraid of him so in v33 And till Moses had done speaking with them, he put a veil on his face. 34 But when Moses went in before the LORD to speak with him, he took the veil off, until he came out.

And he came out, and spake unto the children of Israel that which he was commanded. 35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him. That law became a veil unto them and Paul says that that veil is still over their hearts. As long as they have their eyes on the law, it is not upon Christ and they cannot behold the beauty and the glory of Him either. So this is another fault for trying to put ourselves under the law. That is, we cannot gaze on the full beauty and glory of Jesus. Compare this with 2Co 3:13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: 14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. 15 But even unto this day, when Moses is read, the veil is upon their heart. 16 Nevertheless when it shall turn to the Lord, the veil shall be taken away. 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 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, even as by the Spirit of the Lord.

Also, Paul contrasts Moses' veil with the believer's open face. In 2 Corinthians 3:17–18, we see a total opposite of the Sinai experience. Unlike Israel, who shrank back in fear, the believer has boldness through the Holy Spirit. We go to the Lord ourselves; we enter the Holy of Holies ourselves. Paul says we behold His glory as in a glass. As we look at Christ (the Word of God), we don't just see Him, we see who we are becoming. Moses, when he left the mountain, he slowly lost his shine. The Christian experience is more, because Paul tells us in 2 Cor 3:18 But we all... are changed into the same image from glory to glory. The Greek word for changed is *metamorphoo* (where we get *metamorphosis*). It isn't a temporary shine on the skin; it is a fundamental change of the nature from the inside out. The Lord Jesus dwells within the believer, our glow doesn't have to fade when we leave a church building or finish a prayer session. It is a constant, increasing brilliance. Moses did not know that his face shone. They were afraid of him. It is as we are in fellowship with the Lord, it will show in our lives as well. This will be shone in our lives as we radiate Christ. This word shone means beams going out. The Holy Spirit is changing us within by putting the characteristics of Christ with us!

This is our beautiful inheritance! We inherit Jesus' likeness, and in doing so, we become the very inheritance He treasures. Paul's letters, particularly to the Ephesians and Galatians, serve as a roadmap for this growing up into Christ. Paul emphasizes that becoming like Jesus isn't about following a set of rules, but about a metamorphosis of character driven by the Holy Spirit. The Fruit of the Spirit is the primary DNA of Christ being formed in us. Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. It is in the characteristics of Christ! These are: Having the Mind of Christ: Php 2:5-7; Having the Compassionate Heart Col 3:12 toward one another. Our inheritance isn't just a place in Heaven, or a reward, or a crown; it is a state of being. Paul teaches that we are predestined to be conformed into the image of the Son of God. It is as we look into the Mirror of Glory: As we look to Him, we are changed. 2 Cor 3:18. We then become the Likeness of His Son. Ro 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. The Holy Spirit is working in us to put in the characteristics of Jesus, He makes us a fit inheritance for the King. We become a mirror reflecting His beauty back to Him. We are Jesus' Inheritance. Paul prays that you may know ...the riches of his glorious inheritance in his holy people. (Ephesians 1:18).

What are the characteristics of Christ that the Holy Spirit and the Apostle Paul so desired for us? Humility and Self-Emptying; Christ's willingness to surrender His rights for the sake of others. (Php 2:7-8) Sacrificial Love. This isn't just a feeling, but a deliberate action of the will that seeks the highest good of another at a personal cost. (Eph 5:2). Perfect Obedience to the Father. This is a heart that says Yes to God, regardless of the cost. Rom 5:19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous. Total Forgiveness; Paul urges us to mirror this specific characteristic because it is the foundation of the Christian life. (Col 3:13). Gentle Strength and Patience; While Jesus held all the power of the universe, Paul describes Him as being meek and gentle. He is not easily provoked. (2Cor 10:1). Paul summarizes all these characteristics of Christ in Galatians 5:22-23. They are the nine-fold character of Jesus Christ being grown within the believer. We are Jesus' inheritance. When a person inherits a house, they want it to be beautiful, clean, and filled with life. By putting these characteristics in us, the Holy Spirit is renovating us so that when Jesus receives us as His inheritance, we reflect His own beauty back to Him.

As Israel is looking upon Moses, notice that they have to look behind the veil because they cannot see Christ in all of His glory and beauty because of the law. That law became a veil unto them and Paul says that that veil is still over their hearts. As long as they have their eyes on the law, it is not upon Christ and they cannot behold the beauty and the glory of Him either. So this is another fault for trying to put ourselves under the law. That is we cannot gaze on the full beauty and glory of Jesus. They become so preoccupied with the When a person tries to reach God through legalism, they are essentially stitching the veil that was rent in the Temple back together. They cannot see the Face which is the Person of Jesus. Paul says in 2Cor 3:16 Nevertheless when it shall turn to the Lord, the veil shall be taken away. The moment a heart stops looking at its own performance (the Law) and turns to Christ's Grace, the blurry vision clears up. Moses had to hide the glory so the people wouldn't be terrified, but we are called to reveal the glory to all around us. In the Old Covenant, the glory was on the outside and it was temporary. In the New Covenant, the glory is on the inside and it is permanent. We don't have to wear a veil because we aren't hiding a fading glow; we are displaying a living Savior. Shone means beams going out. This implies energy and movement.

When we are in deep fellowship with Christ, we don't have to try to be a witness or try to look holy. Under the Law, holiness was an outward effort to meet a standard. Under Grace, holiness is an outward beam of an inward reality. Like Moses, the believer who is truly gazing at Jesus in His word by the power of the Holy Spirit is usually the last one to realize how much they are radiating Christ. They are too occupied with Jesus' beauty to notice their own reflection. The Law was a mirror (it showed us our dirt), but it was never meant to be a window (to see God's glory). When a person is under the Law, they are constantly looking down at their own feet to make sure they aren't tripping over a commandment. When the veil is removed in Christ, we look **up** at His face. We cannot admire a sunset if we are staring at a map. Legalism makes us map-readers, but Grace makes us glory-beholders. The tragedy of the veil is that it keeps people focused on **requirements** while they miss the **Relationship with Christ**. They were afraid to come near Moses. The glory of the Law is terrifying because it highlights our inadequacy. It creates distance. But Paul says, where the Spirit of the Lord is, there is liberty.

Chap 35-39 is a repetition of the building of the Tabernacle. Ex 35:1 And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them. 2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein **shall be put to death**. 3 Ye shall kindle no fire throughout your habitations upon the sabbath day. This passage in Exodus 35:1–3 is a transition from the mountain top (revelation) to the camp (application). Before Moses gives the instructions again for building the Tabernacle, he repeats the Sabbath. God's rest must precede God's work. To our ears, put to death for working on the Sabbath seems harsh. In the Old Covenant, the Sabbath was the sign of the covenant, much like a wedding ring is a sign of a marriage. Breaking the Sabbath was a public rejection of God's sovereignty. It was saying, I don't trust God to provide; my survival depends on my own effort. Israel was surrounded by nations that worked their slaves and animals to death. The Sabbath was an act of mercy. To break it was to re-introduce the spirit of Egypt (slavery) back into the community.

Because the Sabbath was a shadow of the coming of Christ, God guarded its holiness strictly. To pollute the shadow was to distort the picture of the salvation that was coming. (Hebrews 4:9–10) The Rest isn't about a day, it's about ceasing from trying to save ourself. Just as God rested after Creation's work was finished, and just as Jesus cried it is finished on the cross, the believer rests in the completed work of Christ. Ex 35:4-9 lists some of the materials used to build the Tabernacle. While chap 35-39 repeats the building of the Tabernacle, it represents one of the most significant shifts in the book of Exodus. This isn't just a list of materials to build the Tabernacle; it is a testimony of transformation. There are crucial differences between the instructions in Exodus 25–31 and the instructions again in Exodus 35–39. After the crisis of the Golden Calf and the renewal of the Covenant, this moves from blueprints to building the Tabernacle. In chapter 35, Moses calls for an offering. The people respond with such willing hearts that they actually bring too much and have to be told to stop. In chapter 36, the construction of the Tabernacle begins. In chapter 37, the furniture for the Holy of Holies and the Holy Place is built. In chapter 38, the Altar of Burnt Offering, the Bronze Laver, and the Outer Court are constructed.

In chapter 39, the Priestly garments, the Ephod, Breastplate, and Robe are finished. The work is completed and presented to Moses. In Exodus 25–31, the language is: Thou shalt make... This is the command. In Exodus 35–39, the language changes to: And they made... or He did... This is the fulfillment. This shows Israel had learned a lesson of the Golden Calf. They were no longer trying to design their own worship; they were following the heavenly pattern given by God. The order of the construction in which the items are listed changes between the two sections. The instructions are inside-out in Exodus 25, 26, and 27. God starts with the Ark of the Covenant (the most holy thing) and works outward. This shows God's viewpoint: He starts from His throne and moves toward man. In these chapters 25-27, God is speaking to Moses on the mountain. Because God is the source of holiness, He begins at the center, His own throne and moves outward toward the world. The very first item mentioned is the Ark of the Covenant which represents the presence of God. To God, the most important thing is the mercy seat where He meets man. This is the Gospel. Salvation doesn't start with us cleaning up the outer court of our lives; it starts with God's mercy at the center and works its way out to our behavior.

The construction outside-in is described in Exodus 36, 37, and 38. The builders start with the Tabernacle structure and then move to the furniture. This reflects man's perspective: we must build the house before we can furnish it. It shows the practical reality of preparation. When Bezaleel and Aholiab actually begin the physical labor, they follow a logical, human order. You cannot put a throne or the Ark in a field; you have to build the room first. It starts with the structure (Ex 36): They are building a place for the Glory to dwell. The shift from the inside-out plan to the outside-in construction is a beautiful picture of the Christian life. While God's grace starts at the center of the heart, our walk with Him often involves the practical building of a life that can contain and display His glory. Bezaleel and Aholiab labor parallels the life of the believer today which represents our Sanctification. While God sees us in Christ our center, our lived experience is often outside-in. We prepare our lives, we build the house by making room for Him, and we gradually move deeper into the Holy of Holies as we take in His word. We work from the outside because we are human and bound by time, but we can rest because God has already come from the inside of our heart to meet us.

The Sabbath Rest! The Beams of light we mentioned earlier start at that Ark (the Spirit within us) and radiate through the Boards and Curtains which are our physical lives for the world to see. They had to create a dedicated space first that was separated from the desert dust. It is the structure of our spiritual lives, our habits, our boundaries, and our discipline. Just as we can't have a Holy of Holies without walls, it is difficult to maintain deep fellowship with God if our life has no structure (prayer time, study of the Word, and fellowship). We build these spiritual walls not to earn salvation, but to create a protected environment where the Holy Spirit can move without being quenched by the world's distractions. It is a place for the Glory of God to dwell. The builders weren't just building a tent; they were building a habitation for God. God is building in us a place for Him to dwell! Paul uses this exact language in Eph 2:22 In whom ye also are builded together for an habitation of God through the Spirit. We are under construction. Every time we choose to walk in the Spirit instead of the flesh, we are, in a sense, fitting a board or weaving a curtain in our own character. We don't build the house so we can sit in it alone; we build it so the Glory of God has a place to rest.

Our goal as Christians is to provide a place for the presence of God in our daily lives. The Tabernacle was made of wood, gold, thread, and skins. These were physical things from the earth. Yet, when put together according to the pattern, they became a Shadow of Heaven. For the Christian, God uses our common things in our lives; our jobs, parenting, conversations, trials to build something eternal. When we allow the Holy Spirit to work in our lives as unto the Lord, we are like Bezaleel taking a piece of wood and making it part of the Tabernacle. Col 3:23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; It is crucial to remember that Bezaleel didn't build by his own wisdom. Exodus 35:31 says God filled him with the Spirit of God, in wisdom, in understanding, and in knowledge. We cannot build a Christ-like life through human willpower. As Paul says in Galatians 2:20, It is no longer I who live, but Christ lives in me. The physical labor of the Christian life is actually us cooperating with the Holy Spirit. He is the Master Architect. We are the wise hearted workers who yield our lives to His design. Note that in Chapter 35, the very first thing mentioned before a single hammer is swung is the Sabbath. In Exodus 31 the first set of instructions, the Sabbath was the conclusion. In the completing, in these final chapters 36-39, the Sabbath is the introduction.

God was reminding them: Even though you are doing Holy Work for Me, you must not violate My Holy Rest to do it. Why did God spend four chapters repeating these things of building the Tabernacle again, and telling us again about the Sabbath? It was to show God's forgiveness. The Golden Calf should have cancelled everything that God had planned, but it did not. The fact that the Tabernacle is built exactly as originally planned is proof that **God's grace is beyond even forgiveness**. He didn't just forgive them; He still wanted to live with them. To emphasize exact obedience: Seven times in chapter 39, it says, as the Lord commanded Moses. After the disaster of the Golden Calf where they made up their own rules, Israel is now showing obedience. They were willing and not coerced. In the first set of instructions, it was a command. In this second set of instructions, we see the spirit of the people. They gave so much they had to be restrained (Ex 36:6). This is the cheerful giver that Paul talks about in 2 Corinthians 9. Today as Paul says in 1 Corinthians 3:16, Know ye not that ye are the temple of God? The repetition of the Tabernacle construction reminds us that God is a God of detail in our own lives. He doesn't just give us a general idea of how to live; He has a specific pattern which is Christ. He is the pattern for our lives.

Just as the Israelites had to follow the blueprint to have the Glory of God descend, we must behold His glory as we walk according to the Holy Spirit. The most beautiful part is that the Tabernacle was built by people whose hearts were stirred (Ex 35:21). The repetition is there to show that the greatest structure on earth was built not by slaves, but by a freely loving people. Looking through the lens of Paul's Gospel, the Christian life is not a spectator's sport. It is a partnership where God provides the Power and the Pattern. We are asked to provide the Yieldedness by walking in the Spirit. Paul takes these building materials by the Gospel and translates them into the practical holiness of our daily walk. The Boards and Sockets are the stability in the Truth. The boards stood upright because they were set in silver sockets. Silver represents redemption. In 1 Corinthians 3:11, For other foundation can no man lay than that is laid, which is Jesus Christ. This is our practical walk. The Boards stand upright because they are socketed in the redemption of Christ. Without the silver sockets, the boards fall in the sand. The Tabernacle had beautiful linen on the inside, but rougher skins on the outside. In Colossians 3:12–14, Paul tells us what curtains to hang in our lives, which are more characteristics of Christ:

Put on therefore, as the elect of God... bowels of mercies, kindness, humbleness of mind, meekness, longsuffering... And above all these things put on charity (love). When we choose to yield to the Lord, we are weaving a curtain in our Tabernacle. To the world, our life might look like the rough skins on the outside, but inside, where we walk with God, it is filled with the fine twined linen of the Christ-like character. Bezaleel and Aholiab didn't build the Tabernacle alone either; they had wise-hearted people. This is what Paul describes in Ephesians 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth... maketh increase of the body unto the edifying of itself in love. Our practical walk in this life is a joint in the larger Body of Christ. We aren't just building our own private tent; we are contributing to the global habitation of God. When we use our specific gift, whether it's teaching, giving, or just helping, we are like the craftsman who made the golden taches (clips) that held the curtains together. Isn't this magnificent. Nothing is too small. The tiny golden rings that held the bars of the Tabernacle were just as necessary as the Ark itself. We build so that when we are finished, the Presence of God has a place to rest in our hearts.

As Paul says in 2 Cor 6:16: For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them. In Exodus, the beams of light on Moses' face were a reflection of his nearness to God. In the New Testament, those beams are not just reflecting off us; they are radiating from within us. We don't create the light; we allow the Holy Spirit to build the structure that holds it. 2 Tim 2:21, we are sanctifying ourselves, so that we are a vessel unto honor. We follow the Holy Spirit to build a life that can host God's presence. When the Tabernacle was finished in Exodus 40, the Glory of the Lord filled the house. It didn't matter how beautiful the gold was; without the Glory of the Lord, it was just a fancy tent. Paul said your body is the temple of the Holy Ghost. Jesus moved into our hearts, the moment we believed. What we do now is expand our lives for the Holy Spirit to manifest in every room of our lives. The light is not our job. A lampstand has no light of its own. It becomes a light when the fire is applied. The beams going out from our life, the love, the peace, the shining face are the Holy Spirit's responsibility. We provide the vessel (the lampstand); He provides the flame. As the Lord finishes the construction of our character and we yield our members to Him, the Holy Spirit moves into our lives and ignites it. The beams that people see are not the result of our effort, but the natural radiance of the Christ who dwells within us. If we feel like our light is dim, we don't need to try harder to shine. We simply need fellowship with Christ, and the Holy Spirit will provide the oil in our lamp and trim the wicks by the sometimes-difficult circumstances of the trials. But it is to let the Flame do what fire naturally does; burn brighter and brighter. Just be the lampstand and let Him be the flame? These are the Beams of the Heart!

Exodus 40 May 5, 2026 The Glory Fills the House!

These verses represent the grand finale of the book of Exodus. After months of gathering materials and meticulous craftsmanship, God gives the command to finally assemble the Tabernacle. It is the transition from construction to habitation. The placement of Exodus 40 is designed to show the fulfillment of the promise made in Exodus 25:8: And let them make me a sanctuary; that I may dwell among them. Ex 40:1 And the LORD spake unto Moses, saying, 2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. This is New Beginnings: Verse 2 specifies the first day of the first month. This was the one-year anniversary of the Exodus from Egypt. It signals a complete re-creation of the people's identity from a nation of slaves to a nation of worshippers. The Holy Spirit emphasizes a specific order (the Ark first, then the Table, then the Lampstand). This mirrors the creation account in Genesis, showing that when God dwells with His people, He brings divine order to their lives. The Holy Spirit mirrors the Genesis creation by using identical language showing Moses inspecting, finishing, and blessing the work just as God did during the first six days (Genesis 1:31–2:3). The Tabernacle in Exodus 40 is the type (the shadow), while the New Jerusalem in Revelation 21–22 is the antitype (the final reality).

The Holy Spirit connects these two ends to show the completion of God's plan to dwell with His people. In Exodus 40, God's glory descends upon a temporary, portable tent. In Revelation 21, the Tabernacle of God descends as an eternal, glorious city. The Perfect Cube: In Exodus, the Holy of Holies was a perfect cube. While the Bible doesn't use the word cube in the text of Exodus, the dimensions given for the Holy of Holies (the Most Holy Place) reveal its cubical shape through simple math based on the construction of the Tabernacle's frame. The Dimensions (10 X 10 X 10). In Exodus 26, God gives Moses the dimensions for the wooden boards (frames) and the curtains: The Height: Each board was 10 cubits high (Exodus 26:16).

This sets the height of the entire structure. The Width: The back (West end) of the Tabernacle was made of 6 boards, plus 2 corner boards (Exodus 26:22-23), totaling 10 cubits in width. The Depth: The total length of the Tabernacle was 30 cubits. However, the Veil (Exodus 26:33) was hung from four pillars to divide the structure. According to history and confirmed later by the proportions of Solomon's Temple, this veil was placed 10 cubits from the back wall. This created a room that was: 10 cubits long 10 cubits wide 10 cubits high. The cube design becomes clear when Solomon later builds the permanent Temple based on the Tabernacle's pattern. 1 Kings 6:20 And the oracle [the Holy of Holies] in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof... Solomon doubled the scale, but the ratio remained the same 1:1:1, a perfect cube. The Spiritual significance is, the cube represents perfection and stability. This is why the New Jerusalem in Revelation 21:16 is the ultimate Holy of Holies. Re 21:16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. In Exodus 40, this cube was a small, dark, hidden room that only the High Priest could enter once a year. In Revelation, the cube is a massive city (12,000 furlongs), showing that the restricted glory of Exodus has expanded to become the permanent home for all overcomers. It is the final set-in order where the Bride dwells in the absolute perfection of God's presence. One furlong is exactly 1/8 of a mile (220 yards or 660 feet).

The total distance is 1,500 miles on each side. It would cover roughly half the size of the United States (stretching from Maine to Florida and from the Atlantic to the Mississippi River). At the height of 1,500 miles high, the city would extend far beyond the Earth's atmosphere into deep space. There will be full overcomers or the first rank who walked in the Word of God by the power of the Holy Spirit. This will be the dwelling place for all believers. The Holy Spirit uses the number 12 (12,000 furlongs, 12 gates, 12 foundations, 12 pearls) because 12 is the number of divine government. While the Tabernacle in Exodus was just a tent for a nation, the New Jerusalem is a city for a global company of overcomers who have been perfectly set in order by God. They are the ones who, like the fine linen-clad priests of Exodus 40, have prepared themselves to live in the direct, unshielded glory of the Lamb of God. The sheer size of this Holy of Holies (1,500 miles square) illustrates why the Apostle Paul was so urgent about the practical walk? It's the difference between merely being saved and being part of the Bride of Christ. Paul's urgency regarding the practical walk was his constant exhortations to walk worthy of the vocation, walk in the Spirit, and walk in love.

This stems from the reality that while eternal life is a gift, the reward and specifically the rank of an overcomer is tied to our cooperation with the Holy Spirit. In Exodus 40, the priests could not simply walk into the Tabernacle as they were. They had to be washed and clothed in specific garments (Ex. 40:12-14). Paul understood that the New Jerusalem is a holy environment. The Practical Walk is the process of putting on the Lord Jesus Christ (Romans 13:14). Paul's urgency was just as the glory of the LORD filled the tabernacle (Ex. 40:34), the overcomers are those whose lives have been set in order so they can withstand and enjoy that level of divine glory without being consumed. Paul often used athletic and military metaphors to describe the Christian life. He didn't just want to finish; he wanted to win the prize (1 Corinthians 9:24) (Php 3:14). In Exodus 40, all Israelites were God's people, but only the anointed priests could minister in the Holy Place.

The New Testament parallel is that there is a distinction in the New Testament between the nations of them which are saved, and the Bride the Full Overcomers who will both constitute the New Jerusalem. But the Full over comers will sit in the throne with Christ. Paul's urgency was to ensure believers didn't run in vain and miss this highest calling to be at the closest place with Christ. The Bible makes a statement in Revelation 19:8: the fine linen is the righteousness of saints. In the Greek, righteousness here is plural, referring to righteous acts of saints. Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. These are the characteristics of Christ worked out in our lives by the Holy Spirit through the practical walk by the word of God. This isn't just imputed righteousness, but the practical, lived-out righteousness of those who walked by the Holy Spirit. Just as the everlasting priesthood was established by anointing in Exodus 40:15, the overcomers are those who remained faithful to the anointing they received (1 John 2:27), following the Lamb wherever He goes. The Tabernacle was the place of meeting. In the New Testament, the full overcomers represent those who, like the priests in Exodus 40, have been consecrated and set apart. They are the firstfruits who enter into the highest level of communion with Christ. While the Tabernacle in the wilderness was a restricted space for the few, the New Jerusalem is the ultimate realization of that fellowship where the servants shall serve him and they shall see his face (Revelation 22:3-4).

These are they that have the characteristics of Christ worked out in our lives by the Holy Spirit through the practical walk by the word of God. In Exodus 40, the priests' garments were meticulously crafted before the Tabernacle was set up. Paul's urgency was that he knew that our garments for the New Jerusalem and our capacity to function in that first rank, are being woven right now through our daily obedience. We cannot walk in the New Jerusalem if we have not learned the practical walk in the Holy Spirit here. A cube is the most stable geometric shape; it cannot be tipped over. Paul's urgency was to build gold, silver, and precious stones into the lives of believers (1 Corinthians 3:12). These materials match the New Jerusalem. He wanted believers to be steadfast, unmovable (1 Corinthians 15:58), mirroring the perfect dimensions of the Holy of Holies. In Revelation 21:16, the New Jerusalem is described as a cube, signifying that the entire city has become the Holy of Holies. Exodus 40:34-35 show the glory so thick that Moses could not enter. In Revelation 21:22-23, there is no temple building because the Lord God Almighty and the Lamb are the temple, and His glory provides all the light, fulfilling the type of the golden candlestick. Exodus began with the Israelites building supply cities for Pharaoh; it ends with them building a dwelling place for the King of Kings. The New Testament, particularly the book of Hebrews, explains that these physical items were shadows of a greater reality found in Jesus Christ. John 1:14 says;

The Word became flesh and tabernacled among us. He is the true dwelling place of God. The Veil of (v. 3) was torn at Jesus' death, signifying that through His flesh, we now have direct access to God (Hebrews 10:19-20). Table of Showbread (v. 4) The Bread of Life: Jesus is the sustenance of His people, providing spiritual life (John 6:35). The Candlestick (v. 4) The Light of the World: Jesus provides the light of life so we no longer walk in darkness (John 8:12). The Altar of Incense (v. 5) Intercession: Represents the prayers of the saints and Christ's ongoing intercession for us at the right hand of the Father (Hebrews 7:25). The Laver (v. 7) Sanctification: Points to the washing of regeneration and the cleansing power of the Word of God and Holy Spirit (Titus 3:5).

The Anointing Oil (v. 9) points to The Holy Spirit: Christ is the Anointed One. Just as the oil hallowed the Tabernacle, the Holy Spirit consecrates the believer (1John 2:20). The oil was never poured upon the flesh!(Ex 30:32). The Priesthood in Verses 12-15 describe the washing and anointing of Aaron and his sons. In the New Testament, the High Priest Aaron is a type of Jesus, our Great High Priest who was anointed by the Holy Spirit at His baptism to begin His ministry. The Royal Priesthood is: Just as Aaron's sons were anointed to serve, all believers in the New Testament are called a royal priesthood (1Peter 2:9). We are washed by Christ's blood and empowered by the Holy Spirit to offer spiritual sacrifices. Exodus 40 is the blueprint for how a holy God can live among a sinful people, a problem ultimately and perfectly solved by Jesus Christ's work on the cross. The remaining verses of Exodus 40 (v. 16–38) transition from the instructions to the actual implementation and the final descent of God's glory. This movement from pattern to reality is the perfect picture of the believer's transition from legal standing to practical maturity. The implementation is found in verses 16–33. The phrase "as the Lord commanded Moses" is repeated seven times in these verses. This emphasizes that the New Testament believer, the overcomer, is not one who lives by their own good ideas, but one who is perfectly yielded to the Headship of Christ. It is those who have the characteristics of Christ worked out in our lives by the Holy Spirit through the practical walk by the word of God. The Ordering of the Furniture (v. 17–30).

As Moses sets each piece in its place, it mirrors the spiritual growth of a believer. The Ark (v. 20): The walk begins with the Word of God (the Testimony) placed in the heart (the Ark). The Table and Bread (v. 22–23): This represents the believer feeding on Christ daily. Paul's practical walk requires constant spiritual nourishment. The Candlestick (v. 24–25): The believer begins to shine. This is the walk in the light (1John 1:7). The Incense Altar (v. 26–27): This is the development of a life of prayer and constant communion with the Lord Jesus Christ. The Laver (v. 30–32): Even the priests, though already washed (v. 12), had to wash their hands and feet every time they entered. This mirrors the daily cleansing of the believer's walk. We are saved once, but we must wash because we live in a defiling world to maintain fellowship. Joh 13:10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. All these describe the characteristics of Christ worked out in our lives by the Holy Spirit through the practical walk by the word of God. This is the fruit that the Lord wants in us! Then the Completion and the Glory (Verses 33–35). So Moses finished the work. Then a cloud covered the tent... and the glory of the Lord filled the tabernacle.

For the believer this is the Fullness of Christ. When the work is finished meaning the believer has reached maturity or the full stature, God no longer just visits; He fills. The Overcomer's Goal and Paul's urgency was for Christ to be formed in the believers (Galatians 4:19). When the Tabernacle of our character is built according to the Word of God, the Holy Spirit fills it completely. Ex 40:33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. 34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. 35 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. Moses was undoubtedly the most spiritual person there, but because of God's presence and this was a holy place and Moses was representative of the law therefore, he cannot have the closest place of fellowship and communion with God, so we find that he cannot go in.

Then Ex 40:36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: 37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up. This tells us again of the leadership and the power of the Holy Spirit and it is upon us to do the same thing. If the pillar has stopped over us the students of the word of God, we must follow the leading of the Holy Spirit and learn the word of God. The Holy Spirit moves at will and He stops, so we must be ready to move or stop with Him. Then we have the Guided Journey (Verses 36–38) For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night... throughout all their journeys. For the believer this is the Walk by the Holy Spirit. This is the ultimate New Testament parallel to our practical walk. The overcomers are those who are led by the Holy Spirit (Romans 8:14). They have the characteristics of Christ worked out in our lives by the Holy Spirit through the practical walk by the word of God. The Cloud and Fire: The believer does not move until the Spirit moves. If the cloud stayed, they stayed. The first rank overcomer isn't just watching a signal; they are in total, synchronization with the indwelling Life of Christ. Ex 40:38 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. V 38 says the glory was in the sight of all the house of Israel. A believer who walks in the Word of God by the power of the Holy Spirit becomes a living epistle, a visible testimony of God's presence to the world.

Exodus does not end with the Law, but with the Presence of God. The parallel is that the New Testament walk doesn't end with us becoming better people through our own effort, but with us becoming a dwelling place for God. The Bride of Christ, will be fully set in order, fully anointed, and fully filled with the glory of the Lamb of God Jesus Christ. Why? Because they will have the characteristics of Christ worked out in our lives by the Holy Spirit through the practical walk by the word of God. The New Jerusalem is the dwelling place, the structure that houses the glory. The New Jerusalem is not the Bride. But it is the Bride, the living company of overcomers, who gives the city its purpose and character. Without the Bride and the Lamb of God, the city is just an empty vessel of gold and glass. The materials of the New Jerusalem (Revelation 21) are not just building supplies; they are the spiritual results of the practical walk. They represent the internal transformation of the believer into something eternal. In the New Testament, the Church is called the Body of Christ. A body is made of many members fitly joined together. The gold, pearls, and stones are the spiritual substances that the Holy Spirit has wrought into the overcomers during their life on earth. Think of it like a house and the family that lives in it.

A home is not just bricks; it is the life of the family. Peter explains this mystery: Ye also, as lively (living) stones, are built up a spiritual house (1 Peter 2:5). The materials are the overcomers' transformed characters. These are the characteristics of Christ worked out in our lives by the Holy Spirit through the practical walk by the word of God. The City is the architecture of their collective obedience. It is not the Bride, but it is the Bride in a functional sense. It is how the Bride appears when she is fully set in order. In Exodus 40, the Tent Tabernacle was distinct from the People, yet the Tabernacle only existed to facilitate the meeting between the People and God. The Bride is the living, breathing, loving companion of Jesus Christ. When John says, I will shew thee the bride, the Lamb's wife (Rev 21:9), and then immediately shows him the City, he is saying that the character of the Bride is visible in the construction of the City. You cannot see her soul, but you can see her practical walk through the gold and the jasper and so forth. The New Jerusalem is the Glory-Vessel she provides for Him.

The mystery of the New Jerusalem is that it is a living architecture. While the city is described with walls, gates, and foundations, it is not a literal pile of lifeless gems; it is the corporate stature of the Bride made visible. The overcomers are the living stones who have allowed the Holy Spirit to transform their natural, humanity into the eternal substances of the city. When the Bible describes the Gold, it is the Bride's participation in the Divine nature; the Pearls are her response to suffering through the grace of Christ; and the Precious Stones are the varied beauties of Christ's character wrought in her through the heat and pressure of her practical walk. These are the characteristics of Christ worked out in our lives by the Holy Spirit through the practical walk by the word of God. Therefore, Christ and His Bride are the living soul of the city, and the city is the visible expression of her matured character. To see the city is to see the sum total of her history with God. Just as a singer is not the song, yet the song is the direct result of the singer's breath and skill, the Bride is not the building, yet the building is the outward manifestation of her internal beauty. They are the living person who loves the Lamb of God, but the New Jerusalem is the glorious garment of her collective obedience. It is a home built out of the very virtues gained while practically walking with Him in the wilderness of this life. When God sets the Bride with Him at the end of the age, the character becomes the very environment where the Lamb of God can dwell and rest forever. The materials are the finished work of the Holy Spirit in the saints.

To be a full overcomer and part of the first rank, the Bride of Christ is to move beyond just having the gifts of the Spirit and into the maturity of the Fruit of the Spirit. While gifts are given, fruit is grown through the process of the washing of water by the Word at the Laver. The fruit mentioned in Galatians 5:22–23 is not nine different fruits, but one fruit with nine tastes or characteristic that represent the integrated character of Jesus Christ. Many people have the gifts that have been given to them but the maturity is lacking. The difference between spiritual gifts and spiritual maturity is one of the most vital lessons in the New Testament. In the family of God, a gift is an endowment of power for service, whereas maturity is the development of character for fellowship. One is given instantly by the Holy Spirit; the other is grown slowly through the discipline of the Word of God. The church at Corinth is the example of this imbalance. Paul acknowledges in 1 Corinthians 1:7 that they came behind in no gift. They were eloquent, knowledgeable, and supernatural. However, by the third chapter, he reveals their true spiritual state. 1 Corinthians 3:1 Paul writes that he could not speak to them as spiritual people but as carnal, even as babes in Christ.

He points out that while they had all the gifts, they were still walking like mere men, characterized by envying, strife, and divisions. The deeper meaning here is that Gifts are about what we DO, but Maturity is about who we ARE. A person can have a powerful gift of prophecy or healing and still be a spiritual infant in their character. The gifts are given for the benefit of the Body, but the fruit is grown for the pleasure of the Lord. We do not struggle to produce fruit; we abide in the Vine (John 15:4–5). The fruit is the natural byproduct of staying seated in the heavenlies. Gifts are granted; maturity is grown. Christ can give a gift to anyone, but He can only find rest in a heart that has matured into His likeness. The Bride is that living orchard where the Groom finds the same nature in her that exists in Him. It will be the sap of the Vine has successfully produced the fruit of the branch. Song of Solomon 4:13: The Groom describes the Bride as an orchard of pomegranates with pleasant fruits. He is looking for a full purposed garden where He can find satisfaction.

In the first rank, the Bride is distinguished not by her works, but by her likeness to the Groom. She has spent so much time at the Laver and seated in the Heavenlies that she has put on Christ (Romans 13:14) in every detail of her character. In the wilderness, Israel had the gifts of the manna and the water from the rock provisions given to keep them alive while they wandered. The Bride is not a wanderer of spiritual experiences. It is the company of believers who have become stable possessors of Christ's character. They are not just decorated with the gift of power; they are clothed in the fine linen of righteous character, which is the fruit of a life lived at the Laver of God's word. 2 Peter 1:5–8: This is what I call the ladder of our character in Christ. Peter tells us to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. He concludes that if these things abound in us, we will not be unfruitful in the knowledge of Christ. These are the characteristics of Christ worked out in our lives by the Holy Spirit through the practical walk by the word of God. Jesus also said in John 15:8: Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. The Holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband is the result of that work being gathered into one perfect, cubical unity where "The Glory Fills the House!"