

# THE BOOK OF EXODUS

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## LESSON 1

### INTRODUCTION AND ISRAEL IN BONDAGE

Memory Verse: Exodus 1:14

Lesson: Exodus 1:1-22

### I. INTRODUCTION TO EXODUS

#### A. The Author.

- a. The Holy Spirit the author. 2 Peter 1:21 “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” 2 Timothy 3:16 “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”
- b. Moses the human writer.
  - i. The testimony of Exodus – 24:4; 34:27
  - ii. The testimony of Joshua – Joshua 1:7-8
  - iii. The Testimony of Christ – Mark 12:26 “And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?” Luke 20:37, Luke 24:27, 44 “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.”

#### B. It’s Place In The Old Testament Canon.

<b>MOSAIC</b>	<b>HISTORIC</b>	<b>POETIC</b>	<b>PROPHETIC</b>
Genesis	Joshua	Job	Isaiah
Exodus	Judges	Psalms	Jeremiah

Leviticus	Ruth	Proverbs	Lamentations
Numbers	1 Samuel	Ecclesiastes	Ezekiel
Deuteronomy	2 Samuel	Song of Sol.	Daniel
	1 Kings		Hosea
	2 Kings		Joel
	1 Chronicles		Amos
	2 Chronicles		Obadiah
	Ezra		Jonah
	Nehemiah		Micah
	Ester		Nahum
			Habakkuk
			Zephaniah
			Haggai
			Zechariah
			Malachi

#### C. It's Place In The Pentateuch.

- a. The first five books were written by Moses and they are called the Pentateuch.
- b. It is evident that these five books form one narrative. The first Hebrew word of Exodus, Leviticus, Numbers, and Deuteronomy is a conjunction. It is a conjunction, such as our "and," and is used to connect the narrative to the previous book.
- c. The first six verses of Exodus tie it effectively to Genesis.

#### D. The Purpose Of Exodus.

- a. Exodus means "going out" or "the way out," and thus it describes Israel's "going out" of Egypt.
- b. It is the book of redemption.
  - i. It records the redemption of Israel from Egyptian bondage.
  - ii. It teaches that redemption is necessary, if a person is to have a right relationship with a holy God.
  - iii. It teaches that a redeemed people must be constantly cleansed from defilement, in order to have fellowship with God.
  - iv. According to W. H. Griffith Thomas, it presents redemption in three aspects.
    1. The Source and Instrument of Redemption — God through Moses (chapters 1 to 6).
    2. The Need and Fact of Redemption — Bondage and Passover (chapters 7 to 12).
    3. The Outcome and Object of Redemption — Salvation, Separation, and Service (chapters 13 to 40).

## E. The Types of Exodus.

- a. The person types. Moses and Aaron types of Christ. Hebrews 3:1-2 “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house.”
- b. The place types – Egypt a type of the world and the Red Sea a type of power.
- c. The thing types – Lamb—redemption by Christ. Herbs—discipline. Pillar—protection. Manna—bread of life, Christ. Rock—Christ. Tabernacle—the presence of God.
- d. The history type – 1 Corinthians 10:6, 11 “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”

## F. The Outline of Exodus. (J. Sidlow Baxter)

- a. The Exodus – Chapters 1-18
  - i. Projected – Chapters 1-4
  - ii. Obstructed – Chapters 5-11
  - iii. Effected – Chapters 12-18
- b. The Law – Chapters 19-24
  - i. Commandments. (Moral).
  - ii. Judgments. (Social).
  - iii. Ordinances. (Religious).
- c. The Tabernacle – Chapters 25-40
  - i. Designed – Chapters 25-31
  - ii. Delayed – Chapters 32-34
  - iii. Completed – Chapters 35-40

## II. ISRAEL IN THE LAND OF BONDAGE – Verse 1-22

The events between the death of Joseph and the call of Moses and their deliverance from Egyptian bondage seem to have been around 198 years.

### A. Israel In Egypt – Verses 1-6

- a. These verses form a connecting link with Genesis – Verses 1-6
- b. The names of the Israelite households – Verses 1-5. How did they get there? They came with Jacob the carnal man, not Israel the spiritual man.
- c. The termination of that generation – Verse 6

## B. Israel's Multiplication And The Resulting Bondage – Verses 7-14

- a. Their great increase – Verse 7; Genesis 12:2; 15:5-6; 22:16-18
- b. A new king's evaluation of them – Verses 8-9. He knew not Joseph and he greatly feared their might. Why did they stay so long in Egypt?
  - i. They suffered because they mistreated Joseph. Matthew 23:32 "Fill ye up then the measure of your fathers." 1 Thessalonians 2:16 "Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost." Numbers 32:23 "But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out."
  - ii. The iniquity of the Amorites was not yet full – Genesis 15:16
  - iii. In order for Israel to multiply and be strong – Genesis 46:3
  - iv. That they might gain the good wisdom of Egypt and not the bad. Acts 7:22 "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."
- c. He did not trust their loyalty – Verse 10. Their number included 600,000 men.
- d. He determined to suppress their numbers and strength by bondage – Verse 11. The world always hates the people of God. John 15:18 "If the world hate you, ye know that it hated me before it hated you." Proverbs 12:10 "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."
- e. The more they were afflicted, the more they increase – Verse 12. Isaiah 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." 1 Corinthians 1:19 "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."
- f. Their affliction increased without accomplishing the desired results – Verses 13-14

## C. Pharaoh's Attempt To Destroy The Males – Verses 15:22

- a. The midwives ordered to kill the male babies – Verses 15-16.
- b. The midwives' disobedience – Verse 17; Proverbs 21:30 "There is no wisdom nor understanding nor counsel against the LORD." The king's command was wrong and they were right to disobey.
  - i. Jonathan refused to kill David, as his father Saul ordered – 2 Samuel 19:1-5
  - ii. The three Hebrew children disobeyed Nebuchadnezzar when he demanded they worship the golden image – Daniel 3:18 "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

- c. The Apostles disobeyed the Sanhedrin when they commanded them not to preach in the name of the Lord Jesus – Acts 4:18 “And they called them, and commanded them not to speak at all nor teach in the name of Jesus.”
  - d. The king rebukes the midwives – Verse 18
  - e. The explanation of the midwives – Verse 19
  - f. God’s blessing on the midwives – Verses 20-21; 1 Samuel 2:30 “but now the LORD saith, Be it far from me; for them that honour me I will honour.”
  - g. The king’s cruel command to all the people – Verse 22
- D. Lessons From This Chapter.
- a. God’s power — increase of Israel.
  - b. God’s purpose preservation of Israel.
  - c. God’s plan severe discipline for Israel.
  - d. If Pharaoh’s plan had been successful, then he would have destroyed Israel and there could have been no Bible, and no **PROMISED SEED**. There would have been no Christ. Satan tried this many times, beginning with the murder of Abel – Exodus 14; 2 Chronicles 21:4, 17; 22:10; Esther 3:6, 12, 13; Matthew 2:13-18

### Study Questions

1. How many chapters does Exodus contain?
2. What is the meaning of Exodus?
3. Who is the Author of Exodus?
4. Who was the writer?
5. If the writer was not Moses, how does this affect the word of Christ?

# LESSON 2

## GOD PREPARES A DELIVERER

**Memory Verse: Exodus 2:10**

**Lesson: Exodus 2:1-25**

Moses is the towering figure of the Old Testament, as Paul was in the New Testament.

“The life of Moses presents a series of striking antitheses. He was the child of a slave, and the son of a queen. He was born in a hut, and lived in a palace. He inherited poverty, and enjoyed unlimited wealth. He was the leader of armies, and the keeper of flocks. He was the mightiest of warriors, and the meekest of men. He was educated in the court, and dwelt in the desert. He had the wisdom of Egypt, and the faith of a child. He was fitted for the city, and wandered in the wilderness. He was tempted with the pleasures of sin, and endured the hardships of virtue. He was backward in speech, and talked with God. He had the rod of a shepherd, and the power of the Infinite. He was a fugitive from Pharaoh, and an ambassador from heaven. He was the giver of the Law, and the forerunner of grace. He died alone on Mount Moab, and appeared with Christ in Judea. No man assisted at his funeral, yet God buried him.”—Dr. I. M. Haldeman

### I. THE EARLY YEARS OF MOSES – Verses 1-10

#### A. His Birth And Providential Concealment – Verses 1-4

- a. Amram his father, and Jochebed his mother were of the tribe of Levi – Verse 1
- b. Moses a goodly child – Verse 2; Acts 7:20 “In which time Moses was born, and was exceeding fair, and nourished up in his father’s house three months.”
- c. By faith they hid Moses for 3 months – Verse 2. It was faith, not the beauty of the child, nor a mother’s love that caused them to hide Moses – Hebrews 11:23 “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.”
- d. The ark prepared – Verse 3. They defied the King in order to do the will of God – Acts 5:29 “Then Peter and the other apostles answered and said, We ought to obey God rather than men.”
- e. The ark, the child, and the river – Verse 3. This act was contrary to human nature. The natural thing would have been to take him away from the river, since the king had demanded that all the male children be thrown in the river.
- f. Miriam’s concern for her brother – Verse 4; Numbers 26:59

#### B. His Childhood And Providential Training – Verses 5-10

- a. The providential finding of the ark – Verse 5. It was no accident that Pharaoh's daughter came to the river, and saw the ark and asked for it. Jeremiah 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." Romans 8:28 "And we know that all things work together for good to them that love God, to them who are called according to his purpose."
- b. Her providential compassion – Verse 6. God used the tears of the baby to touch the heart of a princess. Romans 11:36 "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."
- c. The providential finding of a nurse – Verses 7-8. God used the words of a child to arrange for the baby's mother to raise him.
  - i. God raised up workers through the birth of babies. We see God working this way through Isaac, Joseph, Samuel, John the Baptist and Jesus.
  - ii. God uses the weak things to defeat the mighty – 1 Corinthians 1:25-29
- d. The provision for the mother and child – Verse 9
- e. His providential adoption – Verse 10. This means he would receive all the wisdom and training of the Egyptians. Acts 7:22 "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Job 5:13 "He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong."

### C. The Typology – Verses 1-10

- a. The ark a type of Christ. It is the same Hebrew word as the ark of Noah. Though brought to the river (a type of death), he was safe in the ark. So are we safe in Christ.
- b. The pitch in the ark was a type of the Holy Spirit. It was derived from a kind of oil and oil is a symbol of the Spirit.
- c. Moses was a type of Christ. Deuteronomy 18:15 "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."
  - i. Both were Israelites according to the flesh.
  - ii. Both were born when their nation was in bondage. Acts 7:20 "In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months."
  - iii. Moses was a proper child and exceeding fair – Verse 2. What can we say of Him who is the fairest of ten thousand? Luke 2:11 "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."
  - iv. The king tried to kill them both in infancy – Exodus 1:22; Matthew 2:16 "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men."

- v. Moses was the son of Jochebed, but became the son of Pharaoh's daughter. Jesus was the son of God, but became the son of Mary.
- vi. Moses spent his childhood in Egypt. Jesus spent part of His early childhood in Egypt. Matthew 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."

#### D. The Training Of Moses.

- a. He was trained in all the wisdom of the Egyptians – Acts 7:22. This means that he learned engineering, mathematics, astronomy, and military tactics.
- b. He was mighty in word and deed. He learned the skills of warfare.

## II. HIS TIME OF DECISION AND FAILURE – Verses 11-15

### A. By Faith He Cast His Lot With Israel – Hebrews 11:24-27

- a. He refused to be called the son of Pharaoh's daughter. Thus he gave up all claims to the Egyptian throne. Hebrews 11:24 "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."
- b. He chose to suffer affliction with his people and refused the pleasures of sin. What character he exhibited in his choice. Hebrews 11:25 "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."
- c. The satisfaction he enjoyed – Hebrews 11:26 "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."
- d. The faith he employed – Hebrews 11:27 "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

### B. Moses Attempts To Deliver His People – Verses 11-12

- a. At the age of forty he saw the off affliction of his people – Verse 11. He spent the first forty years serving the Egyptians. He spent the next forty years being humbled and taught by God. He spent the last forty years working for God and leading Israel.
- b. He defended an oppressed Hebrew – Acts 7:23-24. He knew he was a Hebrew.
- c. He slew the Egyptian oppressor – Verse 12
- d. He supposed that his brethren understood that he was their deliverer – Acts 7:25. The Hebrews could not even get along with each other.
- e. Moses ran ahead of God, for the time of deliverance was not yet – Genesis 15:16
- f. He was compassionate. Moses was a meek man – Numbers 12:3
- g. God would have to be the one to deliver – Exodus 13:3

- C. The Results From His Attempt To Deliver – Verses 13-15
  - a. He assumed the role of a peacemaker – Verse 13; Acts 7:26-28
  - b. He was rejected by his people – Verse 14
  - c. He was found out by the king – Verse 15
- D. The Typology – Verses 11-15
  - a. He came to his own people; they received him not. It was so with Christ – John 1:11
  - b. Early in life he knew he was to be a deliverer – Acts 7:25. At the age of 12, Christ knew His Father’s business – Luke 2:49
  - c. Moses, like Jesus, was not ashamed of His brethren – Exodus 2:11; Hebrews 2:11
  - d. Both Moses and Christ renounced wealth to take their place of service with their people – Hebrews 11:24-26; Philippians 2:6-7
  - e. Both were rejected by their brethren – Verse 14; John 1:11

### **III. MOSES IN EXILE FORTY YEARS – Verses 15-25**

- A. Moses Defends The Daughters Of Reuel – Verses 15-20
  - a. Moses defends the oppressed – Verses 15-17. This was a courageous act and revealed a lot about Moses.
  - b. They declare what Moses had done – Verses 18-19
  - c. Reuel desired to meet him – Verse 20. He had two names. Reuel means “friend of God,” and Jethro means “excellence.” – Exodus 3:1
- B. Moses Marries A Gentile – Verses 21-22
  - a. Moses married Zipporah – Verse 21
  - b. Gershon born – Verse 22
- C. Israel Suffering In Egypt – Verses 23-25
  - a. Even a king must die – Verse 23. Is it possible that Moses could have been the new king if he had ignored the plight of the Hebrews?
  - b. Israel crying unto the Lord – Verse 23
  - c. God responds to their groans – Verses 24-26
- D. The Typology – Verses 15-25
  - a. From a prince in Egypt, he was humbled and became a shepherd that he might in the end save his people. Jesus as the prince of heaven humbled himself and became the good shepherd to save the sheep – John 10:11, Philippians 2:5-11
  - b. Moses and Jesus both sat by a well – Verse 15; John 4:4,6

- c. Moses helped the daughters of Reuel; Jesus helped the Samaritan woman – John 4:4
- d. Moses rejected by his brethren takes a Gentile bride – Verse 21. Jesus rejected by His brethren, is now taking a Gentile bride – Acts 18:5-6; 15:14; Ephesians 5:30-32

### **Study Questions**

1. Name the parents of Moses.
2. Why did they dare to hide Moses?
3. Name the sister of Moses?
4. Was it accidental or providential that Pharaoh's daughter found the ark?
5. What was the ark a type of?
6. What was there about the ark that typified the Holy Spirit?
7. Name as many ways as you can, that Moses was a type of Christ.
8. The river was a type of?
9. Name two passages from the New Testament that throw considerable light upon the life of Moses.
10. State the kind of training Moses received in Egypt.
11. Stephen said that Moses was \_\_\_\_\_ in \_\_\_ and in \_\_\_\_\_.
12. What great word describes Moses reason for siding with Israel?
13. What age was he when he viewed their affliction?
14. What did he do to the Egyptian oppressor?
15. What did he suppose that his brethren would understand?
16. How was he received by his brethren?
17. Where did Moses go and dwell?
18. What was the name and occupation of Moses' father-in-law?
19. What was the name of Moses' wife?

# LESSON 3

## THE BURNING BUSH AND MOSES' CALL

**Memory Verse: Exodus 3:14**

**Lesson: Exodus 3:1-22**

Although Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds, nevertheless, he was not ready to lead Israel out of Egypt. He spent 40 years in the desert keeping the flock, before he was put in charge of God's flock. Acts 7:23 "And when he was full forty years old, it came into his heart to visit his brethren the children of Israel." Exodus 7:7. In the desert he had time for meditation and communion with God. There was a interval of forty years between chapters two and three. Isaiah 28:16 "...he that believeth shall not make haste." God does not call the lazy and indolent. He calls busy people. David – 1 Samuel 17:20; Elisha, 1 Kings 19:19-21; Simon, Andrew, James and John – Mark 1:16-20; and Matthew – Matthew 9:9.

### I. THE CALL OF MOSES – Verses 1-10

#### A. The Vision Of The Burning Bush – Verses 1-3

- a. Moses the shepherd – Verse 1. Sometimes a person must go to the backside of the desert to be taught to depend on God.
- b. As a shepherd, he is a type of Christ – John 10:11 "I am the good shepherd: the good shepherd giveth his life for the sheep."
  - i. As a "good shepherd" he leads his flock.
  - ii. He led them to Horeb the "mountain of God."
- c. HOREB (ho'reb, drought, desert), the mountain where Moses received his commission (Exodus 3:1); where he brought water out of the rock (Exodus 17:6); where the people stripped off their ornaments in token of repentance (Exodus 33:6); eleven days' journey from Kadesh-barnea (Deuteronomy 1:2); mentioned also in Deuteronomy 1:6, 19; 4:10,15; 5:2; 9:8; 1 Kings 8:9; 2 Chronicles 5:10; Psalm 106:19; Malachi 4:4, in connection with the journeys of Israel, the giving of the law, and events of the year in which the Israelites stayed nearby. Elijah fled hither (1 Kings 19:8). It is geographically indistinguishable from Sinai. —The Zondervan Pictorial
- d. The burning bush – Verse 2. The bush was not consumed, because God was in it. This was a theophanic appearance of the Lord Jesus Christ. After all, the angel is called Lord and God in verse 4. The bush was a type of Israel (Deuteronomy 4:20), and of the Church (Matthew 16:18) (or anything that God is in), preserved by His presence. Hebrews 12:29 "For our God is a consuming fire." Any old bush will do if

God is in it – Isaiah 43:1-2 “But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. 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.”

- e. Moses turns aside to see – Verse 3. Only God could cause the bush to burn and not yet be consumed.

#### B. The Voice Of God From The Burning Bush – Verses 4-6

- a. It was the LORD (God the Son) in the bush – Verse 4. The word for bush is only found in one other passage – Deuteronomy 33:16. The word for dwelt in that verse, is the Hebrew “shakan,” which leads us to the Shekinah glory, which Moses saw.
- b. The LORD saw... God called – Verse 4. This utterly shatters the Elohim-Jehovah two God Theory of the liberals. Here He is called both Jehovah (LORD) and Elohim (God) in the same verse.
- c. The double call, “Moses, Moses,” implies urgency – Verse 4; 1 Samuel 3:10
- d. The majesty and holiness of God – Verse 5; Exodus 19:11,13. Too often God is treated as if He were a man, but He is the Holy God and should be treated with great fear and reverence – Isaiah 6:3 “And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.” Revelation 4:8 “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” Revelation 15:3-4
- e. God identifies Himself – Verse 6

#### C. The Victory Promised – Verses 7-10

- a. The Lord’s Fourfold Compassion – Verses 7-8. In our day the world (Egypt) has multitudes in the bondage of immorality, drink, drugs, and other lusts of the flesh. They desperately need deliverance and only God can give it – 2 Timothy 2:26 “And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”
  - i. He had seen their affliction. He is concerned.
  - ii. He had heard their cry. He is compassionate.
  - iii. He knew their sorrows. He is charitable.
  - iv. He came down to deliver. He is considerate.
- b. The Lord’s threefold purpose – Verse 8. Notice that God is positive what He will do. There are no “ifs,” “maybes,” or “perhaps” with God.
  - i. To deliver them out of the hand of the Egyptians.
  - ii. To bring them out of Egypt.
  - iii. To bring them into Canaan.

- c. The call of Moses – Verses 9-10. God always finishes what He sets out to do. Moses must have been surprised that God would call him; after all he had failed in delivering them some 40 years before.

## **II. THE CONVINCING OF MOSES – Verses 11-14**

### **A. The Unwillingness of Moses – Verses 11, 13**

- a. Reluctant because of self – Verse 11. How different than the Moses of Forty years in the past. Then he was brash, bold, and willing. Before he had been like a horse rushing ahead of God. Now he is like a stubborn mule – Psalm 32:9 “Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.”
- b. Reluctant because of his lack of knowledge – Verse 13. He felt that Israel would have questions he could not answer.

### **B. The Willingness Of God – Verses 12, 14**

- a. He was willing to go with Moses and to give him a sign – Verse 12. God’s presence was all he needed, for it would be God that would do the work. Moses was only an instrument in the hand of God – Joshua 1:5 “There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.” Isaiah 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.” Romans 8:31 “What shall we then say to these things? If God be for us, who can be against us?” Philippians 4:13 “I can do all things through Christ which strengtheneth me.”
- b. He was willing to reveal Himself as the “I AM.” – Verse 14. Jesus Christ revealed that He was the “I am.” John 6:35, 48 “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. I am that bread of life.” 8:12, 58 “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” John 10:11 “I am the good shepherd: the good shepherd giveth his life for the sheep.” John 15:1 “I am the true vine, and my Father is the husbandman.” Revelation 1:8 “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

## **III. THE COMMISSION OF MOSES – Verses 15-22**

### **A. What Moses Was Commissioned To Do – Verses 15-18**

- a. Tell them that the unchanging God had sent him – Verse 15
- b. Gather the elders of Israel – Verse 16

- c. Give to the elders God's message – Verse 17
  - d. Deliver a message to the king – Verse 18
  - e. The promise to Moses – Verse 18; Isaiah 46:10 "My counsel shall stand, and I will do all my pleasure."
- B. What God Promised To Do – Verses 19-22
- a. He promised to make Pharaoh give up Israel – Verses 19-20
  - b. He promised to make the Egyptians give up wealth to Israel – Verses 21-22

### **Study Questions**

1. What occupation was Moses following?
2. Why was the bush not consumed?
3. Who spoke from the burning bush?
4. How long of time intervened between chapters 2 and 3?
5. When God said "Moses, Moses," what did that imply?
6. Why was Moses to remove his shoes?
7. How is "Elohim" translated into English? How is "Jehovah" translated into English?
8. How does the Scriptures reveal that God was acquainted with Israel's problem?
9. What did God say He would do for Israel?
10. Why was Moses reluctant to go back to Egypt?
11. How did Moses know that victory was certain?
12. Who was Moses to say had sent him?
13. How did Moses know that Israel would hear him?
14. What were the Israelites suppose to do before they left Egypt?
15. How could their doing this be right?

# LESSON 4

## OVERCOMING MOSES' OBJECTIONS

**Memory Verse: Exodus 4:12**

**Lesson: Exodus 4:1-31**

### I. MOSES' OBJECTION AND GOD'S ANSWER – Verses 1-17

#### A. Unbelief Overcome By Signs – Verses 1-9

- a. Moses predicts the unbelief of Israel – Verse 1. In reality Moses speaks from the standpoint of his own unbelief. The Jews require a sign – 1 Corinthians 1:22 “For the Jews require a sign, and the Greeks seek after wisdom.”
- b. The rod sign revealed – Verses 2-4
- c. The purpose of the sign that they may believe – Verse 5
- d. The meaning of the sign – Verses 2-5
  - i. It shows that God can use anything He pleases, even a shepherd's rod.
  - ii. The rod was a symbol of God's grace as a support – Psalm 23:4 “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.” Lean upon it for support is fine, but cast it down and it becomes a serpent, which is a type of Satan.
  - iii. The rod is a symbol of governmental authority and reign. Thus it showed God's approval of Moses & ultimately of Christ – Psalm 2:9 “Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.” Revelation 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.
  - iv. It shows that only divine power can control Satan – 2 Timothy 2:26 “And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” Egypt (type of the world) cannot defeat God. The serpent was worshipped in Egypt and was an emblem of the goddess Ranno.
- e. The leprous hand sign, and its meaning – Verses 6-8
  - i. The hand represents the power of man, and is shown to be helpless without the power of God.
  - ii. The hand speaks of energy and works. The leprous hand is incapable of working for God until it is cleansed.

- iii. Moses is here representative of the whole Hebrew nation. They are all defiled and in need of cleansing.
  - iv. Moses prefigures Christ who had no sin, did no sin, and knew no sin – Hebrews 4:15 “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” 1 Peter 2:22 “Who did no sin, neither was guile found in his mouth. He bare our sins and became sin for us.” 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.”
  - v. The hand that holds the rod of God’s power, must be cleansed, and must be controlled by a new heart – Isaiah 52:11 “Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.”
- f. The sign and meaning of the water turning to blood – Verse 9
- i. It reveals the consequences of rejecting the first two signs.
  - ii. Blood here speaks of judgment upon sin.
  - iii. Since the Egyptians worshiped the Nile River, it was a symbol of judgment upon their gods and worship.
- B. Unbelief Overcome By Giving A Spokesman – Verses 10-17
- a. Moses pleads lack of eloquence as an excuse – Verse 10. This does not square with Acts 7:22 “And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.” While it is good to be humble and to know ones limitations, it becomes a sin, if we use that excuse in resisting God’s call. Paul seemed to feel limited in speaking ability – 2 Corinthians 10:10 “For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.”
  - b. God knew Moses’ need, before He called him – Verse 11
  - c. God offers to meet his need – Verse 12. Our sufficiency is of God – 2 Corinthians 3:5-6 “Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.”
  - d. Moses’ dangerous attitude – Verse 13
    - i. Evidently Moses had missed God’s statement of power.
    - ii. Moses said “I am not” (verse 10), but God had already said, “I AM.”
    - iii. Moses was looking at self when he should have been looking at God. Moses called Him “Lord,” but he was not ready to obey His orders. God is either Lord of all, or He is not Lord at all.

- iv. The anger of the Lord – Verse 14. God does exercise anger without violating His righteousness. We are commanded to be angry and sin not. Ephesians 4:26 “Be ye angry, and sin not: let not the sun go down upon your wrath.”
- e. Aaron given to Moses as a spokesman – Verses 14-16. Of course Aaron became a hindrance to Moses in a number of ways – Exodus 32:1-6; Numbers 12:1 “And Miriam and Aaron spake against Moses.”
  - i. When we insist on asking for things we should not have, God sometimes gives them to us & they turn out not to be a blessing – Number 11:33; Hosea 13:11 “I gave thee a king in mine anger, and took him away in my wrath.”
  - ii. Moses turns out to be eloquent, when in Deuteronomy; he delivers great messages to the people under the power of God.
  - iii. We need not tell God we are weak, He already knows it. Judges 6:15 “And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father’s house.” 1 Samuel 9:21 “And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?” Jeremiah 1:6 “Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.”
  - iv. Moses commanded to take the rod – Verse 17

## **II. MOSES’ PREPARATION AND RETURN TO EGYPT – Verses 18-31**

### **A. Moses’ Obedience To God’s Command – Verses 18-23**

- a. Moses asks and receives permission from his father-in-law to return to Egypt – Verse 18. He was not obligated to tell what God had said, but he did need to get permission to return.
- b. God reassures Moses and commands him to go – Verse 19
- c. The journey begun – Verse 20
- d. The rod that once belonged to Moses is now the “rod of God.” – Verse 20. Compare verse 2. How we need to give to God what we have!
- e. Moses commanded to do the wonders before Pharaoh – Verse 21. God’s hardening of Pharaoh’s heart in no way makes God responsible for Pharaoh’s sin. Remember that the same sun that melts the wax, also hardens the clay. 2 Corinthians 2:14-16 “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?”

- f. Israel the firstborn son – Verse 22. What a blessing! I John 3:1 “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.” Jeremiah 31:9 “They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.” Hosea 11:1 “When Israel was a child, then I loved him, and called my son out of Egypt.”
  - g. The firstborn of the world under condemnation – Verse 23
- B. The Lord’s Meeting With Moses – Verses 24-26
- a. Moses in danger of judgment – Verse 24. Moses had not been obedient to the covenant of circumcision – Genesis 17:9-14. He had to set his own house in order, before taking charge of the house of Israel.
  - b. The covenant kept – Verses 25-26. The servant of the Lord must take care of his own family before he can take of others. 1 Timothy 3:4-5 “One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)”
  - c. It appears that Zipporah may have gone back to her father – 18:1-6
- C. The Meeting Of Moses And Aaron – Verses 27-28
- a. Aaron commanded to meet Moses – Verse 27. God often sends his servants in pairs. Ecclesiastes 4:9-10 “Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.” Mark 6:7 “And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits.” Acts 13:2 “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.”
  - b. Moses tells “all the words of God.” – Verse 28
- D. Their Meeting With The Elders – Verses 29-31
- a. The elders gathered – Verse 29
  - b. Aaron speaks – Verse 30
  - c. The people believe and worship – Verse 31. This is a testimony of the power and faithfulness of God.

### **Study Questions**

1. Why did Moses say that Israel would not hearken unto him? – Verse 1
2. What did Moses have in his hand?

3. What happened when he cast it on the ground?
4. What was the purpose of this sign?
5. What was the typical meaning?
6. What was the second sign or miracle?
7. What is the typical meaning of this sign?
8. What was the meaning of the water turning to blood?
9. What was Moses' second objection to leading Israel?
10. Who did God give to Moses as a spokesman?
11. How did he later on prove to be a hindrance?
12. Who did Moses ask permission for going back to Egypt?
13. What did Moses take in his hand for the journey?
14. Why did God seek to kill Moses? Explain.
15. What did the people of Israel do when they heard what Aaron said and did?

## **Notes**

# LESSON 5

## MOSES AND AARON BEFORE PHARAOH

**Memory Verse: Exodus 5:1**

**Lesson: Exodus 5:1-23**

Later on we shall find that Israel was redeemed by the blood of the Passover lamb. This was a type of our salvation by the blood of Christ. They were baptized unto Moses in the cloud and in the Red Sea (1 Corinthians 10:2), a type of our baptism after salvation. Therefore, before the Passover lamb was slain, and before they were delivered from Egypt, they are a type of the sinner today, before his salvation. Many of the experiences here in Egypt parallel the experiences of sinners before their salvation. We need to remember that Egypt is a type of the world, and that Pharaoh is a type of Satan.

### I. PHARAOH REPUDIATES MOSES' REQUEST – Verses 1-9

#### A. The Unbelieving King Defies God – Verses 1-5

##### a. God's will for His people stated – Verse 1

- i. "Let my people go" was God's demand of Pharaoh.
- ii. This took courage and faith on the part of Moses and Aaron – Matthew 10:28 "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."
- iii. God made seven demands of Pharaoh – 5:1; 7:16; 8:1; 8:20; 9:1; 9:13; 10:3

##### b. Pharaoh's ignorance and disobedience – Verse 2; 2 Thessalonians 1:7-8 "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

- i. He did not know or obey the LORD (Jehovah). If Pharaoh could have heard the following words, and believed them, his decision would have been entirely different. "All the kings of the earth, before God, are as grasshoppers; they are nothing, and less than nothing: both their love and their hatred is to be despised. The wrath of the great King of kings, is as much more terrible than theirs, as his majesty is greater." From Jonathan Edwards sermon, "Sinners in the Hands of an Angry God,"
- ii. He was determined not to let Israel go. He said, "I will not let them go," and this put him in direct opposition to the will of God. In effect, he declared war

on the LORD. If he had let them go, he would have been acknowledging a deity greater than himself.

- iii. He is a type of Satan, who never gives up without a struggle.
  - iv. God now commands sinners to repent and believe. Acts 17:30 “And the times of this ignorance God winked at; but now commandeth all men every where to repent.” Acts 16:31 “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”
- c. God’s will for Israel spoken – Verse 3
- i. They were to go into the wilderness and sacrifice to God.
    - 1. A sacrifice is the only basis on which God meets with sinners. Leviticus 17:11 “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” Hebrews 9:22 “And almost all things are by the law purged with blood; and without shedding of blood is no remission.”
    - 2. It is still the only way to God – Colossians 1:14, 20 “In whom we have redemption through his blood, even the forgiveness of sins: And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.” Also Revelations 1:5
  - ii. If they did not, judgment would follow upon them.
  - iii. We should carefully note that God had a purpose in only requesting a three day journey and a sacrifice. We know that God intended to take them out of Egypt for good and bring them to the place for building the Tabernacle. God knew Pharaoh would not even allow this reasonable three day journey. God will do battle with Egypt upon the terms and conditions that He sets.

d. Pharaoh’s insulting demands – Verses 4-5

B. The Unjust King Determines To Punish God’s People – Verses 6-9

- a. He commands that Israel gather their own straw – Verses 6-7
- b. The number of brick required, is not to be diminished – Verse 8
- c. He calls God’s words, “vain words.” – Verse 9. God deals with sinners in mercy, but this is still the way sinful man responds to God’s word.

## **II. PHARAOH RETALIATES AGAINST THE HEBREWS – Verses 10-14**

A. The Cruel Demands Made – Verses 10-12

- a. Straw no longer to be furnished – Verse 10

- b. They were to find and gather straw – Verse 11
  - c. They scattered to the fields to gather stubble – Verse 12
- B. The Cruel Beatings Given – Verses 13-14
- a. They were beaten for failing the impossible.
  - b. This is Satan’s way. When God is dealing with a sinner, the devil steps in to hinder God’s work – Luke 9:42 “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.”

### **III. THE RENUNCIATION OF MOSES’ LEADERSHIP BY THE HEBREWS – Verses 15**

- A. The Hebrews Seek Relief From Pharaoh – Verses 15-18
- a. The Israelite leaders appeal to Pharaoh – Verse 15. Instead of crying unto the Lord, they cry unto Pharaoh. Instead of calling themselves the servants of God, they claim to be Pharaoh’s servants. This is ever the way of the flesh.
  - b. They blame Pharaoh’s servants, instead of him – Verse 16
  - c. They found no help or comfort in Pharaoh – Verse 17-18. Turning to Satan and the world never brings true relief. The sinner will not be helped by turning to sinful man for help. Luke 15:15-16 “And he (the prodigal son) went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.” Mark 5:2 “And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit.” Isaiah 55:6 “Seek ye the LORD while he may be found, call ye upon him while he is near.”
- B. The Hebrews Seek To Renounce Moses – Verses 19-21
- a. The officers see their predicament – Verse 19
  - b. They threaten Moses and Aaron with God’s judgment – Verses 20-21
  - c. They are blamed for all of their problems – Verse 21
  - d. This is often the result of faithfully preaching the word. The very ones you seek to deliver, being frustrated by the conviction of God and the opposition of Satan, may well turn upon the deliverer. Every God called preacher experiences this.
- C. Moses Seeks The Face Of God – Verses 22-23
- a. Moses expected opposition from Pharaoh, but not from the people.
  - b. He did right in turning to God, but his words were irreverent. How merciful God is, to tolerate such words.

Consider these helpful words from Arthur W. Pink. “We may add that what has been before us supplies a striking picture of that which awaits Israel in a coming day. The grievous afflictions which came upon the Hebrews in Egypt just before the Lord emancipated them from their hard and cruel bondage, did but foreshadow the awful experiences through which their descendants shall pass during the ‘time of Jacob’s trouble,’ just prior to the coming of the Deliverer to Zion. Pharaoh’s conduct as described in our chapter, his defiance of Jehovah, his rejection of the testimony of God’s two witnesses, his cruel treatment of the children of Israel accurately typifies the course which will be followed by the Man of Sin. Thus may we discern once more how that these pages of Old Testament history are also prophetic in their forecastings of coming events. May it please the Lord to open our eyes so that we may perceive both the application to ourselves and those who are to follow us.”

### **Study Questions**

1. Israel, before their sprinkling of the Passover blood, was a type of who?
2. What did Pharaoh say in response to Moses’ declaration of what God wanted done?
3. What did Moses request of Pharaoh at the first?
4. Why did he not tell Pharaoh what God’s complete plan was?
5. What does Pharaoh say that Israel will now have to do, in addition to their regular job?
6. What does he call God’s words?
7. What did Israel use for straw?
8. When the Hebrew workmen failed to do the impossible, what was done to their leaders?
9. To whom did the Israelite leaders go, to get relief from their burden?
10. Who did the Israelite leaders end up denouncing?
11. To whom did Moses turn, in the midst of his distress?
12. What was wrong with the words that Moses spoke?

# LESSON 6

## GOD'S ANSWER TO MOSES

**Memory Verse: Exodus 6:7**

**Lesson: Exodus 6:1-30**

In the last lesson, we learned that Israel's harsh words to Moses caused him to pray unto the Lord. While he went to the right place, yet his words were wrong. Even so, God answered him in love and mercy – Psalm 103:8, 14 “The LORD is merciful and gracious, slow to anger, and plenteous in mercy. For he knoweth our frame; he remembereth that we are dust.” God had promised that Israel would be delivered (Exodus 3:19-20) and God always keeps His promises. Isaiah 46:9-10 “Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, 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.” Proverbs 21:30 “There is no wisdom nor understanding nor counsel against the LORD.” Isaiah 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.” God speaks to us by the written word of God. Since it was not yet written, God spoke to Moses in an audible voice – Exodus 33:11; Deuteronomy 34:10

### I. GOD'S ANSWER TO A DISAPPOINTED MOSES – Verses 1-13

#### A. God Will Keep His Covenant – Verses 1-4

- a. Pharaoh will not only let them go, but he will drive them out – Verse 1; Exodus 12:31
- b. God reveals His covenant name – Verses 2-3
  - i. He reveals Himself as Jehovah – Verse 2. Remember when “LORD” is spelled with caps, it is Jehovah.
  - ii. He had made Himself known to Abraham as God Almighty – Verse 3
  - iii. “By my name JEHOVAH was I not known to them.” – Verse 3. This is admittedly a hard passage of Scripture, but it does yield to careful study. God was known by Jehovah (LORD), to Abraham. See Genesis 13:4; 15:7; 26:25; 32:9,10. Although Abraham was acquainted with the title of Jehovah (LORD), he “had no experimental acquaintance with all that it stood for. God has entered into a ‘covenant’ with them, but, as Hebrews 11:13 tells us, “These all died in faith, not having received the promises.” Now God is going to give them the deliverance that His name (Jehovah) implies. Jehovah is the covenant name of God and it was so sacred, the Jews would not speak it. They substituted “Adonai” which means “Master.”

- c. Jehovah will now keep that covenant formerly made with them – Verse 4. The saints today are related to God by covenant.

B. The Covenant Keeping Jehovah Will Have Mercy – Verses 5-8

Notice the 7 “I WILL’s” of verses 6-8. He had heard their groaning and He had remembered His covenant. Deuteronomy 7:7-8 “The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.” Isaiah 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.” Acts 13:34 “And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.” Hebrews 13:20 “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.” God’s covenant has an inheritance connected with it – Hebrews 7:22 “By so much was Jesus made a surety of a better testament.” 1 Peter 1:4 “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.”

- a. “I WILL bring you out from under the burdens.” – Verse 6
- b. “I WILL rid you out of their bondage.” – Verse 6
- c. “I WILL redeem you.” – Verse 6. This means to purchase and set free. This purchase made by the blood of the lamb – 1 Peter 1:18-19 “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Corinthians 6:20 “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” Ephesians 1:19 “And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.”
- d. “I WILL take you to me for a people.” – Verse 7. They were to be His peculiar treasure and the objects of His care. This is the basis for all that God did for the Jews.
- e. “I WILL be to you a God.” – Verse 7. Only God could do for them what He did at the Red Sea – 2 Corinthians 6:16 “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”
- f. “I WILL bring you in unto the land.” – Verse 8. He not only brought them out, but He brought them in. Thus will He do for all His blood bought saints.
- g. “I WILL give it you for a heritage.” – Verse 8. In the millennium they will fully possess it. We now have the earnest of our inheritance; soon we shall have it all – Ephesians 1:14 “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” Note it is a gift. The 7

“I WILL’S” ARE prefaced and followed by, “I am the LORD” (Jehovah). See the New Covenant, where we see 7 promises from the Lord – Jeremiah 31:33-34 “But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”

C. Moses Speaks Unto The People Of The Covenant – Verse 9

- a. He did tell them what God said.
- b. They were too discouraged to be helped.
- c. Moses and the people had given up, but God had not.

D. The Covenant Maker Sends Moses To Pharaoh – Verses 10-13

- a. He was to go tell Pharaoh to let the people go – Verses 10-11
- b. Moses’ lips had not succeeded with Israel – Verse 12
- c. He was all the more afraid that they would not succeed with Pharaoh – Verse 12
- d. Nevertheless, Moses and Aaron commanded to go – Verse 13

## **II. THE FAMILIES OF ISRAEL AND THE RENEWED COMMISSION – Verses 14-30**

A. The Genealogy of Three Tribes – Verses 14-27

- a. The sons of Reuben – Verse 14
- b. The sons of Simeon – Verse 15
- c. The sons of Levi – Verses 16-25
- d. Moses and Aaron identified – Verses 26-27. Notice that only the first 3 sons of Jacob are named, and that the third one is made the most of. Three is the number of resurrection.

B. The Commission Renewed – Verses 28-30

- a. Moses commanded to speak to Pharaoh – Verses 28-29. What God begins, he always finishes – Ephesians 2:10 “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Philippians 1:6 “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.”
- b. Moses once again tries to excuse himself. In chapters 3 and 4, he makes 5 excuses to the Lord. In chapter 6, he makes two more, making 7 in all. Seven speaks of completion, and thus we have the complete exhibition of the weakness and unbelief of Moses.

## **Study Questions**

1. God promises that Pharaoh will not only let them go, but that he will
2. What is the meaning of El-Shaddai?
3. What is God's covenant name with Israel?
4. How is this name often translated and spelled in the Bible? Be specific in this.
5. What is meant by "By my name JEHOVAH was I not known to them?"
6. Name the seven I WILLS of God in this chapter.
7. What excuse did Moses use in this chapter, for not going to Pharaoh'
8. The genealogies of three of Jacob's sons are given in this chapter. Name those three sons, in the right order.
9. Of which tribe were Moses and Aaron?
10. Name the parents of Moses and Aaron.
11. The grandfather of Moses was? This is more important than you might think.
12. How many excuses did Moses make in all?
13. What is the significance of the number of those excuses?

## **Notes**

# LESSON 7

## THE FIRST PLAGUE UPON EGYPT

**Memory Verse: Exodus 7:5**

**Lesson: Exodus 7:1-25**

Moses must have been somewhat discouraged by the failure of his first audience with Pharaoh (5:1-5). Then when his own people reject his leadership (5:20-21; 6:9), he is in great need of encouragement from the Lord. In our lesson today, we find that God revealed to him the coming struggle and the miracles, and from this point on Moses forged ahead without wavering. The conflict is between God and the Egyptians and this spelled doom for the Egyptians. All who fight against God will lose.

### I. THE MIRACLE OF THE ROD – Verses 1-13

#### A. Moses Given Assurance And Instruction – Verses 1-9

- a. The exalted place of Moses – Verse 1 (God put him there.) Please note that Moses is to be as “a god” to Aaron and to Pharaoh, and not “the God.” Moses was the vicegerent of God, and Pharaoh was the emissary of Satan.
- b. He was to give God’s Word to Aaron – Verse 2; 2 Timothy 4:2-3 “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 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.” 2 Timothy 1:13 “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.” 1 Timothy 6:3-4 “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; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.” What is the work of a prophet? Compare Exodus 4:15-16. A prophet speaks for another.
- c. God will harden Pharaoh’s heart – Verse 3. This does not make God the author of sin – Exodus 4:21. The same sun that melts the wax hardens the clay. God hardens some for destruction. Deuteronomy 2:30 “But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.” Romans 9:18 “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” We are warned against the hardening of our hearts against His voice. Hebrews 3:7-15 “Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the

wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.” Hebrews 4:7 “Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.”

- d. The reasons for hardening his heart and prolonging the contest – Verses 4-5
  - i. It gave God an opportunity to work – Verse 4
  - ii. It gave Egypt an chance to know He was Jehovah – Verse 5
    - 1. The plagues were used as judgments on the gods of Egypt proving them to be powerless and futile – Exodus 12:12; 18:11; Number 33:4. All the false gods of Egypt could do nothing to stop the plague.
    - 2. It is tragic that some Israelites worshiped the defeated gods of Egypt. Ezekiel 20:7-8 “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. 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.”
    - 3. One example of this was the building and worshipping of the golden calf – Exodus 32
  - iii. It gave full opportunity for the complete testing of human responsibility.
  - iv. It was for the trying of the faith of the saints.
  - v. It gave opportunity for the manifestation of all the perfections and attributes Deity. This is apparently why God suffers the continuance of evil in His domain. Some people object to God hardening Pharaoh’s heart. They fear that God hardened his heart so he could not be saved. We need to realize that the subject is not salvation. The man was a rascal and a reprobate
- e. The obedience of Moses and Aaron – Verse 6
- f. Their ages – Verse 7. This shows that God could use to aged men.
- g. Moses and Aaron instructed to use the miracle of the rod – Verses 8-9. Satan produces counterfeits, and there are many instances of it the Bible.

- i. False brethren – 2 Corinthians 11:26 “In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren.”
- ii. False gospel – Galatians 1:8 “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”
- iii. False ministers – 1 Corinthians 11:13 “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.”
- iv. A False Christ – 2 Thessalonians 2:3-4 “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

**B. The Rod Becomes A Serpent – Verses 10-13**

- a. The miracle viewed by Pharaoh – Verse 10
- b. The sorcerers duplicate the miracle – Verses 11-12. These occult religionists, who had the power of Satan, did indeed work a miracle. The anti-christ will have power to work miracles – Matthew 24:24 “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 2 Thessalonians 2:9 “Even him, whose coming is after the working of Satan with all power and signs and lying wonders.”
- c. Their serpents swallowed by Aaron’s rod – Verse 12. This shows the superiority of the true God over the false gods of Egypt, and points to the final triumph over evil. Some of these evil magicians are named – 2 Timothy 3:8 “Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.”
- d. Pharaoh’s heart hardened, as the Lord had said – Verse 13

**II. The First Plague: WATER TURNED TO BLOOD – Verses 14-25**

**A. Moses Instructed By The Lord – Verses 14-19**

- a. Pharaoh’s heart hardened – Verse 14; Proverbs 21:11 “When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.”
- b. Moses to meet Pharaoh at the river – Verse 15. Whether he was going to bath or to offer a sacrifice to the river god, it matters little, for God knew he would be there.
- c. Moses is to demand that Israel be let go – Verse 16
- d. The plague caused Pharaoh to know that the Hebrew God was Jehovah – Verse 17
- e. Their water for drink and fish for food, to be cut off – Verse 18

- f. All the ponds, streams, and rivers to be affected – Verse 19
- B. The First Plague Of Judgment – Verses 20-25
  - a. The water turned to blood in the sight of Pharaoh – Verses 20-21. We believe exactly what the Bible says about this. It was not red from soil or from some plant growth, but literally turned to blood. The Nile River was a god of the Egyptians. Hapi was the god of the Nile, and Isis was the goddess of the Nile.
  - b. The enchantments of the magicians – Verse 22
  - c. The meaning of this miracle.
    - i. Water is an emblem of the Word – John 15:3 “Now ye are clean through the word which I have spoken unto you.” Ephesians 5:26 “That he might sanctify and cleanse it with the washing of water by the word.”
    - ii. Blood poured out speaks of death, and death is the wages of sin – Revelation 6:12 “And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.”
    - iii. The water turned to blood reveals that the Word of God is either a savour of life unto life, or death unto death – 2 Corinthians 2:15-16 “For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?”
  - d. Pharaoh unchanged – Verse 23
  - e. The Egyptians desperate search for water – Verse 24
  - f. The length of the plague – Verse 25

“The plagues of Egypt are founded on the natural features which Egypt presents, so that they are unprecedented and extraordinary, not so much in themselves, as on account of their power and extent, and their rapid succession when Moses simply gives the command. As they are, consequently, both natural and supernatural, they afford both to faith and to unbelief the freedom to choose (in Pharaoh, unbelief prevailed); they are, besides, adapted to convince the Egyptians that Jehovah is not merely the national God of the Israelites, but a God above all gods, who holds in his hand all the powers of nature likewise, which Egypt was accustomed to deify.” J. H. Kurtz, quoted in the Annotated Bible.

### **Study Questions**

1. What is the meaning of Moses being a god to Aaron and to Pharaoh?
2. Explain the purpose of God in hardening the heart of Pharaoh.
3. Give the age of Moses and the age of Aaron.

4. How did the sorcerers duplicate the miracle of the rod turning into a serpent? Where did they get their power?
5. Which waters of Egypt turned to blood?
6. Where did the magicians get clear water to turn into blood?
7. Where did the Israelites get water during this plague?
8. What is water a symbol of in the Scriptures?
9. What is poured out blood a symbol of in the Scriptures?
10. How long did the plague last?

### **Notes**

# LESSON 8

## THE SECOND, THIRD, AND FOURTH PLAGUES

**Memory Verse: Exodus 8:1**

**Lesson: Exodus 8:1-32**

We are condensing A. W. Pink's suggested seven-fold purpose for the plagues upon Egypt. (1) They gave a public manifestation of the mighty power of God. See 9:16; and 8:19. (2) They were a Divine visitation of wrath, a punishment for Pharaoh and the Egyptians, 10:16. (3) They were a judgment from God upon the gods (demons) of Egypt. See Num. 33:4. (4) They demonstrated that Jehovah was high above all gods, 18:11. (5) They furnished a complete testing of human responsibility. (This is the meaning of the number ten, compare the ten commandments). (6) They were a warning to the other nations, that God would curse those who cursed the Israelites. See Gen. 12:3; Josh. 2:8-9; and I Sam. 4:8. (7) These plagues were designed as a series of testings for Israel. See Deut. 4:33-34; and Ex. 15:11.

### I. THE SECOND PLAGUE FROGS. v. 1-15

#### A. The Demand And The Plague Of Frogs Announced. v. 1-4

1. God's demand and the reason for it. v. 1
2. The land to be smitten with frogs. v. 2
  - a. Frogs were sacred to the Egyptians. One of their deities was "Heka" or "Heqet," was a frog-headed goddess. She was the goddess of resurrection, fertility, and childbirth.
  - b. They could not kill these sacred frogs, for this was not allowed under their religious system.
  - c. The frogs would come out of the Nile, which would be another blow at their religion, since they worshiped it.
  - d. Frogs are symbols of uncleanness and of evil. Rev. 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.
3. The frogs would disrupt and corrupt every aspect of life. Psa. 105:30

#### B. The Plague Executed. v. 5-7

1. The command given. v. 5
2. The command obeyed. v. 6
3. The magicians also bring up frogs. v. 7. What a joke on the devil's crowd! They already had too many frogs. What was needed, was to get rid of the frogs.

#### C. Pharaoh's Request And The Frogs Removed. v. 8-15

1. Pharaoh's request and his promise. v. 8
2. Moses agrees to his request. v. 9
3. The lesson for Pharaoh. v. 10-11. Rom. 2:4-5, Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. Jonah 3:5-7, So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water.
4. Request made to God. v. 12
5. The frogs die. v. 13
6. Heaps of stinking frogs. v. 14
7. Pharaoh refuses to keep his word. v. 15. Isa. 26:10, Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. James 3:17, But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. James 1:8, A double minded man is unstable in all his ways. Prov. 29:1, He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy. Many people are not interested in repenting, but will promise anything to try to remedy the disaster. It may be the sickness of a baby or some other terrible thing, and they will promise the preacher and God anything. When the baby gets well, they forget all of their promises, and they continue to harden their hearts. Psa. 66:13-14, I will go into thy house with burnt offerings: I will pay thee my vows, Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

8. The meaning of the hardened heart.
  - a. When a person sees the hand of God at work, and resist God's word, then the heart is hardened. This happens to many people today. Psa. 95:8, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness.
  - b. Pharaoh continued to harden his heart until the very end. Ex. 14:5-9, 23

## **II. THE THIRD PLAGUE LICE. v. 16-19**

### **A. The Divine Command For The Plague. v. 16-17**

1. The rod to be used. v. 16
2. The lice came from the dust. v. 17
  - a. The Egyptians were noted for cleanliness, so this along with the other plagues would be a horror to them.
  - b. They came from the dust, which is under a curse. Gen. 3:17,19
  - c. This was a judgment against "Set," the Egyptian god of the desert.

### **B. The Failure Of The Magicians. v. 18-19**

1. They tried but failed. v. 18. From this point forward the Egyptians wisely (magicians) withdrew from the contest. See the N.T. comment on two of these men. II Tim. 3:8, Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.
2. They recognize the source of the plagues. v. 19
3. Pharaoh's heart hardened. v. 19. Heb. 10:31, It is a fearful thing to fall into the hands of the living God.

## **III. THE FOURTH PLAGUE FLIES. v. 20-32**

### **A. The Demand And The Plague of Flies Announced. v. 20-23**

1. The demand upon Pharaoh. v. 20.
2. The promised plague on the Egyptians. v. 21. This miracle was to destroy the faith of the Egyptians in Beelzebub "lord of the fly," a god that was worshiped by the Egyptians. Psa.

78:45, He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

3. Goshen to be spared. v. 22. Only God could control the flight pattern of the flies. I have often wished that I could control flies around me.
4. The division between God's people and the devil's people. v. 23. This reveals God's love for His people, and His protection of them. It also teaches the doctrine of separation proclaimed by God, and which is badly needed in our day.

#### B. The Plague Executed. v. 24

1. God is long-suffering, but there comes a time when His patience wears out. Psa. 18:25-26, With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.
2. Walk contrary to God and He will walk contrary to you. Lev. 26:23-24
3. Think about all of the germs, and diseases carried by these flies.

#### C. Pharaoh's Compromise Rejected. v. 25-29

1. The compromise offered - sacrifice in the land. v. 25. The devil is always opposed to separation. The devil is a mixer but God is a separator. I Cor. 6:15-20, Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. II Cor. 6:14-18, Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. James 1:27, Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 4:4. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

2. Moses refused the compromise and makes a demand. v.26,27
3. The second compromise offered - Don't go very far. v. 28. During the plagues Pharaoh offered four compromises to Moses and Aaron. (1) Ex. 8:25; (2) Ex. 8:28; (3) Ex. 10:7-11; (4) Ex. 10:24-26
4. Moses warns Pharaoh. v. 29

#### D. The Flies Removed. v. 30-32

1. The Lord answers Moses' prayer. v. 30-31
2. Pharaoh hardens his heart. v. 32

#### **Study Questions:**

1. What was the seven-fold purpose of the plagues?
2. Name the first four plagues upon Egypt in their proper order.
3. What was the relationship of the frogs to the religion of Egypt?
4. Why could not the Egyptians try to kill the frogs?
5. What are frogs a symbol of in the Scriptures?
6. What was Pharaoh to learn from this plague?
7. What finally happened to the frogs?
8. What did Pharaoh promise to do, if the frogs were taken away?
9. Where did the lice come from?
10. In the Scripture the dust in under a. Gen. 3:17,19
11. Why did the Egyptians fail in reproducing lice?
12. Did the plague of flies come upon the land of Goshen? Why?
13. What was the first compromise offered by Pharaoh?
14. Why did Moses refuse to compromise?
15. What was the second compromise offered by Pharaoh?

# LESSON 9

## THE FIFTH, SIXTH, AND SEVENTH PLAGUES

**Memory Verse: 9:27 (N. W. 10:25)**

**Lesson: Exodus 9:1-35**

The former plagues were against persons, but the following are against property and persons.

### I. THE FIFTH PLAGUE MURRAIN UPON THE LIVESTOCK. v. 1-7

A. The Demand And The Plague Of Murrain Announced. v. 1-5

1. The demand and the purpose. v. 1
  - a. The demand, "...let my people go...."
  - b. The purpose, "...that they may serve me." The importance of this phrase cannot be over emphasized. While we do not deny that God's love, mercy, and grace was extended to Israel, yet even this is for His glory. The main purpose of the salvation of the sinner is for God's glory. God saves sinners that they might serve Him. See 8:1, 20; 9:1, 13; 10:3. I Cor. 10:31, Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Col 3:17, And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. I Pet. 4:11, If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. Rev. 1:5-6, And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood; And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Rev. 4:11, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.
2. The refusal would result in the plague. v. 2-3
3. The meaning of this plague. "Murrain" means a pestilence or plague.
  - a. Animals have always suffered because of man's sin. Rom. 8:22, For we know that the whole creation groaneth and travaileth in pain together until now.

- b. This was another blow against idolatry. Cattle were sacred in Egypt, for they worshiped the bull Apis, and the calf Mnevis.
  - c. It showed the power and resources of God.
  - d. It showed God's judgment upon man's works. The beasts were harnessed and labored for man. Prov. 21:4, An high look, and a proud heart, and the plowing of the wicked, is sin.
- 4. Separation meant life for the cattle of the Israelites. v. 4
  - 5. The Lord set the time. v. 5. He operates on schedule.

#### B. The Plague Executed And The Result. v. 6-7

- 1. The cattle die. v. 6. The "all" of v. 6 must be understood in the light of "in the field" of v. 3. See v. 19, 21; and 10:25 for proof of this.
- 2. Pharaoh's heart hardened. v. 7. Prov. 28:14, Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief. Prov. 9:10, The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding. Eph. 4:18, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

## II. THE SIXTH PLAGUE BOILS ON MAN AND BEAST. v. 8-12

#### A. The Plague Of Boils. v. 8-10

- 1. The ashes of the furnace sprinkled. v. 8. Egypt in its fiery persecution of Israel is called a furnace. Deut. 4:20; 1 Kings 8:51. Isa. 48:10, Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. Jer. 11:4, Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God. This furnace may have been the altar in Egypt upon which human sacrifice was made, to the god Typhon.
- 2. Boils and running sores on man and beast. v. 9. This plague shows the true spiritual condition of man. Isa. 1:6, From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.
- 3. The plague implemented. v. 10. God promised that if they disobeyed Him in the land of Canaan, that the same kind of plague would fall upon them. Deut. 28:27, The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with

the itch, whereof thou canst not be healed. Deut. 28:35, The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

#### B. The Result Of The Plague. v. 11-12

1. False religionists unable to stand. v. 11.
  - a. This is prophetic of the last days and God's judgment upon false religion. Rev. 16:2, And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.
  - b. This would make it impossible for the Egyptians to bath and stay clean. Remember that they were devoted to keeping themselves clean.
2. The heart of Pharaoh hardened. v. 12. Prov. 29:1, He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.

### III. THE SEVENTH PLAGUE GRIEVOUS HAIL. v. 13-35

#### A. The Demand And The Warning. v. 13-21

1. The demand to let Israel go. v. 13. (God's purpose never changes).
2. God's glorious purpose. v. 14-16
  - a. Pharaoh will learn that there is none like Jehovah. v. 14
  - b. Pharaoh to be cut off. v. 15; 14:25-28
  - c. Pharaoh raised up to show God's sovereign power. v. 16. Rom. 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. Other cruel rulers have had to learn the same lesson. Dan. 4:30-33, The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did

eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. Acts 12:21-23, And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

- d. God's name to be declared throughout all the earth. v. 16
3. The promise of hail. v. 17- 18
  4. Pharaoh warned to protect man and beast. v. 19 (This is God's mercy at work).
  5. Those who feared the Lord. v. 20
  6. Those who feared not the Lord. v. 21
- B. The Execution Of The Plague. v. 22-26
1. The command of God. v. 22
  2. The obedience of Moses. v. 23
  3. The terrible destruction. v. 24-25.
    - a. This foreshadows the coming tribulation destruction. Rev. 8:5, 7; 11:19; 16:18, 21.
    - b. Thunder symbolized the voice of God. Psalms 29; John 12:29
- C. The Result A Shaken Pharaoh. v. 27-35
1. Pharaoh's true confession.. v. 27
    - a. Like Balaam, Saul, and Judas, he confessed but did not repent. Num. 22:34; I Sam. 15:24,30; Matt. 27:3-4, Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. This points out the danger of easy believism based on fear or love, without repentance.
    - b. The prodigal son made a true confession and proved his repentance by a change of conduct. Luke 15:18, 20, I will arise and go to my father, and will say unto him,

Father, I have sinned against heaven, and before thee, And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

- c. David also proved his confession was sincere by his repentance. II Sam. 12:13, And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Psa. 51:4, Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.
2. Pharaoh's request. v. 28
3. Moses' consent and the reason given. v. 29. "...that thou mayest know...." See Psa. 24:1. I Cor. 10:26, For the earth is the Lord's, and the fulness thereof.
4. Moses spiritual insight. v. 30
5. The extent of the damage. v. 31-32
6. The plague ends. v. 33
7. The unrepentant Pharaoh. v. 34-35

### **Study Questions:**

1. State the fifth, sixth, and seventh plagues in their proper order
2. What was the chief purpose behind God's demand, "let my people go?"
3. What is God's main purpose in saving sinners?
4. How did the Egyptians highly esteem cattle?
5. What effect has man's sin had upon the animal world?
6. Did each and every one of the Egyptian's cattle die in the plague?
7. How does the plague of boils illustrate the true condition of man?
8. Name the four things of God's purpose in the seventh plague
9. Why did God warn Pharaoh to protect man and beast from the seventh plague?
10. Did any of the Egyptians heed the warning given? If so who?

# LESSON 10

## THE EIGHTH AND NINTH PLAGUES

**Memory Verse: 10:25 (N.W. 11:3)**

**Lesson: Exodus 10:1-29**

### I. THE EIGHTH PLAGUE - LOCUSTS. v. 1-20

#### A. Moses And Aaron Before Pharaoh. v. 1-7

1. Pharaoh's heart condition. v. 1
2. Moses instructed. v. 1-2
3. God's purpose for Pharaoh. v. 2
4. God's purpose for Moses' offspring. v. 2. See 12:26-27; 13:8, 14, 15
5. Pharaoh informed of God's unchanging purpose. v. 3
6. Pharaoh's need for humility. v. 3
7. The promise of the plague of locusts. v. 4-6. According to v. 5, they would completely cover the ground.
8. The departure of Moses. v. 6
9. The plea of Pharaoh's servants. v. 7

#### B. The Third Compromise Offered. v. 8-11

1. Moses and Aaron brought back to Pharaoh. v. 8
2. Pharaoh's selfish question. v. 8. He had been told who was going, but he was still hoping for a compromise.
3. Moses uncompromising answer. v. 9
4. Pharaoh's compromise - "go ye that are men, and serve the Lord." v. 10-11. He wanted to keep the women, children and possessions so that the men would have to return. That is still what the devil wants to do to families today.

5. Lessons from this proposal for compromise.
  - a. The devil would have Christian parents to leave their children and families behind in Christian service.
  - b. The devil would tell us not to force religion on our children.
  - c. God's message is plain. Prov. 22:6, Train up a child in the way he should go: and when he is old, he will not depart from it. Eph. 6:4, And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Gen. 18:19; Deut. 6:6-7, And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Gen. 18:19
6. Moses and Aaron driven out. v. 11

#### C. The Plague Executed. v. 12-15

1. God's command-to be obeyed always. v. 12
2. Locusts (grasshoppers) blown in by the east wind. v. 13
3. This was of course, an abnormal amount of locusts. v. 14. The prophets likened the locusts to an invading army. Joel 1-2; Amos 7:1-2, Thus hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small. Judges 6:5, For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. Isa. 33:4, And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.
4. Their number and their devastating work. v. 15. There are many recorded plagues of locusts, but none like this one. Grasshoppers were so great in our own land in the 30s, until the crops were stripped of every leaf and the shucks eaten off the ears of corn. Highways became so slick with crushed grasshoppers that traffic was dangerous. The railroad tracks became so slick that the driving wheels of, the train would simply spin on the rails. Psa. 105:34-35, He spake, and the locusts came, and caterpillars, and that without number, And did eat up all the herbs in their land, and devoured the fruit of their ground.

5. This plague was a blow against their god “Serapis,” who was supposed to protect them from locusts.

#### D. The Result Of The Plague. v. 16-20

1. Pharaoh confesses his sin. v. 16
2. He asks for forgiveness. v. 17. Again he did not repent. This is like some today who want forgiveness, but do not want to repent or really change.
3. Moses intreats the Lord. v. 18
4. The removal of the locusts. v. 19. They were cast into the Red Sea, where the Egyptian army would soon be destroyed.
5. Pharaoh’s condition. v. 20
6. These events foreshadow what is going to happen in the Tribulation. Rev. 9:3-11, And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

## II. THE NINTH PLAGUE - DARKNESS. v. 21-29

### A. The Darkness Sent. v. 21-23

1. The children of darkness have darkness. v. 21-22
  - a. The Egyptians worshiped the sun god “Ra,” but their god failed.

- b. When God withdraws the light, only the darkness is left. Egypt was abandoned by God. Prov. 4:19, The way of the wicked is as darkness: they know not at what they stumble. 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.
  - c. Three days of darkness remind us of 3 hours of darkness at the cross. Matt. 27:45-46, Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? II Cor. 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. Hab. 1:13, Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?
  - d. The unrepentant sinner cast into outer darkness. Matt. 8:12, But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. Jude 13, Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.
2. The children of light have light. v. 23. John 3:19-21, And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. I John 1:5-7, 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. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 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. Egypt had a darkness they could light up. Israel had a light which could not be put out. Eph. 5:8, For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. II Cor. 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.

#### B. The Fourth Compromise Offered. v. 24-27

- 1. The proposal - leave your flocks and herds. v. 21. He first sought to keep them IN, then to keep them NEAR the land, and then to keep PART of themselves in the land.
  - a. Now he wants them to go without any ability to serve the Lord. The devil wants our possessions.

- b. This is an attempt to get them to try to make the best of two worlds. II Tim. 4:10, For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Matt. 6:21, For where your treasure is, there will your heart be also.
  - c. This would involve disobedience in stewardship. Mal.3:8, Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.
- 2. Moses' reply. v. 25-26
  - a. Pharaoh must furnish the sacrifices. v. 25
  - b. Not one hoof to be left behind. v. 26
- 3. Pharaoh's continued hardness. v. 27. The longer a person resists the truth of God, the harder their heart will get.
- A. Pharaoh Delivered To Judgment. v. 28-29
  - 1. Pharaoh's harsh final statement. v. 28. This is a threat that he would never be able to carry out.
  - 2. Moses' ready acceptance. v. 29

**Study Questions:**

1. What was the eighth plague brought upon Egypt?
2. What was the purpose of Moses telling his sons and his son's sons about the signs and plagues?
3. What was the third compromise offered to Moses concerning Israel going into the wilderness to worship the lord? (Look up the first two.)
4. How did God bring this eighth plague upon the land?
5. How did God rid the land of this plague?
6. What was the ninth plague upon Egypt?
7. What is so significant about this darkness?
8. How long did the darkness last?

9. How does this compare with the darkness surrounding the cross?
10. What was the fourth compromise offered to Moses concerning Israel going into the wilderness to worship the Lord?
11. How did Pharaoh threaten Moses?

### **Notes**

# LESSON 11

## THE TENTH PLAGUE PROMISED

**Memory Verse: 11:3 (N. W. 12:36)**

**Lesson: Ex. 11:1 - 12:20**

The proud Pharaoh is about to learn that God is able to humble him, and cause him to let Israel go. God is able to fulfill His purpose. Prov. 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? Pharaoh will have to take back what he said. Ex. 5:2

### I. THE TENTH PLAGUE ANNOUNCED. Ex. 11:1-10

A. God's Message To Moses And The People. v. 1-3

3. One more plague to come. v. 1
4. Instructed to borrow wealth from the Egyptians. v. 2. Remember that they had been slaves and deserved compensation Also, it was God who commanded them to do this. Egypt had been blessed by the presence of the Egyptians. The Hebrew word for "borrow" means, to inquire, request, to demand, ask, beg or borrow. God promised Abraham that they would leave Egypt with great substance. Gen. 15:14, And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.
5. Moses and the people favored by the Egyptians. v. 3. This fulfills Ex. 3:21 and Gen. 15:14.

B. Pharaoh Learns About The Tenth Plague. v. 4-8

We take it that these verses are a continuation of 10:29, before Moses literally left the presence of Pharaoh. See 11:8.

1. The time God's judgment would come. v. 4. This exact day is not announced.
2. Which firstborn would die? v. 5
  - a. The firstborn of the exalted, including Pharaoh.
    - (1) Firstborn sons were considered sacred, and heirs to the family wealth and headship.

(2) Israel was God's firstborn son. Ex. 4:22; Jer. 31:9,...for I am a father to Israel, and Ephraim is my firstborn.

(3) Jesus Christ was God's firstborn son, and he had to die that we might live. II Cor. 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.

b. The firstborn of the humble and those in between.

c. The firstborn of the beasts.

3. The great cry of Egypt. v. 6. God was righteous in doing this. Gal. 6:7, Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Psa. 89:14, Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Gen. 18:25,...Shall not the Judge of all the earth do right? Eccl. 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.
4. The difference between Israel and Egypt. v. 7. Rom. 11:22, Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. Rom. 9:15, 22, 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. What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. I Cor. 4:7, For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? The firstborn like the firstfruits were representative of the rest. Even the dogs, whose nature is to bark, were controlled by God.
5. For the spiritual condition of Israel. Lev. 17:7, And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring.... Josh. 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. Ezek. 20:6-8, 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: 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. 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. These indicate that Israel as well as the Egyptians were wicked, and indicates the need for a sacrifice, and thus the Passover lamb.

6. What Pharaoh's servants would do. v. 8

C. The Stubborn Hard Hearted King. v. 9-10

1. God's wonders to be multiplied. v. 9

2. Pharaoh's heart hardened. v. 10

3. What God could do about this. Prov. 19:21; Isa. 14:27. Dan. 4:37, Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

## **II. INSTRUCTIONS FOR THE PASSOVER AND THE FEAST OF UNLEAVENED BREAD.**

### **Ex. 12:1-20**

A. Instructions For The Passover. v. 1-14

"Pesach" (passover) means to pass through and to pass over. God would pass through the land of Egypt with death, but he would passover the houses where the blood was sprinkled. "Deliverance for the believer is based entirely upon the shedding of the blood of a divinely appointed substitute and its application to the heart once for all. If death has taken place for us it cannot come to us." Keith L. Brooks

1. The new beginning of the year. v. 1-2. The month Abib, the "green ear month." After the captivity it was called Nisan. It corresponds to our April. Neh. 2:1. Esther 3:7, In the first month, that is, the month Nisan... to the twelfth month, that is, the month Adar.

2. The lamb chosen the tenth day. v. 3

3. Provision made for the small household. v. 4. No mention is made of a lamb too small for an house, because the Lamb of God is sufficient for any house, indeed for the whole world. John 1:29, The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Acts 8:32-35, The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. Isa. 53:7-8, He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his

generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

4. The lamb to be unblemished. v. 5. See Lev. 22:20-25; Heb. 7:26-27, For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Jesus the Lamb of God met all these requirements. Matt. 3:17, And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. II Cor. 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. I John 3:5
5. The lamb kept up until the 14th day. v. 6. Satan tried to keep Jesus from dying at the time of the Passover; because Satan knew He was the Lamb of God. Mark 14:1-2, After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people.
6. At that time, the whole nation were as priests, as are all Christians. The Levitical priesthood had not been established. Rev. 1:6, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. I Pet. 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.
7. The blood of the sacrifice applied. v. 7. I Cor. 5:7-8. It was not the life of the Lamb, but the blood shed in death and applied. Rom. 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.
8. The flesh roasted and eaten, with unleavened bread. v. 8-9.
  - a. This is a type of our feeding on Christ and occupied with His person. "Secured by the blood, the believer feeds on the Person of the Lamb of God, roast with fire, not raw. If Christ is not seen as the One subjected to the fires of God's wrath against sin, one cannot feed upon Him. He cannot be an example if He is not first an atoning sacrifice." Keith L. Brooks
  - b. Leaven was a symbol of evil. I Cor. 5:6-7, Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. I Pet. 1:18-19, Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.

9. The remainder to be burned with fire. v. 10

10. They were to eat it in haste. v. 11

11. God to smite all the firstborn. v. 12

12. He would also judge the gods of Egypt. v. 12

13. The protection of the blood. v. 13. Heb. 9:22. This is a type of the blood of Christ. He made peace through the blood of His cross. Why did God pass over? The innocent substitute had died. God's eye is not upon the house, but the blood. A poor house as good as a palace. His eye was not upon the people but upon the blood. I Cor. 1:18, 23

14. To be kept as a yearly memorial. v. 14

#### B. The Feast Of Unleavened Bread. v. 15-20

1. Unleavened bread used for seven days. v. 15.

2. The first and seventh days were holy and no work could be done. v. 16

3. This was to be a yearly observance. v. 17

4. The time of unleavened bread. v. 18-20

5. The penalty for disobedience. v. 19

### **Notes**

# LESSON 12

## THE PASSOVER & THE DEATH OF THE FIRSTBORN

**Memory Verse: 12:36 (N.W. 13:21)**

**Lesson: Ex. 12:21-51**

We must ever remember that while the Passover meant death for the firstborn in the land of Egypt, it also meant salvation to the firstborn in the land of Egypt, where the lamb had been slain and the blood applied. The Israelites were also sinners, and God had to intervene, if they were to be saved. Rom. 5:20, Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.

### I. THE PASSOVER INSTITUTED. v. 21-30

#### A. Instructions For The Passover Given To Israel. v. 21-28

1. The lamb to be slain. v. 21. There can be no salvation without a sacrifice. Heb. 9:26; 10:12, 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. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of 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. The lamb was the substitute for the firstborn. I Cor.5:7, Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Rom. 5:6, For when we were yet without strength, in due time Christ died for the ungodly. I Pet. 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.
2. The blood of the lamb applied. v. 22
  - a. Only through the shedding and application of the blood can there be salvation. Heb. 9:22, And almost all things are by the law purged with blood; and without shedding of blood is no remission. Lev. 17:11, For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. I Pet. 1:18-19, Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot. Rom. 3:25-26, 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; To declare, I say, at this time his

righteousness: that he might be just, and the justifier of him which believeth in Jesus.

- b. The blood applied on the outside. v. 22. The blood on the outside is typical of the Godward side of the cross, that God might be satisfied. As they ate the lamb on the inside, they were satisfied. So are we, as we feed upon Christ.
  - c. They were to use a bunch of hyssop. Lev. 14:4,51-52; Num. 19:6; I Kings 4:33, And he spake of... the cedar tree... even unto the hyssop that springeth out of the wall....
  - d. They were not to go out of the house until the morning. Their only protection was the blood.
3. The Lord would pass-over the blood. v. 23
  4. This ordinance to be kept by Israel. v. 24-25
  5. They were to teach the lesson to their children. v. 26-27. This is the very place where so many parents fail today. The message of Christ's sacrifice to be taught in the home as well as the Church.
  6. The obedience of the people. v. 27-28
  7. The putting away of the leavened bread did not save them, but they did this because they were saved.

#### B. Infliction Of Death Upon The Firstborn. The 10th Plague. v. 29-30

1. Without a substitute the firstborn died. v. 29
2. NOW they take God seriously. It is so with the wicked now.
3. Christ the firstborn died for us. Matt. 1:25, And knew her not till she had brought forth her firstborn son: and he called his name JESUS. Col. 1:14-15, In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature.
4. The great cry in Egypt. v. 30. This reminds us of what is going to happen in the Tribulation. Rev. 6:12-17, And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their

places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?

## II. THE DELIVERANCE OF ISRAEL. v. 31-51

### A. The Dismissal Of Israel. v. 31-36

1. Pharaoh urges that they depart. v. 31
2. They were to take their children and their flocks. v. 31-32
3. They were urged to go by the Egyptian people. v. 33
4. Israel did not delay. v. 34
5. Israel received great wealth. v. 35-36

### B. The Departure of Israel. v. 37-39

1. The first stage of their journey. v. 37
2. Their great numbers. v. 37. Counting women and children there must have been at least two million.
3. The mixed multitude. v. 38.
  - a. These were likely other slaves from other nations. The mixed multitude then and now are a source of trouble. Num. 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?
  - b. While the Church should guard against this, it is likely that there will be tares among the wheat. Matt. 13:24-30, Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with

them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Luke 14:25-27,

4. They were thrust out. v. 39

C. The Fulfillment Of The 430 years. v. 40-42

1. The length of the sojourn. v. 40. While there are no contradictions or errors in the Bible, there are problems with no easy solution. In Exodus there are only 4 generation from Jacob to the exodus as promised in Gen. 15:16. Paul tells us that there were 430 years from the covenant with Abraham to the giving of the Law. Gal. 3:17. The Scripture does not say that they spent 430 years in Egypt, but that this was the length of their sojourn. In Heb. 11:9-10, we are told that Abraham sojourned in the land of promise. One possible solution is that the 430 years included their sojourning in Canaan and Egypt. From Abraham's departure from Haran, until Jacob went down into Egypt was exactly 215 years. (For proof compare Gen. 12:4; 21:5; 25:26; and 47:9.) If this 215 years is included in the 430, then they spent 215 years in Egypt. This is a problem that we should approach with humility. We are confident that the Scriptures are right, and all we need to do is rightly divide them. Gen. 15:13; Acts 7:6
2. They were now the "hosts of the Lord." v. 41. They had been bought and paid for, by the Lord. I Cor. 6:19-20, 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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
3. A night to be much observed. v. 42

D. Precepts For The Passover. v. 43-51

1. The stranger (v. 43), the hired servant (v. 45), and the uncircumcised (v. 48) were not to eat the Passover.
2. The bought servant (v. 44), and the sojourning stranger who would submit to circumcision (v.48), could eat it. No doubt some would disagree with God's regulation on this, but it was the Lord's word that counted. The same problem arises about the Lord's Supper, but only those who have been saved and and Scripturally baptized and walking with the Lord in that local Church are invited to eat thereof.
3. The male alone was circumcised, but the female was represented by the male. So in the cross Christ represented His own and we are crucified with him, because He represented us. Gal. 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.

### **Study Questions:**

1. Who did the Passover lamb become a substitute for?
2. There can be no salvation without a
3. Why was it needful to put the blood on the outside, if the lamb had been slain anyway?
4. Where on the outside was the blood to be applied?
5. What did they use to apply the blood with?
6. When could they leave their houses?
7. Did the putting away of leaven save them? Why?
8. Did Pharaoh again ask for Israel to leave anything behind?
9. Israel journeyed from \_\_\_\_\_ to \_\_\_\_\_.
10. How many men left Egypt? How many people in all left?
11. What was the length of their sojourn?
12. Why are they called the “hosts of the Lord?”
13. Which three classes of people were not allowed to eat the Passover?
14. What was necessary before bought servants and sojourning strangers could eat the Passover?

### **Notes**

# LESSON 13

## THE FIRSTBORN SANCTIFIED

**Memory Verse: 13:21 (N.W. 14:13)**

**Lesson: Ex. 13:1-22**

### I. THE SANCTIFICATION OF THE FIRSTBORN. v. 1-16

#### A. The Separation Of The Firstborn Commanded. v. 1-2

1. All the firstborn males of man and beast were the Lord's. v.1-2
2. The lessons from this.
  - a. Their redemption (salvation) out of the bondage of Egypt was the foundation of it all.
  - b. A redeemed people become the property of the Redeemer. I Cor. 6:19-20, 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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
  - c. There is an inseparable connection between redemption and holiness. In Romans 3 - 5, we read of our salvation corresponding to Ex. 12, and then in Rom. 6 and 12, we find the exhortation to holiness.

#### B. The Memorial Commanded "Remember The Day." v. 3-10

1. What they were to remember.
  - a. They were to remember the day of redemption. v. 3
  - b. They were to remember that it was a deliverance from bondage. v. 3
  - c. They were to remember the strength of the Lord's hand.v.3
2. How they were to remember it.
  - a. By the eating of unleavened bread. v. 3-7. Leaven is a symbol of evil. Since we are saved by the blood of the Lamb, we are to separate ourselves from evil. I Cor. 5: 6-8, Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as

ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. It also typifies the evil of false doctrine. Matt. 16:6, Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. Acts 23:8

- b. By telling their sons of it. v. 8. We should also tell our children how God delivered us. Deut. 6:6-7, And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Eph 6:4, And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
- c. By keeping the word of God in the mind and in letting it direct their labors. v. 9, 10. (It is doubtful that v. 9 and v. 16 authorize phylacteries.)

#### C. The Setting Apart Of The Firstborn Commanded. v. 11-16

- 1. The firstborn to be set apart for the Lord. v. 11-12
  - a. Here we learn the meaning of sanctification.
  - b. The firstborn was representative of the whole nation.
- 2. The unclean must be redeemed. v. 13
  - a. The firstborn of an ass must be redeemed by a lamb. The firstborn of Israel was redeemed by a lamb also in Ex. 12, therefore it shows that man is in the same classification with an ass, and in need of redemption. Lev. 12:6, And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest. Num. 8:17, For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.
  - b. The details as to how the firstborn of man is to be redeemed in the future, is not here revealed. However, it is revealed in Num. 3:40-51; 18:16
  - c. When Joseph and Mary came to the temple to redeem the Redeemer, they brought the sacrifice of the poor. Luke 2:21-24, And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the

days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. Lev 12:8, And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean. There are none too poor to be redeemed by our Redeemer (Christ).

3. If not redeemed, the ass must have its neck broken. v. 13. Man if unredeemed must also suffer judgment and death. In the Scriptures, the ass is used to represent a man in some instances. Gen. 49:14, Issachar is a strong ass couching down between two burdens. An ass would enter Jerusalem, but only under the hand of Jesus. This is the only hope of the sinner. Zech. 9:9, Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.
4. The lesson to be taught. v. 14-16

## **II. THE JOURNEY OF THE FIRSTBORN. v. 17-22**

### **A. The Direction Of Their Journey. v. 17-20**

1. They were not led by the shortest route. v. 17. Psa. 37:23, The steps of a good man are ordered by the LORD: and he delighteth in his way.
  - a. God's leading may not seem right to man, but it is right. Psa. 23:3, He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
  - b. God knew what was best for them. Prov. 3:5-6, Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.
  - c. "It took God one night to take Israel out of Egypt, forty years to take Egypt out of Israel." George Morrison
2. God would train them in the long wilderness journey. v. 18. Deut. 8:2-4, And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only,

but by every word that proceedeth out of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

3. They went out harnessed. v. 18. "Harnessed" they were in battle array, arrayed for battle by fives, armed. Five the number of grace.
4. Joseph's faith was vindicated. v. 19. Gen. 49:29-33; Gen. 50:24-25; Heb. 11:22, By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.
5. They journeyed from Succoth to Etham. v. 20

#### B. The Protection For Their Journey. v. 21-22

1. The pillar was the visible sign of God's presence.
2. The pillar symbolizes the Holy Spirit to guide and protect. Rom. 8:14, For as many as are led by the Spirit of God, they are the sons of God.
  - a. We do not have this same kind of guidance, but we do have the Word of God for light. Psa. 119:105, Thy word is a lamp unto my feet, and a light unto my path. Eph. 1:17-18, That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.
  - b. The Holy Spirit is the Spirit of truth to teach us the Word of God. John 16:12-13, I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
  - c. We also have the fire. Jer. 23:29, Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?
  - d. The unsaved do not have this light. Matt. 11:25; I Cor. 2:11-16, For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But 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. But he that is spiritual

judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

3. The pillar was not given until they were delivered from Egypt by the blood of the lamb.
4. The pillar was God's gift, but was unasked for. John 14:16
5. The pillar gave light. Isa. 11:2; John 16:13. It gave light to Israel, but it brought darkness to the Egyptians.
6. The pillar was given for a covering. Psa. 105:39, He spread a cloud for a covering; and fire to give light in the night. Eph. 4:30
7. God spake to them from the cloud. Psa. 99:7, He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them. Num. 12:5-6, And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words....
8. The cloud was darkness to the Egyptians. Ex. 14:20; Matt. 11:25, At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. John 14:17, Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
9. The cloud was never taken from them while they were in the wilderness. Neh. 9:19, Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night.... John 14:16, And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

### **Study Questions:**

1. What is the meaning of sanctification?
2. Why were the firstborn the property of the Lord?
3. What is the connection between redemption and holiness?'
4. How were they to remember "the day?"
5. What is leaven a symbol of? Give proof.
6. Why did the firstborn of an ass need to be redeemed?

7. How was it to be redeemed?
8. If the firstborn of the ass was not redeemed, what must be done?
9. Why was Israel not led by the shortest route?
10. How was Joseph's faith vindicated?
1. 11 The pillar was a visible sign of \_\_\_\_\_.
11. The pillar was a type of \_\_\_\_\_.
12. How long did the cloud stay with them?
13. Did Israel ask for the cloud?
14. Why was the pillar not given to them while they were in the land of Egypt?

### **Notes**

# LESSON 14

## LIFE AND DEATH AT THE RED SEA

**Memory Verse: 14:13 (N.W. Luke 2:11)**

**Lesson: Exodus 14:1-31**

In this lesson we are to have for our consideration one of the most remarkable miracles recorded in the O.T., certainly the most remarkable in connection with the history of Israel. From this point onwards whenever the servants of God would remind the people of the Lord's power and greatness, reference is almost always made to what He wrought for them at the Red Sea.

Eight hundred years afterwards the Lord says through Isaiah. Isa. 51:15, But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name. Nah. 1:3-4, The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. Micah 7:15, According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. Josh. 24:6-7, And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. Neh. 9:9, And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea. Psa. 106:7-8-12, Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. Then believed they his words; they sang his praise. Jer. 31:35, Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name. Josh. 2:10-11, For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

### I. THE REDEEMED THREATENED. v. 1-12

A. The Lord Speaks To Their Leader. 1-4

1. Their route of travel changed. v. 1-2. The Lord places them where the sea is ahead, the mountains on either side, and the Egyptians behind them. Here they would be totally dependent upon the Lord for their safety in this trial. James 1:3-4, Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.
2. Pharaoh's conclusion. v. 3
3. God's work and purpose. v. 4

#### B. The Egyptians Pursue Israel. v. 5-9

1. The Egyptians miss their slaves. v. 5. Compare this with Satan's fiery darts when the sinner turns to Christ. Eph. 6:16, Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
2. Pharaoh prepares to pursue them. v. 6
3. Pharaoh's army goes with him. v. 7
4. The hard hearted king in pursuit. v. 8
5. The Egyptians overtake Israel. v. 9

#### C. The Fearful Israelites & Their Brave Leader. v. 10-14

1. The fearful Israelites. v. 10. Remember that they were unarmed, untrained, and unaccustomed to war. We believe that Moses was trained in military matters. Acts 7:22, And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.
2. The faithless Israelites turn on Moses. v. 11
3. The foolish Israelites prefer slavery. v. 12
4. The faithful leader speaks. v. 13-14
  - a. Stand still and see the salvation of the Lord. v. 13
  - b. The Egyptians to be utterly destroyed. v. 13
  - c. The Lord will fight for you. v. 14. Israel had been brought to this exact place by the Lord, in order that they might see the sufficiency of the Lord. Phil. 4:19, But my God shall supply all your need according to his riches in glory by Christ Jesus.

I Cor. 10:13, There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

## **II. THE REDEEMED DELIVERED. v. 15-22**

### A. The Lord Instructs Moses. v. 15-18

1. They are to go forward. v. 15
2. The way to be prepared. v. 16
3. The Egyptians to be destroyed. v. 17
4. The Lord to be honored. v. 18

### B. The Lord Delivers Israel. v. 19-22

1. The angel and the cloud protect Israel. v. 19
2. The cloud of darkness and the cloud of light. v. 20
3. The waters divided. v. 21
4. Israel marches through on dry ground. v. 22. Many have attempted to explain away the miracle, by saying that this was only a shallow marsh. They fail to explain how the Egyptians could have been drowned in such a place.
  - a. This was an act of faith. Heb. 11:29, By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.
  - b. This was an act of obedience, a type of baptism. I Cor. 10:1-2, Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea.

## **III. THE UNREDEEMED DESTROYED. v. 23-31**

### A. The Destruction Of The Egyptians. v. 23-28

1. The Egyptians follow. v. 23. They try to do without faith, what Israel did by faith. No wonder they were destroyed.

2. The Lord troubled Egypt in the morning watch. v. 24. (The morning watch was from 2 a.m. until sunrise.)
3. The Egyptians flee. v. 25
4. The Egyptians overthrown. v. 26-27
5. The waters destroy the army. v. 28

#### B. The Deliverance And The Lessons From It. v. 29-31

Israel walks upon dry land between the walls of water. The Lord saved Israel, and Israel saw the great work and feared the Lord. But there are a number of typical lessons found in this chapter.

1. Typically the crossing of the Red Sea speaks of Christ making a way through death for His people.
2. Evangelically the crossing of the Red Sea tells of the completeness of our salvation. It is the sequel to the Passover night.
3. Doctrinally the passage through the Red Sea sets forth the believer's union with Christ in His death and resurrection. Gal. 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 is pictured in baptism, but is accomplished by faith. I Cor. 10:1-2, Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea. Rom. 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. Eph. 2:5-6, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. 4. Practically the deliverance of Israel from the Red Sea illustrates the absolute sufficiency of our God. 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.
4. Dispensationally the passing of Israel through the Red Sea foreshadows the yet future restoration and deliverance of the nation of Israel from among the sea of the nations. Psa. 65:7, Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. Dan. 7:2, Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. Rev. 17:15, And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. Ezek. 20:34, And I will bring you out from the



# LESSON 15

## THE SONG OF THE REDEEMED

**Memory Verse: 15:2 (N.W. 16:4)**

**Lesson: Ex. 15:1-27**

The student should realize that redemption is two-fold. Redemption. Redemption is by purchase, and it is also by power. Redemption carries with it the idea of ransom and also deliverance. Hos. 13:14; Jer. 31:11; and Eph. 1:14. Down in Egypt they were redeemed (ransomed) by purchase, at the Red Sea they were redeemed (delivered) by power.

### I. ISRAEL'S SONG OF REDEMPTION. v. 1-21

#### A. the Song of Redemption - Retrospective. v. 1-12

1. The first song. v. 1. This is the first song of the Bible. Israel had no song in Egypt. Man can have no song without redemption. This song and its poetry contains none of the polytheism and mythology of the ancient songs and poems of Egypt, India and other ancient peoples. Why? Because it is inspired of God !
  - a. The Song of Redemption. "This song is twofold: (1) It applies to Israel and (2) It is typical of the believer. There is no singing mentioned in the Bible except in connection with redemption. Angels do not sing. As far as the Bible is concerned, angels have never sung since sin entered the universe of God. Israel, as a redeemed people laden with the joy of their Lord, tell it out in such accents of gratitude and praise as are set forth in this inspiring song." W. G. Heslop
  - b. On the other side of the Red Sea they had no song (Ex. 14:11-12). Now they have a song. It will not take them long to lose, for only through maturity can we have a song in the night. Job 35:10, But none saith, Where is God my maker, who giveth songs in the night. Psa. 42:8,...in the night his song shall be with me.... Matt. 26:30. Acts 16:25, And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.
2. The song of Moses. v. 1. This was his first song, and his last song is recorded in Deut.32. Rev. 15:3, And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. It looks forward to Israel's song in the Kingdom age. Isa. 12
3. The Lord's triumph. v. 1
4. The Lord's relationship to His own. v. 2

5. His name and occupation. v. 3. He is not only the God of peace, but He also the God of war. Liberals abhor this and remove the militant hymns from their song books. They do not like "Onward Christian Soldiers," or "A Mighty Fortress is our God."
6. The disposition of His enemies. v. 4-5
7. Accomplished by His might and power. v. 6-8. Notice how easy it was for God to do all of this. Israel's praise of God for what He had done is not barbaric, fleshly or evil; but it is entirely in the will of God. See Rev. 15:3 as quoted above.
8. The enemy's boast, and God's answer. v. 9-10
9. The uniqueness of our God. v. 11. Deut. 3:24; Psa. 86:8; Rev. 19:6; Psa. 89:7; Micah 7:18
10. His wrath upon His enemies. v. 12

#### B. The Song of Redemption - Prospective. v. 13-18

1. God will lead them to their habitation. v. 13
2. The people in and around Canaan to be filled with fear. v. 14-16. Josh. 2:9-11
3. His people brought in and planted. v. 17
4. His eternal position. v. 18. Dan. 7:14, And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

#### C. The Song of Redemption by the Women. V. 19-21

1. The Lord brought the waters back. v. 19. The waters were brought back swiftly and miraculously.
2. Miriam leads the women. v. 20. The dancing here bears no relationship to modern dancing. Men and women did not dance together, but were separated. Usually the men did not dance at all. It more resembled marching to music.
3. They are encouraged to sing to the Lord. v. 21. Many Scriptures tell us to sing. Psa. 81:1, Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Psa. 95:1, O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Eph. 5:19, Speaking to yourselves in psalms and hymns and spiritual songs,

singing and making melody in your heart to the Lord. James 5:13, Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

## II. ISRAEL'S JOURNEY IN THE WILDERNESS. v.22-27

### A. The Waters of Marah. v. 22-26

1. Three days in the wilderness without water. v. 22. God's redeemed people may expect the experiences of the wilderness. They are a necessary part of our trials and temptations. Three days here speak of resurrection.
  - a. After a great victory at the Red Sea, they soon lose the joy of victory in the desert.
  - b. The pleasures of sin can never satisfy. Only God can satisfy. Psa. 63:1, O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.
2. The bitter waters of Marah. v. 23. The waters of this wilderness world are indeed bitter to God's people. "Marah" means "bitter." Drought and bitterness is what the world offers. Jer. 17:9, The heart is deceitful above all things, and desperately wicked: who can know it?
3. How quickly their song turned to murmuring. v. 24
  - a. They became professionals at murmuring. Num. 14:2; Deut. 1:27. Psa. 106:13-14, They soon forgot his works; they waited not for his counsel: But lusted exceedingly in the wilderness, and tempted God in the desert.
  - b. The Bible tells us why. Matt. 6:21, For where your treasure is, there will your heart be also.
  - c. This is a lesson for us. I Cor. 10:11, Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.
4. God's provision through a tree. v. 25. This tree is a type of the cross. The tree was not found by Moses, but it was God who showed him. I Pet. 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 cross on which the Saviour died  
and conquered For His saints,  
This is the tree, by faith applied,

Which sweetens all complaints.”

5. God protects and heals. v. 26. Divine healers say that God does not use doctors or medicine to heal the sick. This is not true, “He employs them. The bitter waters of Marah were healed not by a peremptory fiat from Jehovah, but by a ‘tree’ being cast into them! Thus, in the first reference to ‘healing’ in the Bible we find God deliberately choosing to employ means for the healing and health of His people. Similarly, did He bless Elisha in the use of means (salt) in healing the waters at Jericho (2 Kings 2:19-22). Similarly did God instruct His servant Isaiah to use means (a fig-poultice) in the healing of Hezekiah. So also in Psa. 104:14 we read, ‘He causeth the grass to grow for the cattle and here for the service of man; that he may bring forth good out of the earth.’ So we find the apostle Paul exhorting Timothy to take a little wine for his stomach’s sake (I Tim. 5:23). Even on the new earth God will use means for healing the bodies of the nations which have lived through the millennium without dying and being raised in glorified bodies ‘The leaves of the tree were for the healing of the nations’ (Rev. 22:2).”  
A. W. Pink

#### B. The Waters Of Elim. v. 27

1. Twelve wells of water. A well for each tribe.
2. Seventy palm trees. A tree each for the seventy elders. Palm trees grow by the water, and so do Christians. Psa.1:2-3, But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.
3. They encamped there. After trials, God refreshes His people.

“Elim! sweet foretaste of rest and blessing.  
Soon must be left for the lengthening way;  
But it is well that Thy pilgrims should gather  
Courage and strength for the wearisome day.”

#### Study Questions:

1. Give a brief description of the two-fold meaning of redemption.
2. What is the significance of this first song of the Bible?
3. How does it differ from the ancient songs and poems of the Egyptians?
4. This is the first song of Moses, where is the record of his last song?

5. Israel has been accused by liberals of being heathenish and sinful in their rejoicing over what God did to the Egyptians. How would you refute that?
6. What is the meaning of “retrospective” and “prospective” as used in outlining this chapter?
7. Was Miriam out of place in taking a place of leadership in v. 20?
8. If Miriam and these Hebrews danced, what is wrong with Christians dancing today?
9. Explain why a redeemed people have to go through the wilderness and come to bitter waters?
10. What did the Israelites do after going without water for three days and then only finding bitter waters?
11. How were the waters sweetened, and what is this a type of?
12. Explain the waters and trees of Elim, and the spiritual lessons to be gained from them?
13. Look up the palm trees of the Bible and explain their typical teaching.

### **Notes**

# LESSON 16

## MURMURING IN THE WILDERNESS OF SIN

**Memory Verse: 16:4 (N.W. I Cor. 10:4)**

**Lesson: Exodus 16:1-36**

The manna was a type of Jesus Christ, the bread that came down from heaven. It is also a type of the word of God (Bible) that came down from heaven. We shall attempt to deal with these two aspects in the limited time we have.

### I. THE MURMURING AND THE MANNA. v. 1-21

#### A. Murmuring For Food. v. 1-3

1. Location of their murmuring. v. 1. This wilderness was east of the Red Sea.
2. Leaders and the whole congregation of Israel murmured against Moses. v. 2. They murmured for bread for their body, but what they really needed was bread for the soul. Isa. 55:2, Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.
3. Longing for Egypt. v. 3. Now they speak of Egypt as if it was a wonderful place where they had plenty. Their fear of death in the wilderness reveals a lack of faith in God.
  - a. They questioned why God allowed this. So did Job, until he met God, then he forgot all his questions. Job 40:1-5, Moreover the LORD answered Job, and said, Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it. Then Job answered the LORD, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.
  - b. God's wisdom is beyond our understanding. He is in control, so trust Him. Isa. 55:8-9, For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Rom. 11:33-36, O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

- c. We should not be asking, how can I get out of this problem, but what can I learn from them. Matt. 6:33, But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
- d. God had promised them that they would worship Him at Mount Sinai. Ex. 3:12. In unbelief they question the word of God, by suggesting that they would die in the wilderness.

#### B. Manna Promised By God. v. 4-12

1. God to rain bread from heaven. v. 4. This was grace, when they deserved judgment. Psa. 78:24, And had rained down manna upon them to eat, and had given them of the corn of heaven. See John 6:31-51
  - a. The manna came down upon them where they were, and so does the word of God.
  - b. It was pure, just like God's word. Psa. 119:40, Psa. 12:6, The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.
  - c. It was despised by the mixed multitude. God's word is despised by the mixed multitude in the churches today who want something else. Preachers and churches are changing their message and practice today in order to satisfy them. Num. 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?
2. The special provision for the 6th day. v. 5
3. The evening revelation. v. 6. v. 12-13
4. Their murmuring was against the Lord. v. 7,8
5. They would have quail in the evening and manna in the morning. v. 8
6. The people assembled and informed. v. 9-10
7. God's glory appears. v. 10
8. The Lord speaks. v. 11-12

#### C. Manna A Type Of Christ And Of The Word. v. 13-21

John 6:31-35, Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 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. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

1. The quail not a type of Christ, but flesh to satisfy their fleshly desires. v. 13
2. The manna was a supernatural gift. v. 14; v. 4. Manna means “what is it?”
3. The manna came down from heaven. v. 14. As a type of Christ, it came down into the Wilderness of Sin. Christ came into this wilderness of sin to save us.
4. The manna was small in size. v. 14
5. The manna was white (pure) and was a gift. v. 15
6. The manna was to be eaten. v. 15
7. They were to chew it, a type of meditation on the word and on Christ.
8. There was a sufficient supply for all. v. 16. Notice that each man was to receive it for himself. Christ our manna must be received personally. No one else can receive Him for you. An omer was about two quarts.
9. The manna was to be gathered every morning. God is not the author of confusion. He leaves us with instructions as to what we are to do.
10. Some gathered more, some less. v. 17. It is so with Christ and His word, some receive much and others receive little according to their appetite.
11. What was gathered must be used. v. 18-19. Many go and hear God’s word, but they never use it in their life for God. They are too occupied with worldly things.
12. The manna was despised by the mixed multitude. Num. 11:4-6
13. Those who partake contrary to God’s instruction are punished. v. 20
14. The manna met a daily need. v. 21.
  - a. God’s word is spiritual food for our souls and we should feed on it daily. Job. 23:12; Jer. 15:16; Heb. 5:12-14. Matt. 4:4, But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. I Pet. 2:2, As newborn babes, desire the sincere milk of the word, that ye may grow thereby.

- b. The manna had to be gathered in the morning before the sun came up. Otherwise it would melt. They could not be lazy, or they would miss their food. Many lazy Christians lie in bed, rather than get up to feed on Christ and His word. Too many people do not do this, and the word disappears from them that day, just like the manna melted. This results in God's people losing the benefits and blessings for that day.
- c. There are some good examples of those who arose early to commune with God. They are, Abraham, Isaac, Jacob, Joshua, Samuel, David, and Jesus Christ. Mark 1:35, And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

## **II. THE MANNA, THE SABBATH, AND THE MEMORIAL. v. 22-36**

### A. The Manna And The Sabbath. v. 22-30

- 1. Twice as much on the 6th day. v. 22
- 2. The sabbath to be kept. v. 23. We have no record of the Sabbath being kept by Israel until this time. This is the first time the word sabbath is found in the Bible. Manna was a miracle from God. Every sixth and seventh day there was another miracle when God did not allow it to spoil for an extra day.
- 3. Obedience rewarded. v. 24
- 4. No manna in the field on the 7th day. v. 25-26
- 5. The disobedient. v. 27. Some people seem to never really get the message they hear. It is the same in the churches today.
- 6. The displeasure of the Lord. v. 28
- 7. Instruction given and obedience practiced. v. 29-30

### B. The Manna And The Memorial. v. 31-36

- 1. The description and taste of manna. v. 31. Like the Word of God and of Christ, it was pure and sweet.
- 2. The memorial of manna was for future generations. v. 32

3. It was to be laid up before the Lord. v. 33. Christ is now before the Father for us. 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.
4. The manna was kept with the law. v. 34. This was done after the Tabernacle was built.
5. They ate manna for 40 years. v. 35-36. Josh. 5:11-12, And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Let us learn the truth in this chapter that can be applied to us. After all it was written for us. I Cor. 10:6, Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Psa. 90:12, So teach us to number our days, that we may apply our hearts unto wisdom.

#### **Study Questions:**

1. Where were they when they murmured?
2. Who did they murmur against?
3. What was there in Egypt that they longed for?
4. Why do we say that the manna was given by grace?
5. What were they to do on the 6th day?
6. The manna was a type of \_\_\_\_\_ and of the \_\_\_\_\_.
7. How was the manna a type of \_\_\_\_\_?
8. How was it a type of the \_\_\_\_\_?
9. What happened when they gathered too much manna?

#### **Notes**

# LESSON 17

## THE ROCK AND THE FLESH

**Memory Verse: I Cor. 10:4 (N.W. 18:9)**

**Lesson: Ex. 17:1-16**

This chapter begins with “AND,” which is a conjunction. Thus we know that the events in this chapter are connected with that which goes before. “Exodus 16 and 17 go together and John 6 and 7 go together likewise. In Exodus 16 we find the Manna and in John 6 the bread of life. In Exodus 17 the water out of the rock, they type of the Holy Spirit; in John 7 the Lord Jesus announces the coming gift of the Holy Spirit. John 7:37-39, In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) I Cor. 10:4, And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. Arno C. Gaebelein

### I. THE SMITTEN ROCK. v. 1-7

#### A. No Water In Rephidim. v. 1-4

1. They journeyed according to the command of the Lord. v. 1
2. There was no water. v. 1
3. They blamed Moses. v. 2. If they had only realized that God had led them there for a purpose, and that wherever He guides, He provides.
4. They tempted God. v. 2. Psa. 78:15-19, He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against him by provoking the most High in the wilderness. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness?
5. Their utter unbelief. v. 3. We marvel that a people could say such a thing after seeing all the miracles. After all God had provided Manna and quail, so why should they doubt Him now. This really reveals the awful condition of the human heart. The child of God can always depend upon God. Rom. 8:28, And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

6. Moses cried unto the Lord. v. 4. Psa. 46:1, God is our refuge and strength, a very present help in trouble.
7. They were almost ready to stone Moses. v. 4. This is the first time that stoning is mentioned in the Bible.

#### B. Water From The Rock. v. 5-7

1. Moses instructed to take the elders. v. 5
2. The Lord stood upon the rock. v. 6
3. Moses told to smite the rock. v. 6
4. The "ROCK" is one of the titles of God. Deut. 32:15; Isa. 32:2. II Sam. 22:2, And he said, The LORD is my rock, and my fortress, and my deliverer. Psa. 95:1, O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.
5. Christ is that rock. I Cor. 10:4. Matt. 16:18, And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.
6. Typical teaching on the rock.
  - a. The rock had to be smitten - so must Christ.
  - b. Smitten by the rod of Moses. Christ smitten by God. Isa. 53 :4, Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
7. Water from the smitten rock. v. 6. The water is a type of the Holy Spirit. John 7:37-38, In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
8. All of Israel had water. I Cor. 10:4, And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. Every child of God has the Holy Spirit. Rom. 8:9, But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.
9. A new name given. v. 7 (Keep in mind that Israel deserved judgment, but grace granted mercy).

### C. Water From The Rock The Second Time. Num. 20:2-13

1. The rock in Exodus 17 foreshadows Christ on the cross.
2. The rock in Numbers 20 foreshadows Christ exalted on high. The word for rock is different in these two chapters in the Hebrew. In Numbers 20, the word for rock speaks of a high rock or fortress.
3. In Exodus 17 Moses used his own rod, but in Num. 20, he used Aaron's rod. This shows the exalted priestly work of Christ. Num. 17:10; and 20:9.
4. The rock was not to be smitten in Num. 20, for it is a type of Christ who was smitten once. Rom. 6:9-10, Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 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.
5. There is a penalty to pay for doing the right thing in the wrong way. Num. 20:12. Proper methods are important.

## II. THE SMITTEN FLESH. v. 8-16

The flesh is under the domination of this world system. God's people have been delivered from this present evil world. Gal. 1:4, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. Christians are in the world physically, but of the world spiritually. John 17:14-16, I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. We are not to be conformed to the world. Rom. 12:2, And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Unless this is a reality in our lives, we will never be able to have victory over the flesh.

### A. Amalek Typical Of The Flesh.

1. Amalek was the Grandson of Esau. Gen. 36:12, And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife.
2. He was born after the flesh. Gal. 4:29, But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.
3. The Amalekites were foes of Israel. Num. 24:20, And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall

be that he perish for ever. I Sam. 14:48; I Sam. 15:2, 3, 7, Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. I Sam. 27:8; 30:1-18; II Sam. 8:12; I Chron. 4:41-43

4. So is the flesh and enemy of the child of God. Gal. 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. I Pet. 2:11, Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. Rom. 7:15-25

#### B. Only God Can Give Victory Over The Flesh. v. 8-16

1. The place and occasion. v. 8. It was at Rephidim, after they drank from the Rock. Is it not the same today? Notice that the conflict followed the last 7 words of verse 7.
2. Amalek (the flesh) must be fought against. v. 9
3. Weapons of divine appointment must be used. v. 9. This is the first mention of Joshua. This is the first mention of Joshua, but he will be mentioned about 200 times in the rest of the Bible. His name means "Jehovah is salvation." The New Testament rendering in Greek is Jesus.
4. Joshua is a type of the believers in prayer in conflict with the flesh. v. 10
5. Moses on the mount is a type of the believer in prayer and supplication before God. v. 11. I Tim. 2:8, I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.
6. It is only as we seek help from above that we prevail over the flesh. v. 11. Psa. 28:2, Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.
7. How weary we become in supplication. v. 12. Luke 18:1, And he spake a parable unto them to this end, that men ought always to pray, and not to faint. I Thess. 5:17, Pray without ceasing. Col. 4:12, Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.
8. The word of God (sword of the Spirit) needed to prevail over the flesh. v. 13. 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. Eph. 6:17, And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Psa. 119:11, Thy word have I hid in mine heart, that I might not sin against thee.

9. Though Amalek (flesh) was discomfited, he was not destroyed, and so it is in our battle against the flesh. v. 13. I Cor.9:26-27, I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.
10. Amalek (flesh) attack the weak and the faint. Deut. 25:17-18, Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Isa. 40:30-31, Even the youths shall faint and be weary, and the young men shall utterly fall: 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; and they shall walk, and not faint.
11. Amalek finally to be destroyed. v. 14
12. Jehovah-nissi (the Lord our banner), will never compromise with the flesh. v. 15-16

#### **Study Questions:**

1. Why does this chapter begin with “AND?”
2. How does Exodus 16 relate to Exodus 17?
3. How does John 6 and John 7 compare?
4. Why were they at Rephidim in the first place?
5. Who did they blame for lack of water?
6. What were they about ready to do to Moses?
7. Who stood upon the rock?
8. What was the rock a type of?
9. Who is called “ROCK” in the Bible?
10. What is the significance and the lesson from the smiting of the rock
11. What did the water typify?

12. Who all received the water, and what is the lesson from this?
13. Briefly contrast the difference between the smiting of the rock in Exodus 17 and Numbers 20.
14. What did the disobedience of Moses cost him?
15. Explain the origin of Amalek.
16. Who or what does Amalek typify?
17. How can we gain the victory over Amalek?
18. What will finally happen to Amalek?

### **Notes**

# LESSON 18

## JETHRO COMES TO MOSES WITH ADVICE

**Memory Verse: 18:9 (N. W. 19:8)**

**Lesson: Exodus 18:1-27**

### I. THE VISIT OF JETHRO. v. 1-12

#### A. Jethro Comes With Moses' Wife. v. 1-7

1. Jethro heard what God did for Israel. v. 1
2. Moses' wife was with Jethro. v. 2. Moses had sent his wife back to her father previously. Some teachers say that Moses sent his wife and children back to carry news after they left Egypt. We believe that it is more likely sent them back after the events recorded in 4:24-28.
3. The two sons of Moses. v. 3-4. Note the meaning of their names. Gershom means a stranger there. Eliezer means God is my help.
4. The time and place of the reunion. v. 5
5. The announcement of Jethro. v. 6
6. The warm and friendly meeting. v. 7. Moses carefully shows honor and respect to Jethro.

#### B. Moses' And Jethro's Communion. v. 8-12

1. Moses told all that the Lord had done. v. 8
2. Jethro rejoiced in what the Lord had done. v. 9. Like Melchizedek, he was a Gentile priest. He knew the living and true God.
3. Jethro blessed the Lord. v. 10. Gen. 14:20, Melchizedek...blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. Gen. 24:27.
4. Jethro confesses the Lord above all gods. v. 11. The Hebrew word for "LORD" in v. 9-11 is "Jehovah," which is the unique name of the God of the Hebrews. We know of no evidence that the heathen ever had a god by that name. While Jethro may have previously believed in other gods, it is apparent that at this time he does not.

5. Jethro offers sacrifice. v. 12
6. Communion before God. v. 12

### C. Dispensational And Typical Lessons.

1. Moses is a type of the king (Christ) who is to reign.
2. Jethro is a type of the Gentiles who hear what God has done for Israel. v. 1. Psa. 18:43-44, Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.
3. Israel here is a type of the future Israel, restored and brought back to the Lord.
  - a. Zipporah is a type of Israel, the wife of Jehovah. Isa. 54:5-6, For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. Jer. 31:32, Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD. Hosea 2:2, Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts.
  - b. The Church is not in view in the Old Testament. Col. 1:26-27, Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 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.
4. The sacrifice and communion is a type of that future communion and fellowship of believing Jews and Gentiles. Zech. 2:11, And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. Isa. 2:2-4, 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. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. Acts 15:13-18. And after they had held their peace, James answered, saying, Men and brethren,

hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.

5. The plan of the kingdom government is typified in Ex. 18:13-27. It did not work well then, but it will work in the future kingdom when conditions are right. I Cor. 6:2, Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Luke 19:17, And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. Rev. 20:6, Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

## **II. JETHRO'S ADVICE TO MOSES AND ITS ADOPTION. v.13-27**

### A. Jethro's Advice. v. 13-23

1. He observed and overworked Moses. v. 13
2. He enquires as to why it was that way. v. 14
3. Moses explains that he is a judge and teacher. v. 15-16
4. Jethro warns Moses of the consequences, if he continued to follow this method. v. 17-18
5. Jethro gives advice, but it does not come from God. v. 19-20
6. Jethro urges that thousands upon thousands of God fearing rulers be appointed. v. 21-22. (According to Ex. 12:37, there were 600,000 men. This would have taken 600 men over thousands; 6,000 men over hundreds; 12,000 men over 50; and 60,000 over 10. This would take a total of 78,600 men to take care of this job. Most commentators think this was a good plan, but we believe it was an awful bureaucratic system to throw on Moses and Israel).
7. Jethro promises success. v. 23
  - a. Jethro did advise Moses to make sure it was the command of God.

- b. We should adopt no policy until we know it is the will of God. Churches are following new methods without knowing that they agree with the will of God. James 3:13-18, Who is a wise man and endowed with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.
- c. It is dangerous to follow the plans of relatives, rather than God's plans.
- d. God is able to supply all the help we need. 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. Psa. 55:22, Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

#### B. Moses' Adoption Of The Plan. v. 24-27

- 1. Moses hearkened unto his father in law. v. 24
- 2. Moses implemented the plan. v. 25-26
  - a. We have no doubt but what Jethro meant well.
  - b. There is no indication that God approved.
- 3. The failures of Moses.
  - a. He failed to remember who made him leader.
  - b. He failed to remember the source of his strength. 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. Psa. 55:22, Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.
  - c. He failed to see the danger of following relatives, instead of God.
  - d. We know the plan was wrong, for God set up His own order and ignored Jethro's plan. Num. 11:14-17, I am not able to bear all this people alone, because it is too

heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness. And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

4. Jethro departs to his own land. v. 27. We see the real attitude of Jethro in Num. 10:29-30, when Moses tried to get him to go with Israel. He preferred his own land, rather than to sojourn with the people of God. This reveals that Jethro was a dangerous man to follow.

### **Study Questions:**

1. Give the three names used of Moses' father in law.
2. Why was Moses' wife with her father?
3. Name Moses' wife.
4. What did Moses tell his father in law?
5. How did he respond to what Moses told him?
6. What evidence in this chapter do we have that Moses' father in law believed in the God of Israel?
7. What did Moses' father in law do that the elders of Israel joined in doing?
8. Moses is a type of \_\_\_\_\_.
9. His father in law is a type of the \_\_\_\_\_.
10. Moses' wife is a type of the \_\_\_\_\_.
11. What advice did Moses' father in law give to him?
12. Why or how do we know that this advice was not the will of God?
13. In what way did Moses fail in this?

# LESSON 19

## ISRAEL AT THE MOUNT OF GOD

**Memory Verse: 18:9 (N. W. 20:3)**

**Lesson: Exodus 19:1-25**

Israel encamped here at the mount for eleven months.

### I. THE PROMISE OF THE COVENANT. v. 1-9

#### A. Israel Camped Before The Mount. v. 1-2

1. The time of their arrival. v. 1. Three in the Bible is the number of manifestation.
2. They were led by the Lord to this camping place. v. 2

#### B. Moses Called Before The Lord. v. 3-4

1. God speaks to Moses and tell him what to say to Israel. v. 3. God has now kept His promise. Ex. 3:12
2. He reminds them of what He has done. v. 4. Deut. 32:9-12. This passage shows how the little eagles are forced from the nest, so that they might fly and be mature. God's people are forced from the nest, so that they might be mature and do what God created them to do.

#### C. Israel Challenged To Keep The Covenant. v. 5-6

1. The covenant was the ten commandments. Ex. 34:27-28
2. They were to be God's peculiar treasure. v. 5. Peculiar means
  1. private property, select, prized, and preserved. He is fulfilling the covenant relationship which was promised in Ex. 6:6-7.
  2. They were to be a kingdom of priests. v. 6. The whole nation of people were to be royal priests. I Pet. 2:9, But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. The whole world needed priests. A priest represents man to God. Heb. 5:1, For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

- a. God chose Israel to be His peculiar treasure. Deut. 7:6; 14:2; 26:18; Psa. 135:4, For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure. Mal. 3:17, And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.
  - b. They were not chosen because of their merits, for they had none. Deut. 26:5-11
  - c. They were chosen because of God's grace and love. Deut. 7:6-8
3. They were to be a holy nation. v. 6. I Pet. 1:15-16, But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.
- a. They were set aside as the property of a Holy God, therefore they were to be holy. Lev. 20:7, Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.
  - b. Instead of influencing the nations to worship God, the pagan nations influenced Israel to worship their false gods. It is happening today as the world is convincing Christians to adopt the dress, habits, and worship of false religion.
  - c. One day Israel will influence people for God. Isa. 61:6, But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. Zech. 12:10, And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. Zech. 13:1, In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

#### D. Moses Calls Israel To Hear God's Message. v. 7-9

- 1. Israel hears God's Word. v. 7
- 2. Israel promises to keep God's words. v. 8. God knew they would not keep it. Deut. 5:27-29. How quickly Israel enters into a covenant they were never able to keep. Up until this point they had been under the Abrahamic covenant that contained no "if" as in v. 5. See Gen. 15:18-21; and Gal. 3:6-19. Israel entered the promised land on the ground or basis of the Siniatic covenant and not the Abrahamic covenant. God dealt with them thusly. See Josh. 7:11,15; Judges 2:19,21; I Kings 11:11; and Jer. 11:3-5, And say thou unto them, Thus saith the LORD God of Israel; Cursed be the man that obeyeth not the words of this covenant, Which I commanded your fathers in the day that I brought them forth

out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O LORD.

## **II. THE PREPARATION FOR ENTERING THE COVENANT. v. 10-15**

### **A. The People Prepared By Sanctification. v. 10-11**

1. Sanctification involves cleansing. v. 10. What they did in washing their clothes was symbolic and expressive of internal cleansing. This is how we are to do this today. I John 1:9, If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. II Cor. 7:1, Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
2. Sanctification involves the recognition of the need for preparation, in view of the Lord's presence. v. 11. Note the number three as in v. 1.

### **B. The People Prepared By Separation. v. 12-15**

1. A sinful people are separated from God. v. 12
2. Sinful creatures cannot touch the place where God is. v. 13. Heb. 12:18, For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest.
3. Moses instructs the people. v. 14-15. "Come not at your wives," reveals that they were to set aside fleshly pleasures for this time.

## **III. THE PRESENCE OF THE LORD. v. 16-25**

### **A. The Divine Manifestation. v. 16-20**

1. Events that caused the camp to tremble. v. 16. The storm was a symbol of the presence of God. Deut. 5:22-26
2. The people brought to meet God. v. 17
3. The Lord descends in fire. v. 18
4. God's voice heard. v. 19

5. Moses called up into the mount. v. 20. A

B. The Divine Instruction. v. 21-25

1. They are to be separated from God lest they perish. v. 21

- a. There is to be a distance from a Holy God and His sinful people. God is Holy and he is not our buddy.
- b. The same truth was taught in the fence around the Tabernacle, and the separation of the Holy of Holies.
- c. God's people have a new and living way today. Heb. 10:20, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. Now He invites us to draw near, but we are to be cleansed so that we can. Heb 10:22, Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

2. The priests must be sanctified or perish. v. 22

3. Moses thought that the people were already instructed. v. 23

4. The Lord knew they needed further instruction. v. 24

5. The obedience of Moses. v. 25

NOTE: The events in this chapter were intended to impress Israel, so that they will stand in awe of God and reverence Him. Men today need an exalted view of God. Isa. 57:15, For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Dan. 9:4, And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.

**Study Questions:**

1. What is the meaning of the number 3 in the Bible?
2. What covenant had Israel been under up until now?
3. What is the chief difference between the two covenants?

4. What did God promise them if they would keep this covenant?
5. What is needful before a redeemed people should come into his presence?
6. What was the purpose of God in coming in fire and causing the Mount to shake and tremble?
7. Why could not the people go up the mount or at least touch it?

### **Notes**

# LESSON 20

## THE COMMANDMENTS OF GOD

**Memory Verse: Ex. 20:3 (N.W. 21:12)**

**Lesson: Ex. 20:1-26**

The laws which God gave unto Israel may be divided into three classes (1) The moral law is to be found in the ten commandments. (2) The ceremonial law is found in the instructions of God concerning the sacrifices and related items. (3) The civil law had to do with the various regulations concerning their government.

### I. THE TEN COMMANDMENTS GIVEN. v. 1-17

The first two verses might be called the preamble to the ten commandments.

#### A. Man's Responsibility To God. v. 3-11

1. No other gods allowed. v. 3. God is jealous and will not share His glory with another. Deut. 32:21, They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. I Sam. 12:20-21, And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. I Cor. 8:4-6, As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. I John 5:20-21, And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.
2. No images. v. 4-6. Idolatry of all kinds are prohibited. Any attempt to make a visible likeness of God is here condemned. All images used in worship would be wrong. Lev. 19:4, Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God. Deut. 4:15-17, Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air. Amos 5:26-27, But ye have borne the

tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts. Acts 7:43, Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. Lev. 26:1, Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.

3. His name not to be used in vain. v. 7. His name is holy and no one should use it irreverently. Matt. 6:9, After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Hallow means, “sanctify, hallow, be holy; 1) to render or acknowledge, or to be venerable or hallow 2) to separate from profane things and dedicate to God.” Lev. 19:12, And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.
4. The sabbath day to be kept. v. 8.
  - a. The sabbath was given to Israel and not to the gentiles. It was a special sign to Israel. Ex. 31:12-14, And the LORD spake unto Moses, saying, 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. 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. Neh. 9:13-14, Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant. Ezek. 20:12, 20, Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them....
  - b. The New Testament church is no where commanded to keep it. Christians are to keep the first day of the week after the pattern and example set forth in the N.T. after HIS death and resurrection. Col. 2:16-17, Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ. Matt. 28:1, In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. Mark 16:2, And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. John 20:19, Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. Acts 20:7, And upon the first day of the

week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. I Cor. 16:2, Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

#### B. Man's Responsibility To Man. v. 12-17

1. Honour father and mother. v. 12. Eph. 6:1-3, Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth. Matt. 15:4, For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.
2. Thou shalt not kill. v. 13. This does not forbid the death penalty. Ex. 21:12, He that smiteth a man, so that he die, shall be surely put to death. Gen. 9:5, And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Matt. 5:21-22
3. Adultery forbidden. v. 14. Matt. 5:28, But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Matt. 19:9, And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. Rom. 7:2-3, For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.
4. Stealing forbidden. v. 15. Rom. 13:8; II Cor. 8:21; Eph. 4: 28.
5. Bearing false witness forbidden. v. 16. This would include gossip.
6. Coveteousness forbidden. v. 17. This includes the secret desires of the heart. Luke 12:15, And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. I Cor. 12:31; Mark 7:21-23.

## II. THE LORD'S GRACIOUS PROVISION. v. 18-26

#### A. The Effect Upon The People. v. 18-21

1. They were afraid. v. 18

2. They saw the need for a mediator. v. 19. I Tim. 2:5, For there is one God, and one mediator between God and men, the man Christ Jesus.
3. They needed to be proved. v. 20
4. The people standing afar off. v. 21

#### B. Special Reminders and Injunctions. v. 22-26

1. They are forbidden to make gods of silver and gold. v.22-23
2. The provision for the altar. v. 24-26
  - a. It was to be made of earth. v. 24
  - b. If made of stone, it was not to be hewn. v. 25. Thus it was to be made of natural materials.
  - c. No steps for decency's sake. v. 26. This was the protection, because of the way they dressed.

#### C. The Purpose Of The Law.

1. The Law is good if it is used right. I Tim. 1:8, But we know that the law is good, if a man use it lawfully.
2. It was not in order to save, but to show God's standard for right, and that man was a sinner. Gal. 2:16, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Rom. 7:7-14
3. To show man his need for a saviour. Gal. 3:19-24, Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

4. The law is to convict of sin. Gal. 3:21; 3:10-12; Heb. 10:28, He that despised Moses' law died without mercy under two or three witnesses. Rom. 10:5, For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
5. The altar shows that a sacrificial offering needed to be made for man's sin. Heb. 9:12-14, Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living 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. II Co 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.

### **Study Questions:**

1. State the threefold division of the law.
2. State the twofold division of the commandments.
3. Name the ten commandments in their proper order.
4. What day of the week was the sabbath day, and should Christians keep it today?
5. What is the first commandment with promise, and what is the promise or promises?
6. Does "thou shalt not kill" permit the death penalty? Why is this?
7. Name the three things that God commanded concerning the altar.
8. What was the purpose of the commandments?

### **Notes**

# LESSON 21

## THE JUDGMENTS

**Memory Verse: Exodus 21:12 (N.W. 22:1)**

**Lesson: Ex. 21:1-36**

The next three chapters give the practical application of the Ten Commandments in the daily life of that day. In chapters 21-23, we have the main part of the civil law. The moral law is in chapter 20. The ceremonial law is found in Ex. 25-31, and in the book of Leviticus. These are the judgments of the Lord given to Moses. (See Exo. 24:3,4)

### I. THE MASTER AND HIS SERVANT. v. 1-11

#### A. The Master And His Male Servant. v. 1-6

1. Buying a Hebrew servant. v. 2. This was of course a kind of slavery, but not to be confused with slavery that is practiced in the world today or that was practiced in America prior to the Civil War. The word for servant here is the same as that used for Abraham's servant. Gen 24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and for Abraham himself; Gen 26:24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. It is also the same word that is used to describe the Lord Jesus Christ in O.T. prophecy. Zec 3:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. An Hebrew could become a slave through poverty (Lev. 25:35,39), or through crime (Ex. 22:3).
2. The servitude to last 6 years. v. 2. Six is man's number. Created on the sixth day. (Gen. 1:26-31) Man was to do his work in six days. Exo 20:9 Six days shalt thou labour, and do all thy work: During the Great Tribulation: Rev 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. This would be the measure of man's responsibility. This is what man owes to God.
3. Regulations concerning a wife and children. v. 3-4
4. After 6 years only love could bind the servant. v. 5
5. Bound by love, the servant's ear was pierced. v. 6 Identification of love for his master. The believer's identification of love for the Lord. John 14:15 If ye love me, keep my commandments. John 14:23 Jesus answered and said unto him, If a man love me, he will

keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

6. The bond slave is a type of Christ. v. 6

- a. Christ took the form of a servant. Phil 2:5-8 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
- b. He came to do the Father's (master's) will. 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. John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.
- c. He loved the Father (master). John 17:24-26; John 14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.
- d. He loved His wife. v. 5. Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
- e. He loved His children. Psa 127:3 Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. Mat 19:14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
- f. He could have gone free but for the love of the Master. Mat 26:53,54 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54 But how then shall the scriptures be fulfilled, that thus it must be?
- g. Yet He gave Himself to the will of the Father (Master). Psa. 40:6-7 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. 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. Heb 10:5-7 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

- h. As a bond slave in anti-type, He still continues to serve them. Heb 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. 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 to sit down to meat, and will come forth and serve them.
7. We should follow Paul's example in considering ourselves to be bond servants of Jesus Christ. Titus 1:1 Paul, a servant of God,... James 1:1; 2 Pet. 1:1; Jude 1:1.

#### B. The Master And His Female Servant. v. 7-11

1. The selling of a daughter. v. 7. This we presume would happen because of the same conditions as listed above. Lev. 25:35,39 (Through poverty.)
2. Her rights when betrothed unto the master. v. 8
3. Her rights if betrothed to his son. v. 9 In honor and purity. Lev 18:15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.
4. Her rights if he took another wife. v. 10
5. Her rights if her master was not obedient to the law. v. 11

## II. CAPITAL PUNISHMENT, OFFENCES, AND DAMAGES. v. 12-36

#### A. The Death Penalty For Homicide. v. 12-14

1. The death penalty taught here and in Gen. 9:5-6 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
2. The death penalty taught in the N.T. Luke 23:39-41 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 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. Rom 13:3,4 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 1 Tim 1:8,9 But we know that the law is good, if a man use it lawfully; 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, (For more information see our tract, "Is The Death Penalty Scriptural?" # B-320.)

3. Ex. 20:13 contains the command, "Thou shalt not kill," and 21:12 tells what to do to those who disobey this commandment.

#### B. The Death Penalty For Other Offences. v. 15-17

1. The smiting of father and mother. v. 15 There is a reward for honoring father and mother. Exo 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Eph 6:2,3 Honour thy father and mother; which is the first commandment with promise; 3 That it may be well with thee, and thou mayest live long on the earth.
2. The cursing of father and mother. v. 17 Mat 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.
3. Man stealing. v. 16. This would include kidnaping. Deu 24:7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

#### C. The Penalty For Smiting Others. v. 18-21

1. The smitten one to be compensated. v. 18-19
2. The penalty for smiting a servant. v. 20-21

#### D. The Penalty For Causing Premature Birth And Abortion. v.22-25

1. Strife causing premature birth. v. 22. This resulted in damages which were determined by the husband and the judges.
2. Strife causing the abortion of the baby. v. 23-25 (See tract # A-302, "Abortion Is It Murder?") Deu 19:21 And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

#### E. The Penalty For Smiting A Servant. v. 26-27

If an eye or a tooth was destroyed the servant was set free.

#### F. The Law Concerning The Act Of The Ox. v. 28-36

1. When an ox kills a person. v. 28
2. The responsibility of the owner of the ox. v. 29-32
3. The penalty for leaving an open pit. v. 33-34
4. When an ox kills an ox. v 35-36

**Study Questions:**

1. Give two reasons why an Hebrew might become a servant.
2. How long was the servant to remain a servant?
3. What if the servant had a wife when he became a servant?
4. What if he is given a wife by his master?
5. Why would anyone want to remain a slave, after he had been set free?
6. What was done, if he decided to continue as a servant instead of going free?
7. How did the bond servant typify the Lord Jesus Christ?
8. Since the penalty for homicide was death, how can this be reconciled to “Thou shalt not kill?”
9. What is the N.T. evidence for a death penalty law?
10. What was the penalty for cursing Father or Mother?
11. What was the penalty for causing a premature birth?
12. What was the penalty for causing the death of the baby?
13. How was a man responsible for what his ox did?

**Notes**

# LESSON 22

## ADDITIONAL JUDGMENTS

**Memory Verse: Exodus 22:1 (N.W. 23:20)**

**Lesson: Exodus 22:1-31**

### I. JUDGMENTS IN REGARD TO PROPERTY. v. 1-15

#### A. Judgments Concerning Theft. v. 1-4

1. Restitution for selling or killing an ox or sheep. v. 1. It took more boldness to steal an ox, so the penalty was greater.
  - a. Adultery is considered to be thievery. Consider these Scriptures and read the context. II Sam. 11:2-3, And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? II Sam. 12:6, And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.
  - b. David had to pay fourfold, the baby died, Amon and Absalom slain, and Tamar raped. II Sam. 12:15-13:33; 18:1-8
  - c. Zaccheus made a promise to repay. Luke 19:8, And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.
2. A man's right to protect himself and his possessions. v. 2. Liberals tell us, that we should not be armed, but they are wrong.
3. Restitution to be made by the thief. v. 3. There was a difference in whether it was stolen at night rather than the day.
4. Restitution to be made or the thief to be sold as a servant. v. 3
5. Double restitution if the animal was alive. v. 4. It is sad that our criminal justice system does little to force thieves to make restitution.

#### B. Judgments Concerning Trespass. v. 5-6

1. Restitution for damage done to crops. v. 5

- a. The property boundaries by piles of rocks, not by fences, so animals had to be guarded to keep them from eating another man's crop. Deut. 19:14, Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it. Prov. 22:28, Remove not the ancient landmark, which thy fathers have set.
- b. The danger today comes from those who would remove the ancient landmarks of Bible doctrine.

2. Restitution for damage by fire. v. 6. It was not enough to just say, I am sorry.

C. Judgments Concerning A Trust. v. 7-13

1. Restitution for things held in trust. v. 7-8

- a. By the thief v. 7
- b. By the trustee. v. 8

3. Judges to decide disputed matters. v. 9

4. Responsibility for animals kept in true. v. 10-13

- a. The death or disappearance of an animal. v. 10-11
- b. Restitution to be made if it is stolen. v. 12
- c. If torn by a wild beast, the pieces must be delivered as evidence. v. 13

D. Judgments Concerning Borrowed Things. v. 14-15

1. Restitution to be made if the owner was absent. v. 14
2. No restitution if the owner was present. v. 15. We need to learn and do what is right, not just the law of our land says.

## **II. JUDGMENTS IN REGARD TO HUMAN RIGHTS**

A. Judgments Concerning Immoralities. v. 16-20

1. Seducing a maid who was not betrothed. v. 16. The Hebrew word for seduce means, "entice, deceive, persuade, flatter, allure."
  - a. He was to pay her father and marry her. v. 16. She did not have to be pregnant, but they were to marry if they committed fornication. Deut.22:28-29, If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.
  - b. If she was betrothed it was far more serious. Deut. 22:23-27, If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: For he found her in the field, and the betrothed damsel cried, and there was none to save her.
2. If her father refused to let her marry, the guilty man was to endow her with a proper dowry. v. 17
3. Witchcraft punishable by death. v. 18. Deut. 18:9-14; Isa. 47:12-14; Lev. 20:6, And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. Gal. 5:19-21, Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft... that they which do such things shall not inherit the kingdom of God.
4. Bestiality punishable by death. v. 19. Lev. 18:23, Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. Lev. 20:16, And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.
5. Sacrifice to other gods forbidden. v. 20. Ex. 20:3-5; Ex. 23:13; Deut. 4:12-24

## B. Judgments Concerning Oppression. v. 21-28

1. Protection of foreigners. v. 21

2. Widows and orphans protected. v. 22-24. Deut. 26:12, When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled. Deut. 27:19, Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. James 1:27, Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

3. Protection for the poor. v. 25-27

a. God's Word on interest (usury). v. 25. Lev. 25:35-37; Neh. 5:3-10

(1) This refers to protection for the poor. Since most of those who would desire to borrow were the poor, they are protected. Prov. 28:8, He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

(2) The Bible does not forbid usury (interest), unless it be the unkind treatment of the poor. Matt. 25:27, Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

b. Raiment held as security to be returned before night. v. 26-27

4. Blasphemy and the cursing of rulers forbidden. v. 28. Prov. 24:21, My son, fear thou the LORD and the king: and meddle not with them that are given to change. I Pet. 2:17, Honour all men. Love the brotherhood. Fear God. Honour the king. Ex. 7:1; Psa. 82:6; John 10:34-35

C. Judgments Concerning Offerings To God. v. 29-31

1. Firstfruits to be offered without delay. v. 29. "Liquors" in v. 29 is translated from the Hebrew word "dema'," and it simply means "juice." Prov. 3:9-10, Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

2. Firstborn sons to be brought without delay. v. 29. Ex. 13:2, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. Ex. 13:12, 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. The Christian is a kind of firstfruits, thus each one belongs to the Lord. James 1:18, Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

3. Firstlings of the flock to be offered without delay. v. 30
4. Contaminated flesh to be destroyed. v. 31. This is because God's people are to be a holy people. Lev. 19:2, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy. I Pet. 1:15-16, But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.

LESSONS: Our modern generation did not invent human rights. God was concerned about the rights of others long before man was greatly concerned. Property rights were secured under the Law. Communism would like to destroy the individual's right to property, but they are wrong. If property rights are denied, then we can be sure that human rights will soon be a thing of the past.

**Study Questions:**

1. Why was the restitution greater for stealing and selling an ox, than for a sheep.
2. Why was there a different law in regard to protecting ones home and possessions at night than in the day time?
3. What happened to the thief, if he could not make restitution for what he had stolen?
4. If a man was placed in charge of another's animal, what happened if it was killed by a beast?
5. Why was the father to be paid a dowry?
6. What was the penalty for practicing witchcraft?
7. How were the Israelites to treat foreigners who were in their midst?
8. What is usury and why was it forbidden?
9. If a man's clothes were left as a pledge, when were they to be returned to him?
10. What was to be done with flesh that had been torn by beasts?

# LESSON 23

## ADDITIONAL JUDGMENTS AND DIRECTIONS

**Memory Verse: Exodus 23:20 (N.W. 24:17)**

**Lesson: Exodus 23:1-33**

### I. MISCELLANEOUS JUDGMENTS AND LAWS. v. 1-19

#### A. Rules For Judicial Proceedings. v. 1-9

While these rules may be addressed to the judges in particular, nevertheless they had wide application to all. This explains in detail the 9th Commandment in Ex. 16.

1. Perjury to be avoided. v. 1. This would be true in court, but also at all times. Ex. 20:16
2. Follow right and not the multitude. v. 2
3. Do not do evil to help a poor man. v. 3. We are not to do wrong to help the poor, as well as the rich. Lev. 19:15, Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. There is a mind set on the part of some liberal do-gooders, that it is alright to break the laws of God and man in order to promote a good cause, such as helping minorities or the poor. This of course is faulty thinking.
4. The rights of an enemy must be respected. v. 4-5. Pro. 24:17, Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth. I Thess. 5:15, See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Matt. 5:43-44, Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Rom. 12:17-21, Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.
5. The poor are to receive equal justice. v. 6
6. Truth and NOT falsehood to be followed. v. 7

7. Bribery not to be practiced. v. 8. Isa. 1:23, Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Micah 3:11, The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us.
8. Strangers are to be treated fairly. v. 9

#### B. The Law Of The Sabbatical Year. v. 10-13

1. The beneficence of the Sabbatical year. v. 10-11. Lev. 25:1-7
  - a. The land benefitted. Modern farmers took a long time to find out the benefit of letting the land rest, either through letting it lie fallow, or through crop rotation.
  - b. The owner benefitted.
  - c. The poor benefitted.
  - d. The beasts benefitted.
2. The Sabbath day continued during the Sabbatic year. v. 12
3. They were to be careful in following all commands. v. 13
4. They were not even to mention or talk about false gods. v.13. To make mention of these gods in common conversation would tend to cause them to lose their horror of idolatry. This should be applied to Christians today who talk about sin, but do not seem to abhor it.

#### C. The Law Of The Feasts. v. 14-19

1. The three feasts were the Passover, Pentecost, and the Feast of Tabernacles. v. 14. These are included in the seven Feasts listed in Lev. 23. Later on the Jews added the Feast of Lights (Hanukkah), and the Feast of Purim.
2. The feast of unleavened bread, the feast of passover. v. 15
  - a. It reminded them of past slavery.
  - b. Of past deliverance. The Passover was a type of the death of Christ. I Cor. 5:7, Purge out therefore the old leaven, that ye may be a new lump, as ye are

unleavened. For even Christ our passover is sacrificed for us. I Pet. 1:19, But with the precious blood of Christ, as of a lamb without blemish and without spot.

- c. Of present duties. They were not to appear at any of the feasts empty, that is, without a sacrifice. Deut. 16:16-17, Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.
3. The feast of firstfruits. v. 16. This was the feast of Pentecost which came 50 days after the sheaf of the firstfruits (which is a type of the resurrection), were brought. Lev. 23:10,15-20
4. The feast of ingathering. v. 16. See Lev. 23:34. This was at the completion of the harvest. This was the Feast of Tabernacles and looks forward to the millennial reign of Christ. Zech. 14:16-21, And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.
5. These 3 feasts to be kept each year and all males were to appear. v. 14, 17
6. The Passover to be offered with unleavened bread. v. 18
7. The Passover lamb - the fat not to be left until the morning v. 18. (It was the Passover lamb because it was the one in which no flesh was to be left until the morning. Ex. 12:10)
8. The first of the firstfruits to be brought without delay. v. 19
9. They were NOT to follow the example of the Canaanite heathen ceremony in seething the kid in its mother's milk. v. 19. It would also have been an unfeeling act which would lead to a lot of wicked sins.

## II. INSTRUCTION FOR ENTERING THE PROMISED LAND.

v.20-33

### A. An Angel To Guide And Keep. v. 20-23

1. The angel is the Lord Jesus Christ Himself. v. 20. See Ex. 14:19; 33:2; Num 20:16, And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border.
2. They were to obey Him. v. 21. Only Christ could pardon their transgressions.
3. He would be against their enemies. v. 22. The terror of the Lord did go before them. Ex. 15:16. Josh. 2:10-11, For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.
4. He would cut off their enemies. v. 23. As the Lord went ahead of them to prepare them a place, so Jesus has gone ahead to prepare us a place. John 14:1-3, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

### B. The Conquest And Settlement Of The Land. v. 24-33

1. They were to destroy the false gods. v. 24
2. They were to serve the true God. v. 25
3. Sickness to be taken away and barrenness removed. v. 25-26
4. God would send fear before them. v. 27
5. Hornets to go before them. v. 28
6. It would be best that their conquest be gradual. v. 29-30. It took Joshua and his army about seven years to conquer the land, although the mopping up operation took a lot longer.

7. God would set the bounds. v. 31. Gen. 15:18-21, In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. II Sam. 8:3, David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. II Sam 8:6, Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went. II Sam. 8:15, And David reigned over all Israel; and David executed judgment and justice unto all his people. I Kings 4:20-25, And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.
8. They were not to make a covenant with the inhabitants of the land. v. 32. Josh. 9:14-15, And the men took of their victuals, and asked not counsel at the mouth of the LORD. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation swore unto them. (See Josh. 9, league with Gibeonites).
9. Separation was to be practiced. v. 33

**Study Questions:**

1. What is perjury, and why was it to be avoided?
2. Why are we not to follow the multitude?
3. Why was it not right to stretch the law a little to help the poor?
4. What is bribery, and why should judges not accept it?
5. What was the Sabbatic year, and who benefitted from it?
6. Why were they forbidden to talk about false gods?
7. What can we learn from this?
8. Name the three feasts mentioned in this chapter?
9. How often were they to be kept, and who must appear?
10. Who was the Angel that would go before them?
11. Why did God provide for a gradual conquest of the land?

# LESSON 24

## THE COVENANT RATIFIED

**Memory Verse: Exodus 24:17(N.W. 25:8)**

**Lesson: Exodus 24:1-18**

The events in this chapter were never repeated again. Their encounter with the Lord in v. 9-11, is truly amazing. It is doubtful that we can fully comprehend this in our present life.

### I. THE RATIFICATION OF THE COVENANT. v. 1-8

#### A. Moses Called Into The Lord's Presence. v. 1-2

1. The invitation given by the Lord. v. 1
2. The leaders also invited to come part way. v. 1
3. Moses alone to come near the Lord. v. 2
4. Other leaders were to worship "afar off" and not to "come nigh." v. 1-2. The law does not bid the people to come nigh, but there is a great contrast under grace we are invited to draw near. Heb. 10:21-22, And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. James 4:8, Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Eph. 2:13, But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

#### B. The Covenant Accepted By The People. v. 3-4

1. Moses tells the people all the commandments and judgments. v. 3
2. The people accept the words and promise to obey. v. 3, 7. This is a repeat of what they said in Ex. 19:8. The words they promised to obey are specifically given in Ex. 20:23. No doubt it should have included all that God would ever say to them. It is unfortunate that they never kept their promise.
3. Moses wrote all the words of the Lord. v. 4. II Pet. 1:21, For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

#### C. The Covenant And The Blood. v. 4-8

1. The altar built. v. 4. Joshua 4:3, 9, 20
2. Young men chosen to make the sacrifice. v. 5.
  - a. Since the Levitical priesthood had not yet been set in order, young men offered the sacrifice. They may have been the firstborn.
  - b. God could only enter into a covenant with sinful man on the basis of a sacrifice and the shedding and applying of blood. The sacrifice of the blood was for the ratification of the covenant.
  - c. Jesus had to shed His blood in order to ratify the new covenant.
3. The blood sprinkled on the altar. v. 6. Lev. 17:11, For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.
4. The covenant read and ratified. v. 7
5. The people sprinkled with blood. v. 8. Since there were some 2 million or more people, the blood may have only been sprinkled on the representatives of the people. In connection with this act, note the following Scriptures. Heb. 9:16-22, For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. Rev. 7:14-15, And I said unto him, Sir, thou knowest. 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: and he that sitteth on the throne shall dwell among them. Gal. 3:10-11, For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.
6. It is tragic that Nadab and Abihu had all these privileges, but learned nothing from it. Some church members are like that today. Lev. 10:1-2, And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon,

and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD.

## II. THE VISION OF GOD. v. 9-18

### A. God Seen And The Sacrificial Meal. v. 9-11

1. Moses and the leaders ascend. v. 9
  - a. They could not go into the presence of the God until the sacrifice was made and the blood applied to the people. v. 5-8
  - b. Sinful man cannot come into the presence of God without the sacrifice and the application of the blood. Another young man (young in the flesh) Jesus Christ made the sacrifice. I Pet. 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.
2. They saw the God of Israel. v. 10. We do not know exactly what they saw, since there is no description of God, but rather where He stood.
  - a. It is clear that God did show some men a similitude or some kind of a veiled likeness of Himself. Num. 12:8; 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. Ezek. 1:26, And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. It is certain that Deut. 4:12,15 does not refer to this event, but rather to Exodus 20:1-18.
  - b. On the other hand we know they did not see God in His fullness. I Tim. 6:16, Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. John 1:18, No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 14:8-11, Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. See Ex. 33:18-23. They did see some evidence of God's presence and with God veiled in some manner. See Gen. 32:30; Jud. 6:22; 13:22; and Gen. 18:2, 17-22.

- c. This problem is more easily resolved when we recognize that this was Christ in angelic form on the mount. Acts 7:38, This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.
3. The clear sapphire signified God's favor. v. 10
4. This could only be true because God was satisfied with the blood of the covenant. v. 11
5. They did eat and drink before the Lord. v. 11. The next time it is mentioned that they drank, was when they drank their golden false god mixed with the waters of judgment. Ex. 32:19- 20

#### B. Moses In The Cloud For Forty Days. v. 12-18

1. Moses invited to come up closer to the Lord. v. 12
2. The law promised on tables of stone. v. 12. II Cor. 3:3, Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. They were written on stone to endure, but also they would be broken. Ex. 32:19.
3. Moses goes up into the mount. v. 13
4. Aaron and Hur left in charge. v. 14.
5. The glory of the Lord upon the mount. v. 15-16
6. The awesome glory of God. v. 17
7. Moses in the mount 40 days and 40 nights. v. 18. How beautiful the types in this passage. The 6 days of v.16, speak of labor, the 7th day speaks of rest and completion. The number 40 speaks of testing. Not the testing of God or Moses, but of Israel. In Ex. 32:1-6, we see how they failed during that 40 days.

**CONCLUSION:** God made a threefold promise to them in Ex. 6:6-8, and he is now fulfilling that promise. (1) God redeemed His people. Ex. 118. (2) God took them to Himself. Ex. 19:24. (3) Now He is going to come and dwell with them and be their God. Ex. 25:40

#### **Study Questions:**

1. Discuss the contrast between the people having to worship "afar off" under the Law, and how it is under grace.

2. What did the people promise in regard to the law?
3. Why did not the Levites make the sacrifice in this chapter? 4. What two things did they do with the blood?
4. How are we to explain their seeing God, in the light of the verse that tells us that no man hath seen God at any time.
5. Who was left in charge when Moses went up the mount?
6. How long did he remain on the mount? What is the meaning of that number?

### **Notes**

# LESSON 25

## THE FURNITURE FOR THE TABERNACLE

**Memory Verse: Exodus 25:8 (N.W. 25:40)**

**Lesson: Exodus 25:1-22**

The Tabernacle is described in chapters 25-27; it is constructed in chapters 36-38; and it is set up in chapters 39-40. It pictured Christ and His work. See Heb. 9:1-3, 23-24; I Cor. 10:1-11; and John 2:14.

### I. THE OFFERING FOR THE TABERNACLE. v. 1-9

#### A. The Manner Of The Offering. v. 1-2

1. It was an offering ordained of God. God could have created the Tabernacle, but He did not. He blessed His people by allowing them to give and build. We have the same privilege in giving and labouring to build His local church.
2. Only Israel was to participate in the offering. They gave so much that Moses had to ask them to stop. Ex. 36:6-7
3. It was to be given willingly from the heart. It was not a tax. We can only give what God has provided us to give. I Chron. 29:14, But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

#### B. Fourteen Materials For The Offering. v. 3-7

These materials and their typical meaning is very important in the study of the Tabernacle. There are 14 items mentioned which is God's number of perfection doubled. Two is the number of witness.

1. Gold speaks of deity manifested and is a type of Christ. v. 3
  - a. It is estimated that a ton of Gold and three tons of silver were used in the Tabernacle.
  - b. They got this wealth spoiling the Egyptians. Ex. 12:35-36
2. Silver speaks of redemption. v. 3. Ex. 30:11-16; 38:27; I Pet. 1:18-19, Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your

vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.

3. Brass speaks of judgment. v. 3. Num. 21:6-9; John 3:14-15, And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.
4. Blue speaks of that which is heavenly in nature or origin. v.4
5. Purple speaks of royalty, the color worn by Easter kings. v. 4
6. Scarlet speaks of sacrificial blood. v. 4. The color was the extract of a worm. These words are about Christ. Psa. 22:6, But I am a worm, and no man; a reproach of men, and despised of the people.
7. Fine linen speaks of spotless righteousness. v. 4. Rev. 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.
8. Goat's hair speaks of Christ as the sin bearer. v. 4. Lev. 16:5, 15, 21
9. The ram's skin dyed red speaks of the devotion of Christ. v. 5. A ram used as sacrifice of consecration in consecrating the priests.
10. The badger's skins speak of Christ in His humiliation. v. 5. Isa. 53:2, For he 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. It was used to make the outer covering of the Tabernacle and they made shoes out of badger skins. Evidently this was a different animal than our badgers.
11. Shittim wood (acacia) speaks of the humanity of Christ. v. 5
12. Oil for the light was a type of the Holy Spirit. v. 6
13. Spices for anointing oil, and for sweet incense. v. 6. This speaks of sweetness, the preciousness and fragrance of the pure spotless life of our Saviour.
14. Onyx stones, and stones for the ephod and breastplate. v. 7. These speak of the glory of Christ, the glory which He had with the Father. John 17:5, And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

#### C. The Management Of The Offering. v. 8-9

1. To be used making a sanctuary for the Lord. v. 8

2. God would dwell among them. v. 8
3. It was to be made according to God's pattern. v. 9

## **II. THE ARK FOR THE TABERNACLE. v. 10-22**

Instead of beginning with the Tabernacle itself, the Lord begins with the furniture. The first piece was the ark of the covenant and the mercy seat which were kept in the Holy of Holies. There are 3 arks in the Bible. (1) Noah's ark, pitched within and without which speaks of atonement. (2) Moses' ark of bulrushes which was also pitched. (3) The golden ark of the Tabernacle which was sprinkled with the blood (atonement). All 3 were intended to protect their precious contents.

God had a plan for the Tabernacle and all of the furniture. They could not deviate from it. God has a plan today for building His local churches. We dare not deviate from it.

### **A. The Directions For The Ark Of The Covenant. v. 10-16**

1. The ark was one of the most important pieces of furniture in the Tabernacle and was a type of the Lord Jesus Christ. Heb. 6:18-20, 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: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. Heb 9:4-5, 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; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Heb. 9:11-14, But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
2. The wood which speaks of Christ's humanity. v. 10
3. It was overlaid with pure gold which speaks of His deity. v. 11
4. The ark wore a crown. v. 11. We see Christ in:

- a. The outer court (place of sacrifice) as the Prophet.
  - b. The holy place (place of worship) as the Priest.
  - c. The holy of holies (place of communion) as the King. He was born a king, crucified a king, and is coming as king.
5. The rings and the staves made it portable. v. 12-15. His people are pilgrims and He is ever with them.
6. The contents of the ark. v. 16. 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.
- a. The golden pot of manna. John 6:48-51, I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.
  - b. Aaron's rod that budded, which speaks of Christ in His resurrection power and life.
  - c. The tables of the law in the heart of it. Christ had the law hidden in His heart, and kept it perfectly for His people. Psa. 40:6-8, Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, 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. Heb. 10:5-9, Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law, Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. Matt. 3:17, And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Deut. 31:26, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

B. The Directions For The Mercy Seat. v. 17-22

1. The mercy seat made of pure gold. v. 17. This speaks of His absolute deity through which He could satisfy the Father on our behalf, with His sinless blood. It was where God spoke to Moses and Aaron. Psa. 80:1,...thou that dwellest between the cherubims, shine forth. Psa. 99:1, The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. II Kings 19:15, And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.
2. Christ is our mercy seat in heaven. In the following scriptures the Greek word for "propitiation" is "hilasterion," the word for mercy seat. Rom. 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. I John 2:2, And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. Heb. 4:14-16
3. The cherubims overshadow the mercy seat. v. 18-20. The cherubims symbolize the justice and judgment of God. Without the mercy seat they would have looked on the broken law, instead they looked on the blood stained mercy seat.
4. The blood sprinkled mercy seat stood between a holy law and a sinful people. v. 21. In Lev. 16, on the day of atonement the blood was sprinkled for all the people. Christ died once for our sins and it will never need to be repeated. Heb. 9:11-14
5. The place where God met and communed with His people. v. 22. This communion and fellowship was only on the basis of the blood sprinkled mercy seat.

### **Study Questions:**

1. Name the 14 materials that the people were to bring, and state the typical significance of each.
2. What is the significance of the number 14?
3. Who was to bring the offering and under what conditions?
4. Name the 3 arks of the Bible, and the significance of each.
5. What was the ark of the covenant a type of?
6. What materials was it made of?
7. What was the significance of the crown on the ark?

8. Name the contents of the ark.
9. What sat on top of the ark and what was it made of?
10. What stood between the law and a sinful people?
11. Who or what is our mercy seat?

### **Notes**

# LESSON 26

## THE FURNITURE FOR THE TABERNACLE

**Memory Verse: Exodus 25:40 (N.W. 26:14)**

**Lesson: Ex. 25:23-40**

### I. THE TABLE OF SHEWBREAD. v. 23-30

#### A. The Table. v. 23-29

1. Dimensions. v. 23. It was about 36" long, 18" wide, and 27" high.
2. Made of shittim (acacia) wood. v. 23. This speaks of HIS humanity.
3. Covered with gold. v. 23. This speaks of HIS deity.
4. The crown. v. 24-25. This speaks of HIS kingship.
5. Golden rings and staves. v. 26-28. This would reveal to those that carried it, that they were on a Divine mission.
6. Dishes, spoons, and bowls of gold. v. 29

#### B. The Bread.

1. Made of fine flour. The recipe is found in Lev. 24:5-9
  - a. There were twelve loaves representing one for each tribe, before the Lord.
  - b. The frankincense shows us that it was offered to a king. Lev. 24:7. Matt. 2:11, 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.
2. Bread removed every Sabbath day and placed in a basket for the priests to eat. To be eaten in the Holy Place only.

#### C. The Bread a Type of Christ.

1. Christ as the corn of wheat. John 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. He was ground in the mill of suffering. John 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. He was brought into the fire of judgment. John 12:31-33, Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.

2. Christ the living bread from heaven. John 6:51, I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.
3. We are to feast upon the living Word as revealed in the written Word.

#### D. Leaven A Symbol Of Evil.

1. Jesus warns of leaven. Matt. 16:11-12, 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? 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. I Cor. 5:6-8
2. Bread on table 7 days, which is God's number of perfection. Christ spent a whole life here on earth and no leaven was found in Him.

#### E. Christ As Food.

1. Only the priests could feed upon the shewbread. Lev. 24:9; Matt. 12:4, How he (David) entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?
2. Every saved person a believer-priest. I Pet. 2:9, But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. Rev. 1:6, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.
3. The bread cost the priest nothing.
4. The sustaining food of the believer is: the written Word and the Living Word.
5. Only bread on the table. Nothing fancy such as pie etc. Why is it that people want a carnival atmosphere, joking, entertainment, movies, and magic tricks when they come to Church? WHY is not CHRIST and His Word enough?

#### F. They Were To Eat Standing Up.

1. Not one chair in the Tabernacle. It was not a place of ease. They were to be ready to move on a moments notice.
2. Passover was to be eaten with shoes on, loins girded, staff in hand, ready to leave on a moments notice.
3. Lord's Supper looks forward to His coming. I Cor. 11:26, For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. When He comes, will he find us standing, loafing, sleeping, or serving.
4. Bread is a product of death, crushing, baking in heated oven We need to see Him being crushed, dying, and suffering for us. If so, we will be busy standing, going, and serving.

## **II. THE GOLDEN CANDLESTICK. v. 31-40**

### **A. The Purpose Of The Candlestick. v. 31-40**

1. The candlestick was the symbol of a person. Note "his" in v. 31. John 8:12; 9:5, Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. As long as I am in the world, I am the light of the world. Isa. 42:6, I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Isa. 49:6,...I will also give thee for a light to the Gentiles....
2. The candlestick to furnish light on shewbread and for priests.
  - a. We are not to worship in ignorance, but in the light of truth. John 4:24, God is a Spirit: and they that worship him must worship him in spirit and in truth.
  - b. To do this, we need the light of the Word of God to lead and guide us in our service. Prov. 6:23, For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.
3. No windows in the Tabernacle, but there was the candlestick for the Holy place and Shekinah light for the Holy of Holies

### **B. They Were Not To Walk In The Light Of Nature Or Reason.**

1. If they walked in the light of nature or reason, they had to get outside the Tabernacle.
2. Outside they could not see the beauty of the inside.
3. The light of reason invents evolution, Fatherhood of God, and a bloodless religion.

- a. Instead of blood as the remedy for sin, it is religion, morality, ethics, ordinances, education, psychology, and psychiatry, etc.
  - b. The natural man does not receive spiritual things. I Cor. 2:14, But 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.
4. The believer walks in the light of the Word. Psa. 119:105, Thy word is a lamp unto my feet, and a light unto my path.
  5. Nature's light becomes spiritual darkness to the unbeliever. Matt. 6:23, But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

### C. The Candlestick.

1. Made of pure gold which speaks of the deity of Christ.
2. The gold was beaten, the oil beaten, both speak of the suffering of Christ.
3. That which symbolizes Christ, sometimes symbolizes His body, which is the New Testament Church. It also sometimes symbolizes individual Christians.
4. One central shaft, and the 6 branches were hooked to it. Six is the number of man. Incomplete unless attached to the central shaft which typifies Christ.
5. It was to give light over against it. v. 37.
  - a. The light was to reveal the candlestick which was a type of Christ.
  - b. The seven individual candlesticks (not a seven branched) represent the seven churches of Asia. Rev. 1:12, 13, 20, And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.
  - c. Each individual church is the body of Christ, and without Him in the midst, there is nothing to honor God. I Cor. 12:27, Now ye are the body of Christ, and members in particular. This was addressed to the church at Corinth. I Cor. 1:2, Unto the church of God which is at Corinth....

6. The Candlestick beaten. It was hammered on the anvil. God's great men experienced this. Moses, Joseph, Daniel, and Job all had this experience. Perhaps the worst part was not the hammering, but the pecking to make flowers, knobs, etc. [Knop is "knob, bulb (as ornament)"]

#### D. Are We Shining?

1. God wants the Christian to Shine. Matt. 5:14, Ye are the light of the world. A city that is set on an hill cannot be hid. Phil.2:15, That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.
2. Where can we shine best? In the Church. Rev. 1:20,...the seven candlesticks which thou sawest are the seven churches.
3. The Holy Spirit in us is the oil. Rom. 8:9, But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. I Cor. 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?
4. The purpose of our shining. Matt. 5:16, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
5. Lamps must be cleaned and adjusted to burn properly.
6. The old oil lamps of yesterday had to be cleaned, trimmed, and adjusted. If too high they exalted self, if too low the flame was smothered and they would smoke.

#### Study Questions:

1. What was the dimensions of the table?
2. What two materials was it made of, and what did they typify?
3. What was the bread made of, and what did this symbolize?
4. When and where was the bread to be eaten, and who was to eat it?
5. What are we to feast on?
6. Leaven is a symbol of \_\_\_\_\_?
7. Why coup they not eat sitting down?

8. What or who does the candlestick symbolize?
9. What was it made of?
10. What does the Bible say about Christians shining?
11. Where can the Christian shine best?
12. What is the oil for the candlestick a type of?

### **Notes**

# LESSON 27

## THE CONSTRUCTION OF THE TABERNACLE

**Memory Verse: Ex. 26:14 (N.W. 26:30)**

**Lesson: Ex. 26:1-14**

CORRECTION for last week: The dimension of the table should have been about 36" long, 18" wide, and 27" high. Ex. 25:23

### I. THE CURTAINS FOR A COVERING. v. 1-14

#### A. The Linen Curtain. v. 1-6

1. Only those inside of the tabernacle could see this curtain. They had come by the way of the brazen altar, a type of the cross. Only those who are in Christ can see the beauty and glory that is invisible to the lost. Eph. 3:8, 10, 16, Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ... To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God... That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. Col. 2:3, In whom are hid all the treasures of wisdom and knowledge. Psalms 96:6, Honour and majesty are before him: strength and beauty are in his sanctuary.
2. The spotless curtains point to the holiness of Jesus Christ. v.1
  - a. The priests were dressed in this same kind of material. Ex. 28:39-43
  - b. On the day of atonement Aaron was dressed in this kind of material. Lev. 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.
  - c. The fine twined linen represents the righteousness of the saints. Rev. 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. We learn what man is without that righteousness of Christ imputed to us. 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.

3. Their colors: blue the color of heaven; purple that of royalty; scarlet the color of blood; and white tells of righteousness, and all these point to Jesus Christ.
  - a. Blue, purple and scarlet are found together 24 times in the book of Exodus.
  - b. The priestly garments also contained these colors. Ex. 28:5-6
4. The dimensions of each panel of the curtains was about 42' long by 6' in width. v. 2. The whole curtain was about 42' x 60'.
5. The Cherubim. v. 1. Probably the same as the living creatures of Ezek. 1:5-11.
  - a. These beautiful colors were used in embroidering the cherubim on the white linen.
  - b. They symbolize the presence of God. The priests on the inside serving, were constantly reminded that God was watching them. Psa. 61:4, I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah. Psa. 91:4, He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Psa.17:8, Keep me as the apple of the eye, hide me under the shadow of thy wings. Psa. 36:7, How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. Psa. 57:1, Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. Psa. 63:7, Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
6. Loops of blue and taches of gold. v. 3-6. (A tache was a hook and the selvedge was extreme edge). The taches unite the curtains and they typify Christ's unity with the Father and with His people. He also unites the Father and redeemed man in Himself.

#### B. The Curtain of Goats' Hair. v. 7-13

1. The goats' hair reminds of atonement. v. 7. Lev. 16. Atonement has to do with covering.
  - a. The goat was used as a sin offering. Num. 28:17, 22; Lev. 23:15, 19; and Num. 29:1, 5.
  - b. These curtains pointed to Christ as the sin offering for the sins of His people. II Cor. 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. Isa. 53:10, Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

2. The number of curtains were eleven. v. 7. This was one more than the linen curtains, in order to overlap.
3. They were longer, to overlap and cover the linen curtain. v. 8. Each panel was 45' x 6' and the whole curtain was 45' x 66'.
4. Divided into two parts, 6 and 5. v. 9
  - a. Six is man's number and five is the number of grace.
  - b. Note that six is man's dominant number. Twelve inches in a foot; 36 inches in a yard; 60 minutes in an hour; 24 hours in a day; and 12 months in a year.
5. The taches were of brass, which speaks of judgment. v. 11
  - a. The brazen altar was where the sin offerings were burnt. Ex. 27:1-8
  - b. The serpent of brass, a type of the sacrifice of Christ. Num. 21:8, 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. John 3:14, And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.
6. The overhang. v. 12-13. To all that entered, this would be a reminder of the sin offering. Isa. 53:6, All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. Heb. 9:28, 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. Isa. 44:22, I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Psa. 103:12, As far as the east is from the west, so far hath he removed our transgressions from us. Isa. 38:17, Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

#### C. The Rams' Skins Dyed Red. v. 14

1. Red is the color of blood.
2. The ram was the offering for consecration of the priests. Ex. 29:26; Lev. 8:22-29
3. The ram was Isaac's substitute. Gen. 22:13, And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

4. This curtain points to our substitute, the Lord Jesus Christ. Without His offering we could not be consecrated for service

#### D. The Badgers' Skins Covering. v. 14

1. This was the drab outside cover which is all the world could see. This is as the world sees Christ. It is no wonder that the following Scriptures are found in the Word of God. Psa. 27:4, One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. Psa. 26:8, LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. Psa. 65:4, Blessed is the man whom thou chooseth, and causeth 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. Psa. 84:1-2, 4, How amiable are thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house: they will be still praising thee. Selah.
2. Whatever this animal was, its skins were made into shoes. Ezek. 16:10
3. This was one of the offerings. Ex. 25:5. They literally gave up their material for shoes. This may seem like too great a sacrifice, but God took care of their feet. Deut. 8:4, Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Deut. 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. Phil. 4:13,19, I can do all things through Christ which strengtheneth me. But my God shall supply all your need according to his riches in glory by Christ Jesus.
4. The curtain portrays His humiliation. Phil. 2:7, But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

#### CONCLUSION

The Tabernacle reveals the person and work of Christ. They needed no more than this. We need nothing more than Christ, and we should add nothing else to Him. Col. 1:19, For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. Col 2:9 For in him dwelleth all the fulness of the Godhead bodily. Col 2:3, In whom are hid all the treasures of wisdom and knowledge. Col 3:1, If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 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. As the song writer wrote, "Christ is all I need."

#### Study Questions:

1. How many coverings did the tabernacle have?
2. How many sections did the linen curtain have, and how many did the goats' hair curtain have?
3. How did the inside appearance of the linen curtain remind us of Christ?
4. What does the fine linen represent?
5. What does the Cherubim symbolize?
6. What does the loops of blue and taches of gold typify?
7. What does the goats' hair remind us of? What was the goat used for in the sacrifices?
8. Six is \_\_\_\_\_ number and five is the number of \_\_\_\_\_.
9. Why were the taches of gold for the linen curtain, and of brass for the goats' hair curtain?
10. The rams' skins dyed red point to who or what?
11. What else did the Israelites use the badgers' skins for?

### **Notes**

# LESSON 28

## THE CONSTRUCTION OF THE TABERNACLE (Cont.)

**Memory Verse: Ex. 26:30 (N.W. 27:20)—**

**Lesson: Ex. 26:15-37**

### II. THE BOARDS & FOUNDATION. v. 15-30

#### A. The Boards Of The Tabernacle. v. 15-25

1. Made of shittim wood a type of His humanity. v. 15. Heb. 2:14, 17, 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; 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. I Tim. 2:5, For there is one God, and one mediator between God and men, the man Christ Jesus. Though He was human, His was perfect humanity. I Pet. 2:22, Who did no sin, neither was guile found in his mouth. II Cor. 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. I John 3:5, And ye know that he was manifested to take away our sins; and in him is no sin.
2. The size of each board was 15 feet by 27 inches. v. 16
3. The tenons. v. 17. These were fingers or hands that projected in order to secure the board to the foundation.
4. The number of boards. v. 18, 20, 22
5. The corner boards. v. 23. These remind us of Christ the chief cornerstone. 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. Psa. 118:22, The stone which the builders refused is become the head stone of the corner. I Pet. 2:7-8, Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

#### B. The Foundation Of The Tabernacle. v. 19, 21

1. Each board was supported by two sockets of silver. v. 19

2. The sockets made of the redemption or ransom money. Ex. 30:11-16
3. The silver was made into the 100 sockets of silver. Ex. 38:25-27.
  - a. Each socket was of 1 talent or about 80 to 100 lbs.
  - b. All the foundation weighed from 8 to 10 thousand lbs.
4. Silver speaks of the blood, the price of our redemption. I Pet. 1:18-19, Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot. Lev. 17:11, For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Heb. 9:22, And almost all things are by the law purged with blood; and without shedding of blood is no remission. I Cor. 6:20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
5. This reveals that blood redemption is foundational to all of God's work on the behalf of His people.

#### C. The Bars For The Tabernacle. v. 26-28

1. Five bars for each wall to stabilize the boards. v. 26-27
2. The middle bar reached from end to end and was invisible. v. 28. Ex. 36:33, And he made the middle bar to shoot through the boards from the one end to the other.

#### D. The Covering For The Boards. v. 29-30

1. The boards were covered with gold. v. 29
2. The bars to be covered with gold and the rings to be made of gold. v. 29
3. All to be done according to the pattern. v. 30

#### E. The Typology. v. 15-30

1. It is all a type of Christ.
  - a. The wood typifies His perfect humanity.
  - b. The gold typifies His eternal deity and glory manifested.

- c. The silver represents His blood redemption as the foundation of all things done for sinners.
  - d. The bars represent Christ the perfect man and God the Son securing eternally His work of redemption.
2. It also typifies the church as the dwelling place of God.
- a. Christ the redeemer is the foundation. Isa. 28:16. I Cor. 3:11, For other foundation can no man lay than that is laid, which is Jesus Christ. I Pet. 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.
  - b. His people are partakers of the divine nature. II Pet. 1:4, Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
  - c. The church is local and was purchased by the blood of God. Acts 20:28, Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.
  - d. The church is a building fitly framed together which groweth into an holy temple. Eph. 2:21, In whom all the building fitly framed together groweth unto an holy temple in the Lord.
  - e. That temple is an habitation of God through the Spirit. Eph. 2:22, In whom ye also are builded together for an habitation of God through the Spirit. NOTE: "As the Tabernacle, and later the Temple, was the dwelling place of God, so the church (I Cor. 3:12-16), and this is the church at Corinth, not visible and universal, nor invisible and universal, but the church located in the city of Corinth, just as the Tabernacle was located in the midst of Israel in the wilderness and later the Temple in Jerusalem. In Ephesians 2:19-22, this is the church at Ephesus to whom this circular letter was primarily addressed. This same church is also called the House of God (I Tim. 3:15)." -Studies in Exodus, by Dr. Louis Entzminger, pages 53-54.

### **III. THE VEILS FOR THE TABERNACLE. v. 31-35**

#### **A. The Inner Vail. v. 31-35**

1. Its colors, cherubim, and cunning work. v. 31

2. Its pillars, hooks, and sockets of silver. v. 32
3. The veil divided between the holy place and the most holy place. v. 33-35
4. The typical meaning.
  - a. The veil was a type of His body. Heb. 10:20, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.
  - b. Christ in His perfect sinless life, barred the way (as a veil) to God the Father.
  - c. Christ in His perfect death, rent the veil and made a way of access to God. Matt. 27:50-51, Jesus, when he had cried again with a loud voice, yielded up the ghost. 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.
  - d. The Lord Jesus Christ took our sins (the one thing that barred our access to God) in His own body on the tree.
  - e. He opened up a new and living way. Heb. 9:11-15, But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 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. Heb. 9:23-26, 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. 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: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 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.

#### B. The Outer Vail. v. 36-37

1. This veil was the very door of the tabernacle. v. 36

2. Its colors and construction. v. 36
3. Its pillars and hooks. v. 37
4. It too typifies Christ by which we must come for fellowship and service.

## CONCLUSION

The outside of the Tabernacle may have been drab, but on the inside it was a place of great beauty. Psa. 27:4, One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. Psa. 26:8, LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. Psa. 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. Psa. 84:1-2, 4.

It is the same with Jesus Christ. Those outside of Christ see no beauty in Him. Those in Christ see Him in His glory. Col. 2:9, For in him dwelleth all the fulness of the Godhead bodily.

### Study Questions:

1. What was the height of the tabernacle walls?
2. What were the tenons and what was their purpose?
3. What was the foundation made of, and what does it typify?
4. Where did they get the material for the foundation? Be specific
5. What was the ratio of sockets to boards?
6. How many bars were there, and what was their purpose?
7. What was used to cover the boards?
8. How did the walls and foundation typify Christ?
9. How did they typify the church?
10. What was the purpose of the inner veil?
11. What did this veil typify?
12. How does the rending of the veil relate to this?

# LESSON 29

## THE BRAZEN ALTAR, THE COURT, & THE OIL

Memory Verses Ex. 27:20 (N.W. 28:3)

Lesson Ex. 27:1-21

### I. THE ALTAR OF BRASS. V. 1-8

The word “altar” makes us think of worship. Here it is the Hebrew word “mizbeach” and means slaughter place. It is a place of humility, submission and sacrifice.

In our study of the tabernacle, we now move from the inside to the outside, but inside the fence that surrounded it. Once inside the gate of the fence, you would come first to the brazen altar. Ex. 39:6; 40:33. It was the place of sacrifice and where the burnt offerings were made. It stands for the cross where Jesus was crucified. You could not enter the tabernacle without coming by the brazen altar. The fire was ever burning on it, ready for any sinner to bring his sacrifice. It was here where God met with His people.

#### A. The Material and Shape. v. 1-2

1. Made from acacia wood; typifying our Lord’s sinless humanity. v. 1. A desert tree in a dry land. Isa. 53:2, For he 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.
2. Covered with brass, v. 2. (Speaks of judgment.)
  - a. Figuratively, that which is common and vile. II Cor. 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.
    - (1) First brass made by the descendants of Cain. Gen. 4:22
    - (2) Samson bound with fetters of brass. Judges 16:21
    - (3) Zedekiah bound with fetters of brass. II Kings 5:27
    - (4) Goliath’s helmet and armour made of brass. I Sam. 17:5-6
    - (5) David refused to wear Saul’s armour of brass. I Sam. 17:38

- c. As opposed to that which is considered more pure as silver and gold.
  - d. Moses made the serpent of brass. Num. 21:9, 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. John 3:14, And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.
3. The size, shape and the horns. v. 1-2
- a. Three cubits high. The number of the divine trinity. (4 ½ feet)
  - b. Five cubits long and broad. The number of grace. (7 ½ feet)
  - c. Four horns on the four corners. The number of the earth. Salvation available to the four corners of the earth. Rev. 7:1, And after these things I saw four angels standing on the four corners of the earth.... Matt. 28:19, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

#### B. The Vessels And Grate. v. 3-5

1. The vessels were needful to implement the sacrifice, v. 3
2. The grate of woven brass. v. 4
3. The grate was positioned in the midst of “the altar.”
4. The pans were for the receiving of the ashes.
5. Note that all these items were made of brass and this represents judgment.

#### C. The Staves. v. 7-8

1. The staves were to make it portable. No matter where a person may go, he still needs the sacrifice.
2. All made according to the pattern. Ex. 25:40

#### D. Types Seen In The Brazen Altar.

1. It was called the altar of burnt offering. Ex. 30:28

2. This burnt offering was a “sweet savour” unto the Lord. Lev. 1:9; 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.
3. An offering that satisfied the God of heaven. Isa. 53:11, He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
4. This altar was made by the hands of men according to God’s pattern. Ex. 25:40. Acts 2:23, Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.
5. A place of sacrifice and fire.

## **II. THE COURT OF THE TABERNACLE. v. 9-19**

### **A. The North And South Side. v. 9-11**

1. The court was always to face the east. v. 13. Num. 3:38, But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.
  - a. The fence was to keep anyone from entering the wrong way.
  - b. There was only one way, and that was through the gate and by the altar.
  - c. The only way to get to God, is through Christ the door, and the cross. 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.
2. The hangings of fine linen, v. 9
  - a. Linen represents the righteous of Christ. I Cor. 1:30, But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.
  - b. Also the imputed righteous of the saints. II Cor. 5:21. Rev. 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.
3. The pillars, sockets and fillets. v. 11-12

- a. The pillars held up the linen (righteousness).
  - b. The fillets of silver (redemption) stationed the pillars at right intervals.
  - c. Each pillar was properly positioned with another by the fillets of silver. Eph. 2:21-22, In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.
4. There were 60 pillars which is man's number. It is man's sin that shuts him out. Sixty is a multiple of five, the number of grace. Through the gate and by the altar there was a way in for all.

#### B. The West And East Sides. v. 12-15

The Hebrew word that is translated "east" in v. 13, and is translated "forward" in Job 23:8.

#### C. The Gate Eastward. v. 16-17; Num. 3:38

- 1. Hangings of 20 cubits; blue, purple, scarlet and linen (white). v. 16
  - a. "Wrought" with needle work. v. 16. Psa. 139:15, My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Here David speaks of his body being "curiously wrought" (embroidered). 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.
  - b. The gate was according to the pattern also.
- 2. The "way" of entrance. John 14:6, Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 10:7-9, Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
- 3. The "gate" (Christ Jesus) permitted entrance within the court of "linen" (God's righteousness), that once kept him without.

#### D. The Court Dimension, v. 18-19

- 1. 50 cubits wide; 100 cubits long; 5 cubits high.
- 1. I Pet. 4:10, As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

2. Remember that five is the number of grace. All of these dimensions are multiples of 5. This represents the manifold grace of God.
3. The pins and cords of the court for strength and stabilization, Ex, 35:17-18
4. The vessels were all made of brass. v. 19. This reveals that there is no way to God without judgment.

### **III. THE OIL FOR THE LAMPS. v 20-21. Ex. 25:37; Lev. 24:2-4**

#### **A. Oil A Type Of The Holy Spirit. v. 20**

1. God's way of bringing true light into the world. Gen. 1:2-3
2. God's way of bringing true light into the world. Luke 1:35. John 1:4-5, 7-9, In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.
3. The oil was "pure," "beaten" and eternal, "to burn always."
4. Without the oil there could be no other service in the Holy Place.
5. The light was the result of the oil and lamp being united.

#### **B. The Relationship Between The Light And Service. v. 21**

1. It was performed "before the testimony."
2. It was a service of Aaron and his sons.
3. It was a "statue" for future generations.

#### **Study Questions:**

1. What were the dimensions of the brazen altar?
2. What do the following typify? The wood; brass; the number five.
3. The burnt offering was a " \_\_\_\_\_ " unto the Lord.

4. All things pertaining to the altar was to be made according to what?
5. Give the dimensions of the court.
6. What direction did it face?
7. On what side was the gate?
8. How does the gate typify Christ?
9. Give the meaning of the oil and where the oil came from?

### **Notes**

# LESSON 30

## THE PRIEST AND HIS GARMENTS

**Memory Verse: Ex. 28:3**

**Lesson: Ex. 28:1-21**

Exodus 25-30 gives the details of the Tabernacle. Two chapters (28-29) are devoted to instructions concerning the priest, his garments, and his consecration. The Tabernacle without the priesthood would be less than complete.

The priests number one responsibility was to minister unto the Lord. See v. 1, 3, 4, 41, Ex. 29:1; 30:30; 40:13-15. While it was true that they ministered to the people, their first priority was to minister unto God. God must always come first. As a royal priesthood, the people of God are to put Him first. John 21:17, He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. I Pet. 2:9, But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

The priesthood, their garments and their duties should never be used to try to justify the sacerdotalism and ritualism that is practiced in some denominations today. These things in the Old Testament were... a figure for the time then present....imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands.... (Heb. 9:9-11) These were only...a shadow of good things to come, and not the very image of the things.... (Heb. 10:1) These old rituals were sign posts that pointed to the coming work of Jesus Christ. They have been done away with by the Holy work of Christ. Heb 9:24-25, 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: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others.

### I. AARON, HIS SONS, AND THE GARMENTS. v. 1-4

#### A. Aaron A Type of Christ.

1. Aaron a figure of Christ. Heb. 8:1-6, Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts

according to the law: 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. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

- a. Aaron was high priest and his sons priests under him.
  - b. Christ is our High Priest and we shall reign with Him. Rev. 1:6, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Rev. 5:10, And hast made us unto our God kings and priests: and we shall reign on the earth. Rev. 20:6, Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.
2. Aaron's priesthood in contrast to Christ's.
- a. Aaron was of Levi - Christ of Judah.
  - b. Aaron was a priest after the order of man - Christ after the order of Melchisedec. Heb. 7:5-11. See Heb. 7:1-28

#### B. Aaron's Sons. v. 1

1. Nadab and Abihu - disobedient sons. Lev. 10:1-3, And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.
2. Eleazar and Ithamar - obedient sons. Num. 3:4, And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

#### C. The Garments Of The Priest. v. 2-4

Lev. 8:7-9, And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head; also upon the

mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

1. The preparation and purpose of the garments. v.2-3.
  - a. They gave the priests dignity, glory and honour. v. 2. This set them apart and gave them identification.
  - b. They revealed spiritual truths in relation to their ministry.
  - c. The priests would die if they did not wear them as they came into the presence of the Lord. v. 35, 43
2. Garments to minister in. v. 4

## **II. THE EPHOD. v. 5-14**

### **A. The Material Used. v. 5-6**

1. The high priest wore seven pieces of clothing. (1) Undergarments, v. 42-43; (2) A white inner robe, v. 39; 39:27; Lev. 8:6-7; (3) A blue over that with bells and pomegranates on the hem, v. 31-35; (4) The ephod a sleeveless garment of gold, blue, purple, and scarlet, held together by a jeweled clasp on each shoulder, v. 6-8; 39:1-5; Lev. 8:7; (5) a girdle at the waist, v. 8; (6) a jeweled breastplate on the ephod, v. 9-30; (7) a white linen mitre (turban) with a golden plate on it that said "holiness to the Lord," v. 39
2. The ephod was a kind of apron made of "gold, and of blue, purple and scarlet yarn, and of finely twisted linen."
3. The gold speaks of Divine. Ex. 39:2-3, And 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, with cunning work.
4. Blue heavenly; purple royalty; scarlet sacrifice; linen righteousness.

### **B. The Shoulder pieces And Girdle Of The Ephod. v. 7-8**

### **C. The Onyx Stones Engraved. v. 9-12**

1. These stones fastened the front to the back. v. 7
2. They bore the names of the tribes of Israel. v. 9-11

- a. Six names on one, six names on the other. v.10
  - b. According to their birth, set in gold ouches. v.11.
3. The stones were placed on the shoulders. v.12.
- a. Aaron bore these names before the Lord.
  - b. So also the Lord Jesus bears his sheep. Luke 15:4-5, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing.
  - c. Our High Priest bears our names before the Lord.
4. Notice that the names were “engraved” in the stones. v. 11.

B. The Chains Of Gold. v. 13-14; 22-25

**III. THE BREASTPLATE. v. 15-21**

A. The Breastplate Of Judgment. v. 15-21

- 1. The material used. v. 15.
- 2. The shape and size. v. 16.
- 3. The inset stones and the names of Israel. According to tribe. v.21. Numbers 10
  - a. Each stone was precious. v.18-20. Psa. 116:15, Precious in the sight of the LORD is the death of his saints.
  - b. Precious because of the price. I Pet. 1:18-19, Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.
  - c. The names on the onyx stones for the shoulders, so that he might bear the children of Israel up before the Lord. The stones in the breastplate representing the twelve tribes, shows that they were upon his heart. The Lord Jesus bears our names upon His shoulders, but He also bears us upon His heart.
  - d. We as believer priests are to bear God’s children upon our hearts. I John 4:18, There is no fear in love; but perfect love casteth out fear: because fear hath

torment. He that feareth is not made perfect in love. Phil. 1:7, Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

**Study Questions:**

1. Name Aaron's four sons?
2. What are the six basic parts of the priests garments?
3. How were the names of Israel arranged on the onyx stones?
4. How were they arranged on the breastplate?
5. How was the breastplate united with the ephod?
6. What was the first obligation of the priests, and how does this apply to us as believer priests today?
7. Why do we not need priests, beautiful garments, and rituals today?

**Notes**

# LESSON 31

## THE PRIEST AND HIS GARMENTS (Continued)

**Memory Verse: Ex. 28:29**

**Lesson: Ex. 28:22-43**

### III. THE BREASTPLATE. v. 15-30 (Continued from last week)

The chains of gold (v. 14) on the ephod, and the chains of gold on the breastplate (v. 22) were used to bind these parts of the high priest's garments together, A part of the accessories were the rings of gold to which they were attached. Gold speaks of divinity, and so the chains of love that come from Christ, bind us together upon His heart.

#### B. The Breastplate United With The Ephod. v. 22-28

1. A complex part of the ephod, girdle, shoulder-stones. v. 22-25. The breastplate was the costliest and most important part of the garments for the high priest.
2. The same interwoven materials. v.15, 6, 8
3. The positioning of the breastplate. v. 26-28. It was positioned and bound to the ephod in such a way that the two could not be separated..

#### C. The Breastplate Worn Upon The Heart. v. 29-30

1. The breastplate was attached to the shoulders for strength. Isa. 26:4. "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."
2. It was upon the heart speaks of Strength and joy.
  - a. This is mentioned 3 times in v. 29-30. The high priest is a type of the Lord Jesus Christ. The precious stones, are a type of the saved ones, who are borne up to the Father by Christ.
  - b. It was a continual memorial.
  - c. God's grace, mercy and love binds us to His heart securely.

(1) This ensures that all things will work together for our good. Rom. 8:28, And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

(2) It sustains our high calling. Phil. 3:14, I press toward the mark for the prize of the high calling of God in Christ Jesus.

(3) The breastplate kept the stones from falling. Jude 24, Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. John 10:28, And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

3. The breastplate contained the Urim & Thummim. v. 30

- a. We have little explanation about this.
- b. The secret things belong to God. Deut. 29:29, The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.
- c. They are mentioned seven times: Ex. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63
- d. In some manner they were used to receive information from God. (Exactly how is a mystery.) We now have God's Word to reveal to us the will of God. II Pet. 1:19, We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.
- e. The position of the breastplate could not shift. So also is the position of the redeemed upon the heart of the Saviour.

4. The names. v. 30. We believe they were two objects.

- a. Urim means "lights." A type of Christ. John 1:5, 9. John 8:12, Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
- b. Thummin means "perfections." A type of Christ the perfect one. Rom. 9:5, Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Luke 1:35,... that holy thing which shall be born of thee shall be called the Son of God. John 7:46, The officers answered, Never man spake like this man.
- c. They were both used in some way to determine the will of God. Num. 27:21, And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word

they shall come in, both he, and all the children of Israel with him, even all the congregation. I Sam. 28:6, And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

- d. It is through Christ and His Word that we know the will of God. Heb. 1:1-3, God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person.... John 14:6, Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
- e. Their origin: Moses was not told to “make,” them but to “place” them. They were placed in pouches in the breastplate behind the twelve stones.

#### **IV. THE ROBE. v. 31-35**

##### **A. Its Color And Strength. v. 31-32**

1. “All of blue,” speaks of heaven.
2. It appears to be seamless, with a hole for the head. This reminds us of the one piece garment of Christ. John 19:23-24, Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.
3. “Habergeon,” speaks of strength. It was there so that the garment would not split around the hole for the head and neck.

##### **B. Pomegranates And Bells Upon The Hem. v. 33-35**

1. Pomegranates of blue, purple, & scarlet hung between bells of gold. 33-34
  - a. A cushion to prevent discord.
  - b. Represents a perfect fruit in the midst of active service.
2. Alternating golden bells. v. 34.
3. The purpose of the bells. v. 35.

- a. "Upon Aaron to minister." Identification.
  - b. "His sound shall be heard." Manifestation.
  - c. "When he goeth in...cometh." Administration.
  - d. "That he die not." Continuation. If the bells had stopped ringing his work would not be finished, and he would have died.
- 4. Pomegranates-fruit of the Spirit. Gal. 5:22, But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.
  - 5. Golden bells-testimony connected with fruit.

## **V. THE MITRE. v. 36-38**

### **A. The Plate of Gold. v. 36. "Holiness to the Lord."**

- 1. A constant reminder of the incomparable God. Ex. 15:11.
- 2. "When Aaron stood before the Lord clothed in his magnificently glorious and beautiful garments, the Lord looked at that plate flashing forth holiness unto His name and accepted the people in their priest in all the moral beauty and ceremonial righteousness which he displayed and represented." I. M. Haldeman
- 3. The holiness of God on the head, guided all his work.

### **B. Worn Upon The Forehead. v. 37-38**

- 1. An emblem of acceptance before God. v.38. Heb. 12:28-29,...let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.
- 2. Aaron, the figure of Christ, was to wear this to bear "the iniquity of the holy things." II Cor. 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. Eph. 1:4, According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

## **VI. THE BROIDERED COAT. v. 39**

### **A. A Woven Work Of Fine Linen. Ex. 39:27**

- 1. This is the same word for coat as is used in Gen. 3:21.

2. It was made of fine twined linen which represents righteousness.

#### B. The Mitre And Girdle. v. 39

1. The mitre was a linen cloth wound around the head of the high priest as a turban.
2. The girdle was worn around the waist to bind his garments together.

#### B. Summary of the Teaching of the Garments for Glory and Beauty.

1. Linen coat and breeches: the Sinless One.
2. Linen girdle: the Serving One.
3. Robe of the ephod: the Heavenly and Gracious One.
4. The ephod: the Human and Divine One.
5. Shoulder pieces: the Strengthening and Sustaining One.
6. Breastplate: the Loving One.
7. Mitre: the Obedient One.
8. The golden plate: the Holy One.

### **VII. THE ORDINARY GARMENTS OF THE PRIEST. v. 40-43**

#### A. For Glory And Beauty. v. 40

1. One of the sons of Aaron would one day be the high priest.
2. These sons were to wear the garments for glory and beauty.

#### B. For Service And Identification. v. 41

1. They were to be anointed, consecrated and sanctified. The consecration of the priests is presented in Lev. 8.
2. This is a picture of what believer priests are to be today. Without it we cannot successfully minister unto God.

C. For Modesty And Covering. v. 42

God always requires modest.

D. For A Statute To Follow. (For them and their posterity.)

**Study Questions:**

1. Other than the twelve stones representing the tribes of Israel, what else did the breastplate contain?
2. What was attached to the hem of the robe?
3. What was the purpose for this?
4. Where were these words worn, "Holiness to the Lord?"

**Notes**

# LESSON 32

## THE CONSECRATION OF THE PRIESTS

**Memory Verse: Ex. 29:25**

**Lesson: Ex. 29:1-25**

The consecration of the priests and its connection with the offerings is recorded in Leviticus in greater detail. Here we have the basic instructions given. All believers are priests. Rev. 1:5-6

### I. OFFERINGS TO HALLOW THE PRIESTS. v. 1

“Hallow” is from the Hebrew word “qadash” and means to make, pronounce or observe clean ceremonially or morally. Used first in Ex. 20:11, “...the Lord blessed the sabbath day, and hallowed it.”

A. One Young Bullock & Two Rams. v. 1. Lev. 8:2

1. To prepare the priests to minister.
2. These must have no blemish. I Pet. 1:19, But with the precious blood of Christ, as of a lamb without blemish and without spot.

B. The Bread, Cakes, Oil & Wafers. v. 2-3

1. Leaven is a type of sin. Matt. 16:6, 12, Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 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.
2. Tempered with oil (Mingled or overflowed with.)
3. Anointed with oil. (Holy Spirit)

### II. THE HIGH PRIEST AND HIS SONS. v. 4-9

A. The Washing Of The Priests. v. 4

1. Aaron considered alone is a type of Christ and clean. Jesus needed no washing, cleansing, but He submitted to baptism. Heb. 7:26-28, For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

2. Water is symbolic of the Word of God. Titus 3:5, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 5:25-27, Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
3. The consecration of the priest meant entire dedication to his office. Rom. 12:1-2, 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. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.
4. Aaron in association with his sons typify believers.
  - a. Only the saved can occupy the place of priests.
  - b. Begotten and cleansed by the Word. James 1:18, Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. I Pet. 1:23, Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

#### B. The Installation Of The Priests. v. 5-9

1. The installation of Aaron. v. 5-7; Lev. 8:1-12.
  - a. Aaron alone typifies Christ...with his sons, the priestly family in service to God. He was consecrated first.
  - b. Aaron separated to serve. Heb. 7:26.
  - c. Aaron was anointed with oil, a type of the Holy Spirit, after being arrayed and before service. v.7. Matt. 3:13-17, Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

2. The installation of Aaron's sons. v.8-9.

- a. It was for a "perpetual" service. v.9. So also should believers live a consecrated life before our Lord Jesus and the world. Matt. 5:16, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
  - b. The priest's office worthy of their consecration and dedication.
3. Notice the Divine order in the installation process. They were born (v. 4); bathed (v. 4); clothed (v. 5); crowned (v. 6); anointed (v. 7); and consecrated (v. 9).

### **III. THE SACRIFICE OF THE SIN OFFERING. v. 10-14**

#### A. A Bullock is Presented. v. 10

1. The sin offering needed because they were sinners. v. 14
2. Typifies Christ bearing the sins of his own. I Pet. 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.
3. The priests places their hands on the head of the sacrifice. (This represented their identification with the sacrifice.)
4. The sacrifice represents Aaron and his sons. II Cor. 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.

#### B. The Bullock Sacrificed. v. 11

1. Death is the penalty of sin. Rom. 6:23, For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. James 1:15, Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.
2. The sacrifice took the place of Aaron and his sons. Isa. 53:5-6, 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. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

#### C. The Blood Applied. v. 12

1. The blood upon the horns. (Horns represent power.)

a. Represents the power of an endless life. Heb. 7:15-16, And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life.

b. The life is in the blood. Lev. 17:11-14

2. The life of the sacrifice was offered instead of Aaron and his sons.

D. The Burning Of The Inwards And Fat. v. 13

1. Typifies judgment upon sin.

2. Also that Christ on the cross was complete in obedience. Phil. 2:8.

E. The Burning Of The Flesh. v. 14

1. It was without the gate. Heb. 13:11-12; Isa. 53:3-4.

2. The guilt of Aaron and his sons upon the sacrifice. I Pet. 3:18

#### **IV. THE BURNT OFFERINGS. v. 15-18; v. 1**

A. Identification With The Ram Offering. v. 15

B. Preparation Of The First Ram. v. 16-17

1. The blood here was to be sprinkled. v.16

2. Life presented to God.

3. The entire sacrifice is offered. v.17

C. The Offering A Sweet Savour. v. 18. Eph. 5:2; II Cor. 2:15

#### **V. THE RAM OF CONSECRATION. v. 19-25, v. 1**

A. Once Again Identification. v. 19.

B. The Priests Consecration. v. 20-21

1. Completely set apart for service. II Cor. 5:17, Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. I Cor. 6:17, But he that is joined unto the Lord is one spirit.
  
1. God's people are not called to cleanse Sodom, but to come out of her.
  
2. The ear for attention for hearing. 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.
  - a. Our hearing does not belong to ourselves. Matt. 3:19; Rev. 2:7, He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.
  
  - b. It is dangerous to listen to the wrong things. Mark 4:24,...Take heed what ye hear.... Luke 8:18, Take heed therefore how ye hear....
  
3. The hand set apart for working. I Chron. 29:5, The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the LORD?
  
4. The foot set apart for walking. Col. 1:10, That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.
  - a. As a separated consecrated people we are glorify Christ in all that we do. Gal. 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.
  
  - b. We are separated by the gospel and the call of the Spirit. Eph. 2:10, For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
  
5. Note the steps taken in preparing the priests.
  - a. Wash with water. v. 4
  
  - b. Sprinkle with blood. v. 20
  
  - c. Anoint with oil. v.21. Sealed.

### C. The Wave Offering. v. 22-25

1. A part of the ram, bread, cake, wafer. v. 23. A consecration of every portion typifying the devotion of Christ's life.
2. It was placed in the hands of Aaron and his sons. v. 24.
3. It was in turn to be presented and received as a burnt offering, a sweet smelling savour. v. 25

#### **Study Questions:**

1. Of what is the water a type?
2. Of whom is Aaron a type when taken alone?
3. What does the laying on of hands represent?
4. What does the sin offering being burned without the camp represent?
5. What was the sin offering?
6. What was the offering of consecration?

### **Notes**

# LESSON 33

## THE CONSECRATION OF THE PRIESTS (Cont.)

**Memory Verse: Ex. 29:45**

**Lesson: Ex. 29:26-46**

Three animal sacrifices have been brought before the Lord. The first a “bullock” for “a sin offering” v.14. The second a “ram” for “an offering made by fire unto the Lord” v.18. The third a second “ram” for “consecration” v. 22. Portions of this “ram of consecration” shall be for a “wave offering” and a “heave offering” unto the Lord and also for a portion for the priests to partake of.

### I. THE PRIEST’S PORTION FOR FOOD. v. 26-34

#### A. The Ram Of Consecration. v. 19-22; Lev. 8:22-29

The ram of consecration is used to fill the hands of Aaron and his sons. With their hands filled with the portion designated, they wave it before the Lord as a sign that all else had been fulfilled: the putting on of the priestly garments; the anointing with oil; the identification with the sin offering, etc.

#### B. The Portion Of The Ram Used. v. 26-28; Lev. 7:31-34

1. The breast for a wave offering. v. 26
  - a. At this time it was Moses’ part. Remember Moses’ God-given position. Ex. 4:16
  - b. Later this was to be Aaron’s and his sons. Lev. 7:31, And the priest shall burn the fat upon the altar: but the breast shall be Aaron’s and his sons’.
2. The shoulder a wave offering. v. 27
3. A continuous statute for the priesthood. v. 28

#### C. The Holy Garments For Aaron’s Replacement. v. 29-30

1. Continuous fellowship demands proper adornment.
2. The next priest would also need to be anointed, consecrated. v.29
3. All this is a must “to minister in the holy place.” v. 30

4. God expects believers to be clothed in the holy garments Jesus' righteousness when we come to worship Him. This means that we must have the imputed righteousness of Christ, and separated to God. Rom. 4:22-24, And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

#### D. The Priests Feasting. v. 31-34; Lev. 8:31

1. The preparation and the place. v. 31-32
  - a. Typical of true fellowship with the Lord.
  - b. The bread of life. John 6:35, And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6:48-51, I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.
2. The people who could not partake. v. 33. The stranger could not eat, just as unsaved people cannot partake of Christ, until they are saved.
3. The process to follow. v. 34
  - a. The place to be eaten. At the door of the Tabernacle. v. 33
  - b. All must either be consumed or burned with fire. v. 34
  - c. All of this service was associated with the brazen altar which is a type of the cross.

## II. THE COMPLETE CONSECRATION. v. 35-37

1. Seven is the number of spiritual perfection. In the repetition of these ordinances we see a completion of the consecration of the priests. v. 35
2. God requires the sin offering for atonement, and cleansing the altar. v. 36-37. The cleansed altar speaks of our altar, the Lord Jesus Christ. Heb. 13:10, 15, We have an altar, whereof they have no right to eat which serve the tabernacle. 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.

3. All of this was necessary to represent the true pattern. The requirements of God must not be taken lightly. Heb. 8:1-2, Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. 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.
4. They were to do this for seven days, and seven speaks of completion. Christ's people are to be completely consecrated to Him. Col. 2:10, And ye are complete in him, which is the head of all principality and power.
5. We must worship God in spirit and in truth. John 4:23-24, But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

### **III. THE REGULAR REPRESENTATION. v. 38-42**

#### A. The Daily Offering. v. 38

1. It was a definite requirement. "thou shalt offer."
2. It was a daily requirement. "day by day continually"
3. It was a designated requirement. "lambs of the first year"

#### B. One Lamb Every Morning And One Every Evening. v. 39-41

1. A regular and orderly service. I Tim. 3:14-15, These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. They started each day with a lamb, and they ended each day with a lamb. We should start the day and end the day in communion with our "Lamb." John 1:36, And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
2. An offering of "sweet savour" unto the Lord. Eph. 5:1-2.
3. The lamb is a type of Christ, and the flour represents the grain of wheat that was crushed and died for our sins. John 12:24, Verily, verily, I say unto you, Except a corn of wheat (Christ) fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

4. The wine speaks of joy, and of the joy of the Father in His Son. Jud. 9:13, And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Psa. 104:15, And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. Matt. 3:17, And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.
5. God wants His people to be joyful. I John 1:4, And these things write we unto you, that your joy may be full. Phil. 4:4, Rejoice in the Lord alway: and again I say, Rejoice.

#### C. A Continual Burnt Offering. v. 42

1. The people; "throughout your generations."
2. The place: "before the Lord."
3. The purpose: "where I will meet you, to speak there unto thee." Heb. 10:19-25, Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.
4. God meets with His people in the local church. Matt. 18:20, For where two or three are gathered together in my name, there am I in the midst of them.

### **IV. THE AFFIRMED ASSURANCE. v. 43-46**

#### A. The Sanctified Place. v. 43-44

1. God sanctified and appointed a place for them to meet.
2. A sanctified priest to do service.
3. It was sanctified by God's glory.

#### B. The Sanctified People. v. 44

1. The Altar for sacrifice.
2. Aaron and his sons for service.

C. The Certified Promise. v. 45-46; Ex. 25:8

1. God's presence. "dwell among them." v. 45.
2. God's protection. "be their God." v. 45.
3. God's providential Presence. v. 46.
4. God has led them out of Egypt that He "may dwell among them" and be "the Lord their God."

**Study Questions:**

1. What were the three animals that were brought for offerings in the first part of this chapter and give their place in the sacrifice?
2. What was the purpose of the ram of consecration?
3. What does the feasting of the priests typify?
4. Who was not allowed to participate in this feasting?
5. Where was this feasting to take place?
6. What does the number seven mean?
7. How many days was the consecration of the priests to be continued?
8. What animals were to be sacrificed daily?
9. What was God's divine promise to the children of Israel when the service was completed?

**Notes**

# LESSON 34

## THE ALTAR OF INCENSE & WORSHIP

**Memory verse: 30:10**

**Lesson: Exodus 30:1-16**

In approaching the tabernacle, a person would come first to the, brazen altar which was just inside the gate of the fence. The brazen altar speaks of Christ and His sacrifice on the cross. The golden altar of incense speaks of Christ and His intercession for us.

Please notice the following note from Pink. "There were two altars connected with the Tabernacle. Both were made of wood, but covered with a different metal: the one with brass, and so named after it 'the brazen altar' (Ex. 38 :30) ; the other with gold, and so called 'the golden altar' (Ex. 39 :38). The one was placed outside the building in the court, just before the entrance; the other was inside the holy place, and stood before the veil. These altars were closely connected, but served different uses. Their characteristic names point out their distinctive designs: the former being designated 'the altar of burnt offering' (40:6), and was the place of sacrifice; the latter was termed 'the altar of incense' (30 :27), and was the place of worship. Both altars were needed to set forth our one and only Altar, of whom it is written, 'we have an Altar, whereof they have no right to eat which serve the tabernacle' (Heb. 13:10)." Arthur W. Pink

### I. THE ALTAR OF INCENSE. v. 1-10

#### A. The Plans For Building. v. 1-5

1. It was to be made of shittim wood - a type of the humanity of Christ. v. 1
2. The dimensions of it. v. 2. 18" x 18" x 36" high. It was the tallest piece of furniture in the Holy Place. The highest act of worship is prayer and priestly intercession.
3. The horns speak of power. v. 2. Hab. 3:4, And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.
4. The golden crown speak of Christ's deity and kingship. v. 3
5. It was to be portable so that Israel would never be without it. v. 4-5

#### B. Its Place And Purpose. v. 6-10

1. It was placed in the holy place just before the inner veil, near to the ark of testimony (mercy seat) just inside the veil. v. 6.

- a. The altar of incense is a type of Christ, and the burning incense speaks of his intercession for us. The intercession of Christ, brings us close to God, and makes it possible for us to come boldly to God's throne of grace. Rom. 8:33-34, Who shall lay any thing 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. 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.
  - b. The brazen altar speaks to the sacrifice of Christ, while the altar of incense speaks of the intercession of Christ for us. We had to have both to come into the presence of God.
  - c. The golden altar of incense was placed in the same room with the golden candlestick, and the golden table of shewbread.
2. The time of the incense burning, morning and evening. v.7-8
3. The typical meaning of the incense. v. 7-8.
- a. Incense is typical of prayer. Psalms 141:2, Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.
  - b. The prayers of the saints are thus typified. Revelation 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. Hebrews 13:15, 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. I Peter 2:5, 9, 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. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.
  - c. Aaron is a figure or type of the Lord Jesus Christ. Hebrews 8:1,...We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens. Hebrews 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.
  - d. Aaron offered only for Israel, and Christ intercedes only for the saints. John 17:9; Luke 22:32; and Revelation 8:3.

#### 4. The Prohibitions. v. 9

- a. No strange incense or strange fire. v. 9. The fire came from the brazen altar, where the sacrifice satisfied a holy God's judgment on sin. This rules out ritualistic and emotional worship that is devoid of the truth of God and is destitute of the Holy Spirit. Ex. 30:38; Lev. 9:24; 10:1-2; 16:12; 6:12,13; 10:1-3; I Cor. 1:11-13; and Col. 2:8, 16-19.
- b. No burnt sacrifice or meat-offerings, which would confuse the two altars, and mix sacrifices and worship.

#### 5. The atonement was made once a year on the day of atonement. Lev. 16

- a. All intercession based on the fact of atonement.
- b. On the horns - the power of intercession based on the atonement.
- c. All of this was to be perpetual and continual. So Christ's intercession is for us. Heb. 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.

## **II. THE PRICE OF THE ATONEMENT. v. 11-16**

### A. The Atonement Needed By All. v. 11-14

1. To be numbered with Israel, the people of God, the price had to be paid. v. 12
2. It had to be paid, that there be no plague. v. 12-14
  - a. David's sin in numbering Israel. (1) God did not tell him to number Israel. (2) David did not require atonement money. II Sam. 24. I Chron. 21:1-4, And Satan stood up against Israel, and provoked David to number Israel. And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it. And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. I Chron. 21:7-8, And God was displeased with this thing; therefore he smote Israel. And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

b. The price was an half shekel of silver, a type of the blood of Christ. v. 13. I Pet. 1:18-19

3. It was a necessity for all who were 20 and above. v. 14

#### B. The Atonement Was The Same For All. v. 15

1. Neither the rich or the poor were excluded.
2. Neither the rich or the poor had any advantage.
3. All had the same redemption price.

#### C. The Use Of The Atonement Money. v. 16

1. It was to be used in the service of the tabernacle.
2. It was to be a memorial, that was used to make the very foundation of the tabernacle itself. This shows that the silver was on a symbol of the sacrifices and atonement made by the blood. Ex. 38:25-27
3. Remember that the blood of Christ was the only way for eternal atonement to be made for the sinner. I Pet. 1:18-19, Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.

#### Study Questions:

1. Name and contrast the two altars of the tabernacle.
2. What was the significance of the height of the altar we are studying in this lesson?
3. What materials was it made of, and what was their typical meaning?
4. What did the horns of this altar speak of?
5. Where was it located in the tabernacle?
6. What was offered on this altar, and when?
7. What was the meaning of this offering?
8. Aaron was a type of \_\_\_\_\_ How?

9. What were they forbidden to offer on this altar and why?
10. What was the atonement money, and what did it typify?
11. What was placed on this altar once a year, and where on the altar?

### **Notes**

# LESSON 35

## THE LAVER, THE ANOINTING OIL, AND THE INCENSE

**Memory Verse: 30:37**

**Lesson: Exodus 30:17-38**

The brazen altar speaks of salvation through the cross of Christ, while the laver of brass speaks of sanctification through daily cleansing, that we might be ready to serve Him.

### I. THE LAVER. v. 17-21

#### A. The Plan and The Place Of The Laver. v. 17-18

1. It was made out of brass which is a type of judgment.
  - a. Sin has to be judged and cleansed by the water (word) of cleansing. Unless the defilement of sin is removed, there can be no acceptable worship.
  - b. This is largely ignored in these days of feel good, shallow gospel preaching, which makes no demands of holy living on the people.
  - c. People stream into the house of God, who have not come by the brazen altar, the cross. Many others who have been saved approach God with dirty hands and feet.
  - d. All the vessels outside of the tabernacle in the court were made of brass, which speaks of judgment. All the furniture inside was gold which speaks of the Divine Son of God.
2. It was made of the looking glasses of the women. 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.
  - a. The looking glass was often a symbol of vanity and pride.
  - b. Women are often first in the service of God. They were the last at the cross and the first at the tomb. Lydia was the first convert at Philippi.**
3. Its place was between the altar and the tabernacle.
  - a. The brazen altar speaks of salvation by the cross.

- b. The laver of brass speaks of the believers need of sanctification in order to serve.
4. It was the only piece of furniture of which no dimensions are given. God's cleansing power cannot be measured when we wash in the word of God, and confess our sins unto Him. I John 1:9, If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

#### B. The Purpose Of The Laver. v. 19-21

1. It stood midway between the brazen altar where sin was put away, and the golden altar where the service of worship and intercession was made.
2. It was the place where believer priests washed their hands and feet for service. v. 19. All believers now are priests and need daily cleansing. Rom. 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. And be not conformed to this world: but be ye transformed by the renewing of your mind.... Heb. 12:15-16, Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. I Pet. 2:9, But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. I John 1:8-9, If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
  - a. The hands were to be cleansed to work.
  - b. The feet were to be cleansed to walk.
3. God's order is salvation, sanctification, and then service.
  - a. Without the shedding of blood there is no remission of sin. Heb. 9:22
  - b. Without holiness no man can see the Lord. Heb. 12:14, Follow peace with all men, and holiness, without which no man shall see the Lord. I Pet. 1:16, Because it is written, Be ye holy; for I am holy.
4. The laver filled with water, a type of the Word of God. v. 20. Eph. 5:25-27, Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

5. There was no floor in the tabernacle. Their feet in contact with the world and their hands of service became defiled.
6. The laver and the water, like the Word of God today, reveal the need of cleansing.
  - a. Some believers only look and that is all. James 1:22-24, But be ye doers of the word, and not hearers only, deceiving your own selves. 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: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
  - b. God expects His servants to be clean. Psa. 24:3-4, Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. Psa. 119:9, Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Isa. 52:11, Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.
7. Notice that the washing preceded their offering for others on the brazen altar and also before their service in the tabernacle. v. 20
8. Notice the penalty for failure. v. 20
9. The water of the word cleanses. John 15:3, Now ye are clean through the word which I have spoken unto you. John 17:17, Sanctify them through thy truth: thy word is truth. Eph. 5:26, That he might sanctify and cleanse it with the washing of water by the word.
10. The truth of cleansing illustrated by Jesus Christ. John 13:2-20. John 13:8-10, Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 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.
11. Our hands of service and our walk to be cleansed. v. 21

## **II. THE ANOINTING OIL AND THE SWEET INCENSE. v. 22-38**

### **A. The Anointing Oil A Type of The Holy Spirit. v. 22-33**

1. The directions for making the anointing oil. v. 22-25

- a. The spices listed would add fragrance to the olive oil, and would indicate the sweetness and fragrance of the Holy Spirit in all true worship and service. v. 23-24
  - b. The completed mixture was a type of the Holy Spirit. v. 24-25
- 2. The directions for anointing the tabernacle. v. 26-29
  - a. The tabernacle and all the furniture to be anointed.
  - b. All worship is vain unless it is blessed by the presence of the Holy Spirit.
  - c. The tabernacle and all of its furniture are typical of Christ who was anointed by the Holy Ghost. Acts 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.
- 3. The directions for anointing the priests. v. 30-31
  - a. Aaron a type of Christ our High Priest who was anointed of God. Psa. 45:7-9, Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. Heb. 1:8-9, But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
  - b. Aaron's sons may be seen as a type of the believer priest today, who is anointed for the work and worship of God. John 4:23-24, But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. Phil. 3:3, For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Eph. 2:18, For through him we both have access by one Spirit unto the Father.
- 4. The directions for avoiding trouble. v. 32-33
  - a. Only the priestly family to be anointed. v. 32. The Holy Spirit only abides upon those who are in the priestly family, through a right relationship with Christ.

Rom. 8:9, But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

b. It was not to be used for any other purpose.

#### B. The Sweet Incense. v. 34-38

1. The incense for the golden altar to be made according to God's directions. v. 34-35. This incense typified High Priestly work of Christ, in all His perfections and fragrance.
2. It was holy and for God's service, and thus was not to be imitated. v 36-38. It is a sin to try to imitate the work Christ and the Holy Spirit, as is being done in many church services today.

#### **Study Questions:**

1. What was the laver made of and where did they obtain the materials for making it?
2. Where was the laver located?
3. What was the laver used for, and when was it used?
4. What spiritual application can be made today, in regard to the laver and its use?
5. The brazen altar stands for the and the laver stands for.
6. What was the penalty for a priest failing to use the laver?
7. How did Christ's washing of the feet of his disciples illustrate the need for cleansing today?
8. What was the anointing oil made of?
9. List the two uses of the anointing of I?
10. In what way does this illustrate spiritual truth for us today?
11. Only the family were to be anointed.
12. What is the meaning of the incense and its use?

# LESSON 36

## THE WORKMEN, THE WORK & THE WORSHIP

**Memory Verse: Ex. 31:3 (N.W. 32:26)**

**Lesson: Ex. 31:1-18**

God had given the plans for the tabernacle, now He provides the Workmen.

### I. THE WORKMEN DIVINELY APPOINTED AND DIRECTED. v. 1-11

#### A. Bezaleel And The Skills Needed. v. 1-5

1. The Workman called. v. 2. (Not left to chance or Israel's choosing). The Egyptians never were able to make workers like these from the Israelites. Only grace could do it.
  - a. Bezaleel means "in the shadow of God." He was a type of Christ who is ever in the shadow of God, and who keeps His own safely in the shadow. Psa. 17:8 Keep me as the apple of the eye, hide me under the shadow of thy wings, 57:1 Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. 63:7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
  - b. Uri means "the light of Jehovah." This reveals in a typical sense who the Lord Jesus Christ is. 1 John 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. John 9:5 As long as I am in the world, I am the light of the world.
  - c. Hur means "white" or "free." This speaks of Christ who is all of this and much, much more.
  - d. Bezaleel was of the tribe of Judah, the same tribe into which our Lord was born.
2. The Workman equipped. v. 3. When God calls, He equips. Isa. 11:1-4 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; 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the

earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. This is speaking of Christ.

- a. Filled with the Spirit of God. This is ever the first qualification for doing God's appointed work. Eph. 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; Of course Christ possessed the Spirit without measure. John. 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.
  - b. This resulted in wisdom, understanding, and knowledge.
  - c. This resulted in workmanship, including manual dexterity, and artistic execution.
3. The Workman's job. v. 4-5. All this speaks of Christ.
- a. To work in gold. v. 4. Gold speaks of the deity of our Saviour. John 17:4-5 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.
  - b. And in silver. v. 4. Silver is a type of redemption, and speaks of the work of our Saviour. Psa. 49:7-8 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:) I Pet. 1:18,19 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: Rev 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
  - c. And in brass. v. 4. Brass is a symbol of divine judgment, and speaks of what Christ suffered for us. II Cor. 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. Gal. 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: John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;; 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.
  - d. And in cutting of stone. v. 5. This refers to the stones which adorned the shoulders and the breastplate of the High Priest. These jewels speak of God's people and Christ's work in producing them. Mal. 3:17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare

them, as a man spareth his own son that serveth him. 1 Pet. 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.

- e. In carving of timber. v. 5. Wood speaks of His humanity, but it also refers to our humanity and His workmanship. Eph. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Note this work, v. 4-5, was given in five details, and five is the number of grace.)

#### B. Aholiab And The Work To Be Done. v. 6-11

1. Aholiab means “the tent of the father.” He is a type of Christ who became flesh and dwelt among us. John 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. II Cor. 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. I Tim. 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?
2. Aholiab was of the tribe of Dan. v. 6. Bezaleel was of the tribe of Judah, the first of the tribes, while Aholiab was of Dan, the last of the tribes. Christ in His death represented the last and the worst also. 1 Tim. 2:3,4 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. 2 Pet 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
3. The work they were to do. v. 7-11. (Note that 14 things are mentioned.) God selected, equipped, and appointed their work according to His own sovereign will. They were not volunteers, neither were they chosen by Moses or the children of Israel. We have too many in the Lord’s work who were not selected by God.

## II. THE SABBATH A DIVINELY APPOINTED SIGN. v. 12-18

### A. The Sabbath A Sign Between God And Israel. v. 12-17

1. The Sabbath was given to Israel and never to any gentile.

2. The Sabbath law was very strict and carried severe penalties for those who broke it. They could not build fires (Ex. 35:3); carry wood (Num. 15:32-36); do any work (Ex. 20:10); or walk a mile (Acts 1:12).
3. The Lord's day is prophesied in Psa. 118:22-24 The stone which the builders refused is become the head stone of the corner. 23 This is the LORD'S doing; it is marvellous in our eyes. 24 This is the day which the LORD hath made; we will rejoice and be glad in it. That this is Sunday, the resurrection day, is verified in Acts 4:10-12 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
4. Christ met his disciples on the first day of the week. John 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.
5. Christ met His disciples on the second Sunday after His resurrection. John 20:26-29
6. The early church met on the first day of the week. Acts 20: 1-7
7. There is no record of the early Christians meeting on the Sabbath. They went to the synagogues on the 7th day to reach the heathen Jews who met on the Sabbath day.
8. We are told not to let any man judge us in regard to the Sabbath day. Col. 2:16
9. The Church offerings were received on the first day. I Cor. 16:1-2 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.
10. Nine of the ten commandments are repeated in some form in the N.T., but not the Sabbath commandment.
11. None of the apostles commanded the Sabbath. Acts 15
12. The Sabbath was a day of bodily rest for the Jew; the Lord's day is a day of spiritual rest for the Christians. (See our tract # C-415, "Why I Am A Baptist And Not A Seventh Day Adventist," by D. B. Estep)

B. The Tables Of The Law. v. 18

1. They were given by God.
2. They were written by the finger of God. The liberals object to this verse and say that it cannot mean what it says, but it still stands.

**Study Questions:**

1. Who were the two men chosen of God to build the tabernacle?
2. What tribes were they from?
3. What did God do for Bezaleel which equipped him for the work he was to do?
4. What five materials was he to work with?
5. What is the meaning of the number five?
6. Who was the Sabbath given to as a sign?
7. What were the Israelites prohibited from doing on the Sabbath?
8. State several of the many reasons why Christians are not to keep the Sabbath today.
9. How many tables of law was there?
10. Who wrote on the stone and how?

**Notes**

# LESSON 37

## THE LORD FORSAKEN AND HIS LAW BROKEN

**Memory Verse: Ex. 32:26 (N.W. 33:14)**

**Lesson: Ex. 32:1-35**

### I. THE AWFUL SIN OF IDOLATRY. v. 1-14

#### A. The People Call For The Golden Calf. v. 1-6

1. The absence of Moses. v. 1
  - a. This absence was entirely the will of God.
  - b. Their view of Moses was incorrect, as they seemed to be looking to him rather than Jehovah.
  - c. Moses is here a type of Christ. "Moses typified Christ, who went above (Acts 1:9) telling the people to tarry. In His absence, some forget his promised return (John 14:3; Acts 1:11) and make themselves gods (2 Tim. 3:1-4; 4:3-4; Matt. 24:12) denying His return (II Pet. 3:3-4; Matt. 24:48, 49). Jesus will come unexpectedly (Matt. 25:13) punishing evil doers (II Thess. 2:7-8) who are naked (Rev. 6:16-17) and gathering the true to Himself (1 Thess. 4:13-18)." Keith L. Brooks
2. They asked Aaron to make them gods to go before them. v. 1. How unthinkable in view of the miracles they had seen and God's protective care over them.
3. Aaron's approval of their plan. v. 3-4. Aaron failed for he should have condemned the plan. Many leaders go wrong here, they simply follow rather than lead. Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (cf. 1 Pet. 5:2)
4. Aaron's action in making the golden calf. v. 4 Eccl. 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Psa. 106:39 Thus were they defiled with their own works, and went a whoring with their own inventions.
5. Aaron's attempt to combine calf worship with Jehovah worship. v. 5 Gal 5:9 A little leaven leaveneth the whole lump. See also 1 Cor 5:6.

6. Their apostate worship. v. 6. It included feasting and playing which is one of the “hallmarks” of false religion and the corruption of Christianity. Of the word “play” in v. 6, Wilson’s “Old Testament Word Studies” says, “to laugh, to play, or sport, with singing, leaping, dancing.” This certainly sounds like much of the modern church activities.

#### B. The Lord Calls For Judgment. v. 7-10

1. The Lord warns Moses of their sin. v. 7
2. The Lord clearly identifies this as idolatry. v. 8. While many commentators claim that Israel only broke the second Commandment, the evidence reveals that they also broke the first. They had worshiped other gods in Egypt and now they have returned to that worship. Josh. 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.
3. God knows and sees all. v. 9 Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it? Yet God knows what is in the heart of man. Mark 4:22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.
4. God’s two-fold offer. v. 10.
  - a. To destroy Israel.
  - b. To make a great nation of Moses.

#### C. Moses Calls Upon God For Mercy. v. 11-14

Moses is here a type of our advocate 1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: Moses’ intercession for Israel seems to be based on the following points:

1. They were God’s people whom He had delivered. v. 11
2. The Egyptians would rejoice over Israel’s destruction. v. 12
3. The Lord’s promises and His covenant would be unfulfilled. v. 13. In v. 14 it is said that the Lord repented. This does not mean that God changed His mind or purpose, but that he heard and answered the prayer of the mediator who was a type of Christ. James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. The Bible speaks of God resting, but this does not mean that He was tired. Isa 40:28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the

earth, fainteth not, neither is weary? there is no searching of his understanding. Human language and human understanding is incapable of describing the actions of God.

## II. THE AWFUL JUDGMENT UPON IDOLATRY. v. 15-35

### A. The Law Broken By Sin. v. 15-20

1. The marvelous work of God in the hand of Moses. v. 15-16 (Christ came down from heaven, not with the law in His hand, but in His heart.)
2. The malignant result of sin in the camp. v. 17,18 Paul warns Timothy of the same vanity. 2 Tim 2:16,17 But shun profane and vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;
3. The maddening action of Moses. v. 19. It appears that Moses was never rebuked for this act of righteous indignation, because it was in the will of God. The man of God today is to be indignant toward sin. Titus 2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee. (See vs. 11-15.)
4. The mixed drink of Israel. v. 20; Deut. 9:21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.
  - a. The melting and grinding of the calf would show contempt for idols. Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
  - b. The mingling of the gold dust with the water would speak of cleansing through the word. Remember the miraculous source of this water. Ex. 17:6 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. The church must be cleansed by the Word of God. Eph 5:26,27 That he might sanctify and cleanse it with the washing of water by the word, 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. The primary need of the Lord's church today is the preaching of the word, not the pacifying of the world. 2 Tim 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

### B. The Law Breaker Interrogated. v. 21-24

1. Aaron must give an account to Moses. v. 21 Exo 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.
2. Aaron makes the people responsible. v. 22-23
3. Aaron manufactures an inexcusable story. v. 24 (cf.v.4)

C. The Leaders Of The Law Breakers Perish. v. 25-28

1. The guilt of the people and Aaron established. v. 25
2. The people who are on the Lord's side identified. v. 26
3. Those killed were either the ringleaders or those who continued in their sin. v. 27-28  
Heb 10:31 It is a fearful thing to fall into the hands of the living God.

D. The Law Breakers Saved Through Intercession. v. 29-35

1. Moses calls for consecration. v. 29-30
2. Moses calls upon God to forgive them. v. 31-32. Such compassion is only matched by Paul in Rom. 9:1-3 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:, and 10:1-3 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Such love is only surpassed by our Lord. Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
3. God calls upon Moses to do his job. v. 33-34
4. God calls in judgment upon Israel. v. 35; Gal. 6:7-8 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

**Study Questions:**

1. Where was Moses and what was he doing while the golden calf was built?

2. How did Aaron fail God and Moses at this time?
3. Where did Aaron obtain the gold for making the calf?
4. What did Israel do around the golden calf?
5. Which of the ten commandments did they break?
6. What two things did God offer to do after they sinned?
7. What three things did Moses base his plea for Israel's forgiveness on?
8. How can we explain the scriptures which speak of God repenting?
9. What did Moses do with the law when he saw what Israel was doing?
10. How did Aaron explain the appearance of the golden calf?
11. How did Moses punish Israel?
12. What were the Levites required to do?
13. Explain Moses heroic intercession for Israel.
14. What did God do to the rest of Israel?

### **Notes**

# LESSON 38

## THE LORD TALKS WITH MOSES

Memory Verse: Ex. 33:14 Lesson: Ex. 33:1-23

In the last verse of Ex. 32, God plagued the people, because they made a golden calf. Great blessings would have come to Israel if they had faithfully followed the Lord. We miss many blessings and victories, because we not faithful to the Lord. Psa. 81:13-14, Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries.

### I. THE JOURNEY RESUMED. v. 1-6

#### A. Divine Instruction And Rebuke. v. 1-3

1. The covenant-keeping Lord. v. 1. Gen. 12:7, And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. Gen. 13:15, For all the land which thou seest, to thee will I give it, and to thy seed for ever.
  - a. The performance of the past, “out of the land of Egypt.”
  - b. The promise of the future, “unto a land.”
  - c. The people of the covenant. The “seed” of Abraham.
2. The care of the Lord. v. 2
  - a. Loss is suffered because of sin. Ex. 23:20-25
  - b. Such loss calls for repentance. II Cor. 7:10, For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.
3. The condition of the people. v. 3
  - a. God’s promise is fulfilled. Ex. 3:8
  - b. God’s presence is withheld. No longer in the “midst.”
  - c. God’s purpose is hindered by sin.

#### B. Their Destitute Condition. v. 4-6

1. Their response to the message. v. 4. Luke 13:3, I tell you, Nay: but, except ye repent, ye shall all likewise perish.
2. The repeating of the message. v. 5. God rebukes sin.
3. The result of the message. v. 6. This is an indication of their desire to be in favor with God. II Cor. 7:8-10, For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.
  - a. We must turn from our sin if we want God's forgiveness.
  - b. Churches are putting on too many of the ornaments of the world. We should take them off and come back to God's way.

## **II. THE TABERNACLE PITCHED. v. 7-11**

Not to be confused with the tabernacle that was yet to be built!

### **A. Pitched Outside The Camp. v. 7**

1. Note three things here involved.
  - a. An act of submission by Moses.
  - b. An act of faith. (He expected the Lord to respond.)
  - c. An act of grace. (The people could once again seek the Lord.) Psa. 40:16, Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.
2. The tabernacle was separated from the camp, because of their sin. Heb. 13:13, Let us go forth therefore unto him without the camp, bearing his reproach.

### **B. Moses Enters The Tabernacle. v. 8-9**

1. The departure of Moses from the camp. v. 8
2. The destitution of the people in the camp. v. 8

- a. The leader (Moses) went outside the camp.
  - b. The Lord was not in their midst. v. 3. Isa. 59:2, But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.
  - c. It seems that many did not separate, but watched at the doors of their tents.
3. The descent of the Lord. v. 9. Only when the servant is separated, will the Lord reveal Himself. II Cor. 6:17-18, Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

#### C. The Lord Talks With Moses. v. 10-11

- 1. The effect upon the people. v. 10
  - a. They witnessed the Lord's position.
  - b. They worshiped the Lord's presence.
- 2. The intimacy with Moses. v. 11a. Num. 12:8, With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? I Sam. 2:30,...for them that honour me I will honour, and they that despise me shall be lightly esteemed.
- 3. Moses returns to the camp. Joshua remains. v. 11b. Joshua always the faithful minister. Ex. 24:13, And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

### **III. MOSES' PRAYER AND GOD'S ANSWER. v. 12-17**

Moses typifies Christ our mediator. I Tim. 2:5, For there is one God, and one mediator between God and men, the man Christ Jesus.

#### A. The Ground For Intercession. v. 12. Ex. 32:34

- 1. Moses had followed the Lord's command.
- 2. Moses had found grace in the sight of the Lord. Gen. 6:8, But Noah found grace in the eyes of the LORD.

#### B. The Grace Needed. v. 13

1. Grace needed to lead in the way.
2. Grace needed to know God more perfectly. Eph. 3:19, And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Phil. 3:10-11, That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.
3. Grace needed to petition God for others.

#### C. The Glorious Reply. v. 14

1. The great need for the journey. Psa. 23:4, Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Heb. 13:5, Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
2. The great need for the task.

#### D. The Granted Request. v. 15-17

1. Moses' request was based upon three things. v. 15-16
  - a. He wanted to go only where the Lord would lead.
  - b. God's leading would assure their position in grace.
  - c. God identifies Himself with a separated people. II Cor. 6:18
2. God's answer based upon three things. v.17
  - a. Prayer was made. "Thou hast spoken." Phil 4:6, Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. James 4:2, Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.
  - b. Position was assured. "Thou hast found grace." Jer. 31:2, Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.
  - c. Possession was affirmed. "I know thee." John 10:1-5.

#### **IV. MOSES' PLEADING AND GOD'S PRESENCE. v. 18-23**

#### A. The Petition Stated. v. 18

We must first desire to know His way (v. 13), before He will show us His glory. v. 18

#### B. The Proclamation Issued. v. 19-20

1. The name of the Lord. v. 19
2. His goodness, grace, and mercy all come from our Sovereign God. v.19. Notice that goodness comes before grace, and grace comes before mercy.
3. The present restriction. v. 20. John 1:18, No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 14:9, Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

#### C. The Provision Made. v. 21-23

1. The location identified. v. 21. We have to be in the right place to see His glory. Remember that wonderful song, "Rock of ages cleft for me, let me hide myself in Thee."
2. The Passing Glory. v. 22-23. Isa. 6:1-3, 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. 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. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. Rev. 21:11-23
3. We shall see Him as He is. I John 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.

#### **Study Questions:**

1. What covenant had God made with Abraham?
2. Why would God no longer be in the midst of the camp?
3. What act did the Israelites perform that would indicate repentance?
4. Was the tabernacle in v. 7, the one made according to the pattern? Why do you believe this?

5. Why was the tabernacle outside the camp?
6. Who went with Moses outside the camp?
7. Explain the appearance of the Lord at the tabernacle.
8. How does Moses typify Christ in this lesson?
9. Briefly give the Lord's reply to Moses' request, "Shew my thy glory."

### **Notes**

# LESSON 39

## GRACE MANIFESTED-THE COVENANT RENEWED

**Memory Verse: Ex. 34:14**

**Lesson: Ex. 34:1-35**

1. God promised the covenant. Ex. 19:5-6. Israel agreed to accept it. Ex. 19:8
2. The covenant was ratified by blood. Ex. 24:3-8
3. Israel broke the by accepting the golden calf as their god. Ex. 32:19
4. God could have sent fiery judgment upon Israel for what they had done, but in grace he extends to them mercy. This God has manifested time after time in dealing with His people. Rom. 5:20, Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.
5. In our lesson today, the covenant was renewed. Ex. 34
6. The renewed covenant (tables of the law) were placed in the ark of the covenant. Deut. 10:5, 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.
7. The ark was a type of Christ, and he had the law in His heart.

### I. THE VISION OF GOD AND THE COVENANT RENEWED. v.1-17

A. Moses Commanded by God, to Hew the Tables of Stone. v. 1-4

1. The first tables hewn by God. v. 1. Ex. 32:16
2. Moses to hew the stones, God would do the writing. v. 1
3. Moses instructed to come upon the mount. v. 2
  - a. The law was given on Mount Sinai. Ex. 19:2-3
  - b. The law was broken at Mount Sinai. Ex. 32:1-2
  - c. The law was satisfied on the mount (Calvary). Luke 23:33

d. The Lawgiver will return on the mount (Mount of Olives). Zech. 4:4, 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.

4. Man and beast prohibited from approaching the mount. v. 3

5. Moses' obedience. v. 4

#### B. The Promise Fulfilled In The Vision. v. 5-9

1. The Lord descended as He promised. v. 5. Ex. 33:19-23

2. The proclamation of His name. v. 5-6. His name is Jehovah. In verse 6, He is called "The Lord God" which is "Jehovah El" the self existent one.

3. The seven attributes of God exercised in governing His people. v. 6-7. These principles still abide.

a. Mercy is the fount from which all of His blessings flow. v. 6. II Sam. 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. I Kings 3:6, And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. I Kings 8:23, And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart. Jer. 3:12, Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever. Lam. 3 :22-23, It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.

b. Grace is God's unmerited favor. v. 6. Psa. 86:14-15; Eph. 2:8-9, For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

c. Longsuffering characterizes God's dealings with His people. v. 6. Num. 14:18. Psa. 145:8, The LORD is gracious, and full of compassion; slow to anger, and of great mercy. Neh. 9:18-19, Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great

provocations; Yet thou in thy manifold mercies forsookest them not in the wilderness.... Matt. 23:37, O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

- d. He is abundant in goodness. v. 6. This word is elsewhere translated lovingkindness. Psa. 36:7, How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. Jer. 9:23-24, Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.
- e. He is abundant in truth. v. 6. II Sam. 2:6, And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. Psa. 108:4, For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.
- f. Forgiving iniquity and transgression and sin. v. 7. Psa.78:35-38, And they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath. Jer.31:34, And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.
- g. God does judge sin. v. 7

4. Moses bows and worships. v. 8

5. Moses bows in intercession. v. 9

### C. The Covenant Renewed. v. 10-17

By sinful action Israel had broken as this covenant are but shadows of the eternal covenant that God made with Christ before the foundation of the world. Eph. 1:3-4, Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. II Tim. 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. Titus 1:2, In hope of eternal life, which God, that cannot lie, promised before the world began. Heb. 13:20, Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.

1. God's covenant. v. 10
2. God's miracles. v. 10; Josh. 3:16-17, That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. Josh. 6:20, So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.
3. God's promises. v. 11
4. God's prohibitions. v. 12
5. Israel's proving. v. 13
6. God's name is jealous. v. 14
7. Israel's danger. v. 15-17

## **II. THE SABBATHS AND THE LAW. v. 18-35**

### **A. The Feasts, The Sabbaths And Various Laws. v. 18-26**

1. The unleavened bread a type of our sinless Saviour. v. 18
2. The firstborn of the clean animals a type of Christ, God's firstborn son. v. 19
3. The firstborn of the unclean is a type of sinful man who has to be redeemed with a lamb. v. 20. So we had to be redeemed with a lamb. John 1:29, The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
4. The Sabbath to be kept. v. 21

5. The feasts are to be kept. v. 22-23
6. God's protection assured. v. 24
7. The sacrifices were to be free of leaven. v. 25. Leaven is a type of sin, and sin cannot be offered, even in type, in the cleansing of sin.
8. The firstfruits belonged to the Lord. v. 26

#### B. The Writing On The Mount. v. 27-28

1. Moses wrote judicial, ceremonial, and the injunctions. v. 27
2. He wrote the ten commandments on the stone. v. 28. Deut. 4:13, And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. Deut. 10:4, 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.
3. His fasting a type of Christ. Matt.4:1-2, Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred.

#### C. The Shining Face Of Moses. v. 29-35

The interpretation of this experience is found in II Cor. 3:1-18. The "ministration of death" (the law) caused Moses face to shine, even so the "ministration of the spirit" (v. 8); and the "ministration of righteousness" (v. 9) should shew forth the glory of God through His New Testament (covenant) of truth.

#### **Study Questions:**

1. Who hewed the stones for the first and the second tables of law?
2. Name the seven attributes of God exercised in governing His people.
3. Why and how was the firstborn of the ass redeemed?
4. What is the meaning of the shining face of Moses?

# LESSON 40

## PREPARATION FOR BUILDING

**Memory Verse: Ex. 35:5**

**Lesson: Ex. 35:1-35**

The first time that Moses spent 40 days on the mount, he returned to find the people in idolatry and sin. When he returned the second time after 40 days, he finds no calf worship. They had enough of gods of gold. Since chapters 32-34 are parenthetical more or less, our lesson takes up where chapter 31 ends.

### I. THE NEED. v. 1-19

#### A. Making God First In The Sabbath. v. 1-3

1. They assembled to hear the word of the Lord. v. 1
2. They were instructed to work six days weekly. v. 2. This is often overlooked, but God specifically commands six days of work before a day of rest.
3. The Sabbath was a day of rest to the Lord. v. 2. It was not a day for recreation, but for meditation and rest.
  - a. They were to set aside the desires of the flesh.
  - b. It was not a day for pleasure. Isa. 58:13-14, If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.
4. The penalty for sabbath breaking. v. 2
5. Not even a fire could be kindled in ones place of habitation v. 3. This does away with the idea that Gentiles should keep the Sabbath. It would be too cold in many northern countries to survive in the winter without a fire.
6. This did not exclude certain duties of the priest on the Sabbath. Matt. 12:5, Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? Num. 28:9-10, And on the sabbath day two lambs of the

first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

7. The New Testament Church did not observe the Jewish Sabbath, as is explained below.
  - a. In his resurrection body Jesus appeared on the first day of the week. Mark 16:9, Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
  - b. Jesus met with the assembled Church on the first day of the week, not on the Sabbath. John 20:19, Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.
  - c. Years later the churches were still meeting on the first day of the week. Acts 20:7, And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.
  - d. This was the day the Church assembled and when they brought their offerings. I Cor. 16:2, Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. (For more information about the Sabbath, see tract number C-415, "Why I Am a Baptist and Not a Seventh Day Adventist.")

#### B. Making God First In The Offering. v. 4-9

1. The offering commanded by God. v. 4
2. It is an offering to the Lord. v. 5
3. It is to come from a willing heart. v. 5. I Chron. 29:14, But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.
4. The content of the offering. v. 5-9
  - a. God which speaks of Christ's deity. v. 5
  - b. Silver a type of redemption. v. 5. Ex. 30:16; 38:27. I Pet. 1:18, Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from

your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.

- c. Brass which is a type of judgment. v. 5. Num. 21:6-9; John 3:14-15, And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.
  - d. Blue which speaks of heaven. v. 6
  - e. Purple which speaks of His royalty and wealth. v.6. Luke 16:19, There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. Mark 15:17, And they clothed him with purple, and platted a crown of thorns, and put it about his head.
  - f. Scarlet a type of the sacrificial blood. v. 6
  - g. Fine linen speaks of righteousness. (Christ's) v. 6. Rev. 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.
  - h. Goat's hair speaks of Christ as the sin bearer. v. 6. Lev. 16:5,15, 21
  - i. Rams' skins died red speaks of His consecration. v. 7
  - j. Badgers' skin speaks of Christ's humiliation. v.7. Isa.53:2, For he 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.
  - k. Shittim wood speaks of His humanity. v. 7
  - l. Oil and spices point to His anointed fragrant life, v. 8
  - m. The onyx stones and the other stones speak of the glory of Christ. v. 9
- C. Making God First In The Tabernacle And Furniture. v. 10-19
1. The tabernacle was God's meeting place with man, and it all points to Christ where God and man can meet. v. 10-11
  2. The ark and the mercy seat speaks of Christ's atonement for our sins. v. 12
  3. The table of shewbread speaks of Christ the bread of life. v. 13

4. The candlestick speaks of Christ the Light of the world. v. 14
5. The incense altar speaks of the fragrant intercession of Christ. v. 14
6. The brazen altar speaks of the cross of Christ. v. 16
7. The laver speaks of Christ's cleansing of the day to day defilement of sin on His people. v. 16
8. The linen fence speaks of His perfect righteousness. v. 17
9. The hanging for the door speaks of Christ the door. v. 17
10. The pins and cords speak of Christ providing security and stability to His people. v. 18. Heb. 6:19-20, Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.
11. The cloths of service point to our Great High Priest who is perfectly clothed in His own spotless righteousness. v. 19

## **II. THE PROVISION. v. 20-35**

### **A. The Offering Provided. v. 20-29**

Three things which are closely connected characterize the giving mentioned in these verses. Everything we do for the Lord must proceed from the heart.

1. Their hearts were stirred up to give. v. 21
2. They were willing hearted. v. 22. II Cor. 8:7, 12, Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. II Cor. 9:9, (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. I Cor. 16:2, Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.
3. The women who were wise hearted. v. 25

### **B. The Workmen Provided. v. 30-35**

These workmen were divinely called and divinely equipped. This must be true of all God's workmen and that is why we need to obey John 4:35-38, Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

1. The Lord called them. v. 30, 34
2. This Spirit filled man had four necessary qualities. v. 31-33
  - a. Wisdom
  - b. Understanding
  - c. Knowledge
  - d. Workmanship.
1. The training of workers. v. 34
2. They are filled with wisdom of heart. v. 35

**Study Questions:**

1. Moses spent 40 days on the mountain twice. Contrast the way Israel was behaving when he returned both times.
2. How many days a week were they required to work?
3. What were they to do on the sabbath day?
4. What was the penalty for breaking the sabbath?
5. Name some of the things they were forbidden to do on the Sabbath,
6. Could the priests work on the sabbath day?
7. The offering they were to bring was unto the
8. The offering was to come from a heart.
9. What does our lesson tell us about the heart of the giver?
10. Name the 4 things that characterize the necessary qualities of the men in charge of building the Tabernacle and furniture.

# LESSON 41

## THE BUILDING OF THE TABERNACLE

**Memory Verse: Ex. 36:5**

**Lesson: Ex. 36:1-38**

Although we have studied Ex. 26 which is quite similar to this chapter, nevertheless there is a difference. In Ex. 26 God is telling them what to build, but in Ex. 36 we have their obedience in building. Also, it furnishes us an excellent review of some of the truths that we previously studied.

### I. THE WORKMAN AND THE OFFERINGS. v. 1-7

#### A. The sufficiency Of The Workmen. v. 1-3

1. They had sufficient wisdom and understanding. v. 1. This was provided by the all sufficient Lord.
2. They had sufficient plans from the Lord. v. 1. Notice that service to God is not to from the head, but from the heart. A head full of knowledge is worth very little to a person with an empty heart.
3. They had sufficient workers. v. 2. There is a need at this present time, for our hearts to be stirred up to serve God. Acts 6:3, Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
4. They had sufficient materials. v. 3

#### B. The Sufficiency Of The Offerings. v. 4-7

1. The offering was more than enough. v. 4-5. How sad that modern churches have departed from God's plan of tithes and freewill offerings and have substituted pledges, every member canvas, and high pressure offerings. A church that is walking in the truth and the Spirit will have their NEEDS supplied. I Cor. 16:2, Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. II Cor. 8:1-5, How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. II Cor.

9:6-8, But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 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.

2. The people restrained from giving. v. 6-7

## **II. THE COVERING FOR THE TABERNACLE. v. 8-19**

### **A. Linen: The First Covering. v. 8-13**

1. Made by wise hearted men. v. 8. Only God could cause them to be wise hearted. "The talents with which God has intrusted the believer are not to be laid up but laid out. Have your tools ready and God will find you work." Brooks
2. The fine twine linen speaks of Christ's righteousness, which He imputes to His saints. v. 8. Rev. 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. 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. Eph. 3:8, 10, 16, Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;... To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,... That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.
3. The colors. v. 8. Blue speaks of His coming from heaven. Purple speaks of His royalty. Scarlet speaks of His blood.
4. The description of the curtains. v. 9-13. Loops of blue and taches of gold. (A tache was a hook and the selvedge was extreme edge). The taches unite the curtains and they typify Christ's unity with the Father and with His people. He also unites the Father and redeemed man in Himself.

### **B. Goats' Hair: The Second Covering. v. 14-18**

1. The goats' hair reminds us of the atonement (Lev. 16:5-22), and the sin offering v. 14. Num. 28: 22, And one goat for a sin offering, to make an atonement for you. Num. 29:2, 5, And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:... And one kid of the goats for a sin offering, to make an atonement for you.

2. The dimensions and descriptions of this curtain. v. 15-18. The number of curtains were eleven. This was one more than the linen curtains, in order to overlap.
3. They were longer, to overlap and cover the linen curtain. Each panel was 45' x 6' and the whole curtain was 45' x 66'.

#### C. The Rams' Skins Dyed Red: The Third Covering. v. 19

1. The ram was the offering of consecration for the priests. Lev. 8:22-29, And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about. And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder: And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the LORD. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD. And Moses took the breast, and waved it for a wave offering before the LORD: for of the ram of consecration it was Moses' part; as the LORD commanded Moses.
2. The red speaks of Christ's precious blood that was shed.

#### D. Badgers' Skins: The Fourth Covering. v. 19

1. The badgers' skins covering was the outer one.
2. It was made from the same material that they used for shoes.
3. From the outside it appeared drab and not beautiful. This was what the stranger would see, but from the inside they saw the beautiful linen curtain.
4. It was the same with Christ. Isa. 53:2-3, For he 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. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

5. It is the same with Christianity and with the New Testament Church. The world looks from the outside and cannot see the glory and beauty on the inside.

### **III. THE WALLS & THE FOUNDATION. v. 20-23**

#### A. The Boards Of The Walls. v. 20-23

1. The wood is a type of His humanity. v. 20
2. The description of the boards. v. 21-23. Each board was 15 feet by 27 inches. The tenons were fingers on the bottom ends of the boards to secure it to the foundation of silver.

#### B. The Foundation Of The Walls. v. 24-30

1. The silver foundation made from ransom money. Ex. 30:11-16; 38:25-27. Each socket weighed about 80 to 100 pounds.
2. This silver speaks of our redemption. I Pet. 1:18-19, Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot. Lev. 17:11, For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Heb. 9:22, And almost all things are by the law purged with blood; and without shedding of blood is no remission.

#### C. The Bars Of The Walls. v. 31-33

1. These bars were for stability. Five is the number of grace. v. 31-32
2. The middle bar may have been invisible, and speaks of the Holy Spirit. v. 33

#### D. The Covering For The Boards Of The Walls. v. 34

Gold speaks of His deity.

### **IV. THE VAILS OF THE TABERNACLE. v. 35-38**

#### A. The Inner Vail: Separating The Holy Place from the Most Holy Place. v. 35-36

1. The material from which it was made. v. 35
2. The method of hanging it. v. 36

3. It was a type of Christ, who opened up a new and living way of access to God. Heb. 10:19-20, Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.
4. He rent the veil by His death, and made a way for us to have access to God. Matt. 27:50-51, Jesus, when he had cried again with a loud voice, yielded up the ghost. 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.

B. The Outer Veil: The Entrance To The Tabernacle. v. 37-38

It also typifies Christ, the only way to fellowship and service.

**Study Questions:**

1. What were the qualifications of the workmen and how did they obtain them.
2. How well did the people supply the offerings?
3. Name the four coverings of the Tabernacle and what they typify.
4. What was the wall made of, and with what was it covered? What did it typify?
5. What was the foundation made of, and what did it typify?
6. Name the two vails and what they typify.

**Notes**

# LESSON 42

## BUILDING FURNITURE FOR THE TABERNACLE

**Memory Verse: Ex. 37:6**

**Lesson: Ex. 37:1-29**

They were to build all things according to God's pattern, so the Church today should give due respect to God's Word in order to build all things according to every jot and tittle of His Word. Matt. 5:18, For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. God delights in sincere obedience and keeps an exact account of it. The only way we can build our lives and our families is to follow His plan recorded in His Word.

### I. THE FURNITURE FOR THE MOST HOLY PLACE. v. 1-9

#### A. The Making Of The Ark. v. 1-5

1. Made of wood, a type of the humanity of Christ. v. 1. Wood was obtained by cutting down a living tree. Christ was cut down in order to provide a meeting place between God and man. Heb. 2:9-16, 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. For it became him,... in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings... in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 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; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.
2. It was overlaid with pure gold. v. 2. It had to be pure if it was to represent gold that came from God, to typify Christ. I John 3:3, And every man that hath this hope in him purifieth himself, even as he is pure. Matt. 5:8, Blessed are the pure in heart: for they shall see God.
3. The crown. v. 2. It speaks of Christ as King of Kings and Lord of Lords.
4. The rings and staves. v. 3-5. They speak of Christ the ever living, ever present Saviour who abides with His people.
5. The ark as a type of Christ our Saviour.

- a. The ark went before the people. John 10:4, And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
- b. When they were camped it was in the midst of the people, just as Christ is today. Matt. 18:20, For where two or three are gathered together in my name, there am I in the midst of them. Rev. 1:13, And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. Rev. 1:20,...and the seven candlesticks which thou sawest are the seven churches.
- c. It went down into Jordan the place of death first. Josh. 3:3, And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. So Christ went down into death before us and for us. Rom. 6:3-4, Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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. Col. 3:1-4, 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. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.
- d. God's people were to follow the ark. Josh. 3:3. So we are to follow Christ. Heb. 12:1-2, 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, 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.
- e. The ark led in bringing down the walls of Jericho. Josh. 6:4, And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. Col. 2:14-15, Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.
- f. When the ark was taken by the enemy, Israel fled. I Sam. 4:17-18, And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when

he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years. Mark 14:50, And they all forsook him, and fled.

- g. The ark brought death to the Philistines. I Sam. 5:10, Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. Christ is a saviour of death to the unsaved unbeliever. II Cor. 2:15-16, For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?
- h. Dagon fell before the ark. I Sam. 5:2-4, When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. All false religion will someday fall before Christ.
- i. The ark brought blessing to Obededom. II Sam. 5:25, And the ark of the LORD continued in the house of Obededom the Gittite three months: and the LORD blessed Obededom, and all his household. Christ brings blessing to the house obedient believers today.
- j. The ark was carried by the sons of Kohath, chosen men of Levi. Christ chose, and commissioned His Church to carry His name to the heathen. Num. 4:15, And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.
- k. The ark brought to the proper resting place. Christ is se seated in His proper place at the right hand of the Father. I Chron. 16:1, So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

## B. The Making Of The Mercy Seat. v. 6-9

1. The golden mercy seat speaks of the divine person, our Lord and Saviour Jesus Christ. v. 6
2. It was made of gold, showing that all mercy is divine and comes down from God. v. 6
3. Mercy seat (the Hebrew (“capporeth”)) means a covering. The law was covered by the mercy in the day of atonement their sins were here covered by the blood.
4. The cherubims made of one piece of gold beaten out. v.7-9. This speaks of the suffering of Christ as He was beaten for us/

## **II. THE FURNITURE FOR THE HOLY PLACE. v. 10-29**

### **A. The Making Of The Table Of Shewbread. v. 10-16**

1. The wood speaks of His humanity. v. 10
2. The gold speaks of His deity. v. 11
3. The crown speaks of His kingship. v. 11
4. The table speaks of fellowship and communion in Christ.
5. The shewbread speaks of Christ the bread of Life, who satisfies our every need. John 6:35, And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

### **B. The Making Of The Golden Candlestick. v. 17-24**

1. The candlestick sets forth Christ as the light of the world. John 8:12, Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
2. The pure gold speaks of His deity and shows us that the light is divine light.
3. The beaten work sets forth the sufferings of Christ, in order to provide a light to lighten the Gentiles and Israel.
4. The almonds, knops and flowers set forth the resurrection life and fruitfulness of Christ.

### **C. The Making Of The Altar Of Incense. v. 25-28**

1. The wood speaks of His humanity. v. 25

2. The gold speaks of His deity. v. 26
3. The altar speaks of His intercession for us.

D. the Making of the Anointing Oil and the Incense. V. 29

1. Christ was anointed with the oil of gladness above His fellows. Heb. 1:8, But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
2. Christ lifts us up through intercession.

**Study Questions:**

1. Where was the ark kept and of what was it made?
2. What did these materials speak of?
3. What does the crown represent or typify?
4. How was the ark a type of Christ?
5. What material was used in making the mercy seat?
6. What is the meaning of "mercy seat?"
7. How did the beaten work of the cherubims typify Christ?
8. Name the three pieces of furniture in the Holy Place and what each one typifies.

**Notes**

# LESSON 43

## COURT OF THE TABERNACLE & ITS FURNITURE

**Memory Verse: Ex. 38:8**

**Lesson: Ex. 38:1-31**

### I. THE FURNITURE FOR THE COURT. v. 1-8

#### A. The Making Of The Brazen Altar. v. 1-7 (See Lesson 29)

1. The wood speaks of the humanity of Jesus Christ. v. 1. He was born in a stable. Luke 2:7, And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. He was circumcised in obedience to the law. Luke 2:21, And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. He was subject to Joseph and Mary. Luke 2:51, And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. He was tempted and He hungered. Luke 4:2, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. He became weary. John 4:6. These and many other things during his earthly life, show forth His humanity.
2. The brass speaks of His righteous judgment, v. 2. Brass is unbending and unyielding. When Christ pronounced judgment this was a manifestation of the brass qualities of His nature. Matt. 11:20-24, Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. (See Luke 16:19-31.) The brazen altar in typical form sets forth the righteousness, justice, and holiness of God, which was satisfied by the death of Christ. In a very real sense it typifies the cross. Heb. 9:14, How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (See Heb.10:1-14.)
3. The horns were for binding the sacrifice on the altar. v. 2. Christ was nailed to the cross, but it was love that held Him there. Matt. 26:53, Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

4. The vessels and grates were used in making the sacrifices. v. 3-4
5. The pans were to receive the ashes. v. 3. 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 were poured out in a clean place outside the camp. Lev. 4:12, Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt. They represented the body of the sacrificial animal after the sacrifice was made. They are a type of the body of Christ, which was laid in a clean place after He had paid the sin debt on the cross. His body was placed in a new tomb.
6. The rings and staves made it portable to be taken where there was a need. v. 5-7. A type of Christ's availability.

#### B. The Making Of The Layer Of Brass. v. 8 (See Lesson 34)

1. It was a place of sanctification and of cleansing. The priests had been washed all over, but even so they must have their hands and feet washed daily Those who serve God today are to be clean. Psa. 24:3-4, Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. Psa. 119:9, Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Isa. 52:1, Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.
2. After we are saved, we need daily cleansing to serve Him.
3. The brass was given by the women. Here consecration won over vanity. They assembled at the door of the tabernacle, to serve and worship God. They first gave themselves.

## II. THE COURT AND ITS GATE. V. 9-20 (See Lesson 29)

#### A. The Fence Of The Court Made. v. 9-17

1. The fine twined linen represents the righteousness of Christ. I Cor. 1:30, But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. It also is a type of that righteousness which is imputed to us. II Cor. 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. Rev. 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.

2. The pillars are a type of His body (the church) that upholds His righteousness (the linen fence). v. 10
3. The brazen sockets a type of His righteous judgment, which is the basis of upholding righteousness. v. 10
4. The fillets of silver (redemption) are necessary to uphold the fence (righteousness). v. 10

#### B. The Gate Of The Court Made. v. 18-20

1. The gate sets forth in typical fashion the spiritual beauties of Christ.
2. The gate speaks of Christ the door. John 10:1-7
3. The court suggests separation, one of the great doctrines of the Bible. II Cor. 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.
4. All are shut out from the presence of God, unless they come by the door.

### **III. THE METAL FOR THE TABERNACLE. v. 21-31**

#### A. It Was Committed To Faithful Men. v. 21-23

1. It was properly counted and cared for. v. 21
2. It was properly used by skilled workmen. v. 22-23

#### B. The Gold For The Tabernacle. v. 24

We can only estimate the weight and value of the gold, but it was indeed a vast amount. One estimate (not the largest) is that there were approximately 2,206 pounds of gold. At \$400 per ounce, this would amount to \$14,118,400.00.

#### C. The Silver For The Tabernacle. v. 25-28

One estimate was 7,604.7 pounds of silver. At \$15.00 an ounce this would be \$1,825,125.00. Where did they get such vast sums? They had lived in Egypt where gold was plentiful. They borrowed from the Egyptians. Ex. 11:2, Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. To borrow did not suggest that they were promising to take give it back. The Hebrew word for borrow, is translated in the following ways. ( AV - ask 94,

enquire 22, desire 9, require 7, borrow 6, salute 4, demand 4, lent 4, request 3, earnestly 2, beg 2, misc 16; 173) They may have gained gold and silver from Amalek. Ex. 17

#### D. The Brass For The Tabernacle. v. 29-31

1. Brass stands for judgment in the Bible. The Brazen Serpent was lifted up when the people had sinned, and the fiery serpents were biting the people. Num. 21:6-9, And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. 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. 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. 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.
2. That Brazen Serpent was a type of the lifting of Christ on the cross for our sins. John 3:14-16, And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

#### **Study Questions:**

1. Name the two pieces of furniture for the court.
2. Give the typical meaning of both.
3. What is the typical meaning of brass?
4. Where were the ashes from the altar placed?
5. What Bible doctrine does the court point us to?
6. What were the pillars set in?
7. What metal was used in the making of the fillets?
8. What is the typical meaning of the gate of the court?

# LESSON 44

## THE PRIESTLY GARMENTS COMPLETED

**Memory Verse: 39:32**

**Lesson: Ex. 39:1-32**

The garments of the priest were a symbol of service “in the beauty of holiness.” I Chron. 16:29, Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness. Believers are also to adorn themselves for service. Eph. 4:24, And that ye put on the new man, which after God is created in righteousness and true holiness. I Thess. 3:13, To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. I Thess. 4:7, For God hath not called us unto uncleanness, but unto holiness. “As the Lord commanded” is stated seven times in this lesson: vv. 1, 5, 7, 21, 26, 29 & 31. Faithfulness is required, success is supplied by the Lord.

### I. THE MATERIAL USED. v. 1

A. The Color Of Significance. (See Lesson 30)

1. Blue-Heavenly
2. Purple-Royalty
3. Scarlet-Sacrifice or earthly.

B. The Cloths Of Service.

1. Made to contribute to the service of God.
2. Made to be adorned by the priest.

C. The Place Of Service.

1. God’s presence makes a place holy. Ex. 3:5
2. A holy place requires separated service. Heb. 7:26, For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

3. A holy service requires an anointed priest. Ex. 28:41. (Heb. 7:26, above) Acts 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.
4. A holy person requires holy garments. Ex. 35:19. Heb. 4:15, For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Rom. 8:3, For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. II Cor. 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.

## II. THE EPHOD. v. 2-7; Ex. 28:5-14.

### A. The Material Construction. v. 2-3

1. Gold-deity; Blue-heavenly; Purple-royalty; Scarlet-sacrifice blood redemption; Linen-righteousness.
2. The gold beaten. Isa. 53:4-5, Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 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.
3. The Gold cut into wires. Isa. 53:8, He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
4. The Gold woven together with “cunning work.” Psa. 139:15, My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

### B. The Shoulder Pieces & The Curious Girdle. v. 4-5

1. Made in two pieces coupled at the shoulders.
2. The “curious girdle” was interlaced with, and a part of the ephod. (Not to be confused with the “girdle” of v. 29.)

### C. The Stones For A Memorial. v. 6-7

1. The names of the children of Israel rested on the priests’ shoulders.

- a. Bearing them before the Father. John 17:11, And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.
  - b. The shoulder represents strength for the work. Isa. 40:28, Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.
2. As the high priest went in before God bearing the names of the children of Israel, so also our High Priest bears our, names before the Father. Luke 10:20, Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. John 17:20-21, Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

### III THE BREASTPLATE. v. 8-21; Ex. 15-30

#### A. The Breastplate Of Judgment. v. 8-14

1. "Cunning work" of gold, blue, purple, scarlet, linen. v. 8
2. The size and shape. v. 9
3. The setting of the precious stones. v. 10-13
4. The names of the twelve tribes. v. 14. (See Lesson #30.)

#### B. The Breastplate Attached To The Ephod. v. 15-21

1. Attached by golden chains and ouches. A divine work. John 9:4, I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
2. It was a memorial upon the priests' heart.
3. It was not to be separated from the ephod. v. 21
4. As the shoulder bears the names of the tribes Israel, representing the strength of the Lord, so the breastplate represents His constant love

### IV. THE ROBE, POMEGRANATES, BELLS. v. 22-26

(See notes on Lesson 30)

A. The Robe Of Blue. v. 22-23; Ex. 23:31-34

1. Signifies high-priestly authority from heaven. v. 22. Heb. 5:5, So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.
2. Signifies the strength of this authority. v. 23

B. The Pomegranates & Bell. v. 24-25

1. A reminder of the service to a performed. Psa. 89:15, Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance. Num. 15:38-40, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my commandments, and be holy unto your God.
2. The people knew the priest was still active by the sound of the bells. Heb. 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.

**V. THE COAT, MITRE, BONNET, & GIRDLE. v. 27-29**

Ex. 28:39-43

These were the ordinary garments of the priest, “for Aaron and his sons.” (See notes on lesson 30.)

**VI. THE HOLY CROWN. v. 30-31; Ex. 28:36-38**

A. Worn Upon The Forehead. v. 30; Ex. 28:38

1. To bear the “iniquity of the holy things.” Isa. 53:11-12, He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.
2. To assure acceptance “before the Lord.”

B. Fastened Firmly. v. 31

1. By a lace of blue.
2. By the command of the Lord.

## **VII. THE FINISHED WORK. v. 32**

1. They made the tabernacle according to God's pattern. Deut. 12:32, What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. 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.
2. Ever New Testament Church is to be built according to God's pattern. Matt. 28:18-20, And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

### **Study Questions:**

1. How many times in this lesson do we hear these words: "As the Lord commanded Moses"?
2. What is the significance of this number?
3. Name the pieces of the garments of the priest and briefly explain their position and purpose.
4. What do the colors and the cloth represent in v. 1?

### **Notes**

# LESSON 45

## COMPLETED WORK & THE COMMAND OF GOD

**Memory Verse: Ex. 39:43**

**Lesson: Ex. 39:33-43; 40:1-16**

The building of the Tabernacle was accomplished by following God's instruction (Ex. 31:6) under Moses' inspection (Ex. 25:40; 39:43) through the people's execution of the work (Ex. 31:2-6; 39:42).

### I. THE WORK BROUGHT TO MOSES. Ex. 39:33-43

#### A. The Presentation Of The Work. v. 33-41

1. The demonstration of a will to work. Ex. 35:5, 21, 22, 29. The work flourished. Phil. 2:13, For it is God which worketh in you both to will and to do of his good pleasure.
2. The dedication of a will to work. The work was fulfilled. Ex. 36:5, 6; II Cor. 8:5, And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.
3. The determination of a will to work. Ex. 39:32; I Cor. 2:2, For I determined not to know any thing among you, save Jesus Christ, and him crucified. II Tim. 4:7, I have fought a good fight, I have finished my course, I have kept the faith.

#### B. The Precision Of The Work. v. 42-43

The work was finished in minute detail according as Moses was shown "in the mount." (Ex. 25:40; 26:30). It is equally as important for the church today to follow in minute detail the exact command and plan of the Lord Jesus in doing His work. Matt. 28:19-20, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Acts. 13:1-4, Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

#### C. The Inspection Of The Work. v. 43

1. According "as the Lord had commanded."
2. Every man's work was tried, "even so had they done it." I Cor. 3:13, Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

#### D. The Remuneration Of The Work. v. 43b

1. Faithful service brought the blessing of Moses.
2. Faithful service will be rewarded by the Lord. I Cor. 3:14, If any man's work abide which he hath built thereupon, he shall receive a reward. II Cor 5:10, For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

## II. GOD'S COMMAND TO SET UP THE TABERNACLE. Ex. 40:1-16

Note how this portion of Scripture is introduced and then how it closes: "And the Lord spake unto Moses...thus did Moses." v. 1, 16.

#### A. The Directions For The Setup. v. 1-8

1. The time. v.2. Approximately six months had passed from the time Moses received God's complete instructions concerning the construction of the Tabernacle until it was set up. Ex. 19:1; 24:18; 34:28; 40:17.
2. The ark set in place. v.3.
  - a. The symbol of God's presence. Ex. 25:22.
  - b. The statement of God's precepts. Ex. 25:16, 22.
  - c. The secrecy of God's person. "Cover the ark with a veil." Deut. 29:29, The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. Heb. 6:17-20, Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 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: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. Heb. 9:3, And after the second veil, the tabernacle which is called the Holiest of all. Heb.10:19-20, Having therefore, brethren, boldness to enter into the holiest

by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. II Cor. 5:19, To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

3. The table of shewbread, the candlestick and lamps, and the golden altar of incense. v.4-5.
  - a. Their position was “before the ark of testimony.”
  - b. The table of shewbread symbolizes Christ the bread of life. John 6:35. See notes on Ex. 25:23-30; Lesson 26.
  - c. The candlestick symbolizes Christ the light of life. John 1:4, In him was life; and the life was the light of men. See notes on Ex. 25:31-40, Lesson 26.
  - d. The altar of incense symbolizes Christ our intercessor ever before the Father in our behalf. Heb. 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. See notes on Ex. 30:1-16, Lesson 33.
4. The brazen altar and laver. v.6-7.
  - a. The brazen altar of judgment symbolizes the offering of Christ for our sins. Heb. 10:10, By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Phil. 2:8, And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Col. 1:20, And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. Cf notes in Lesson 29.
  - b. The laver of brass symbolizes judgment, sanctification and cleansing by the Word of God. His Word is right. Psa. 33:4, For the word of the LORD is right; and all his works are done in truth. His Word sanctifies and cleanses. John 17:17, Sanctify them through thy truth: thy word is truth. Eph. 5:25-28, Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Cf. Lessons 35.
5. The court and gate. v.8. Christ is the way for a repentant sinner to enter in and the righteousness imputed to that sinner through redemption. John 14:6, Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. Rom. 10:4, For Christ is the end of the law for righteousness to every one that believeth.

I Cor. 1:30, But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

#### B. The Directions For Anointing. v. 9-16

1. Anointing the tabernacle and its furniture. v.9-11. Lev. 8:10-11, And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.
2. Anointing Aaron and his sons and their garments. v.12-16. Cf. Ex. 28:40-41.
3. Remember that oil is a type of the Holy Spirit. Anointing with oil was an act of consecration.

#### **Study Questions:**

1. What did the people do with the tabernacle and its furniture upon its completion?
2. Compare the exactness of following the Lord's command in building the tabernacle to our service today.
3. What verse of Scripture reveals that our works will be tried?
4. What do the following symbolize: Ark, shewbread, candlestick?

### **Notes**

# LESSON 46

## THE FINISHED WORK & THE GLORY OF THE LORD

**Memory Verse: Ex. 40:38**

**Lesson: Ex. 40:17-38**

“God, will dwell with those who prepare. Him a habitation. Where God has a throne and an altar in the heart, there is a living temple in which the Spirit will be manifested” “Keith L. Brooks.

Note also in this lesson that “as the Lord commanded Moses” is repeated seven times; v. 19, 21, 23, 25, 27, 29, 32.

### I. THE TABERNACLE ERECTED. v. 17-33

#### A. Names Applied To The Tabernacle.

1. Sanctuary. Ex. 25:8. From the Hebrew word “miqdash,” a consecrated place.
  - a. Set apart to the worship of Jehovah.
  - b. To be regarded as a holy place.
2. Dwelling place. Ex. 25:9; 40:21. From the Hebrew word “mishkan,” a residence; dwelling place, habitation.
3. The tent of meeting. “Tent of congregation.” v.22. Tent in from the Hebrew “ohel,” a tent; dwelling place.
  - a. A place to meet with others. Ex. 25:22.
  - b. A sanctified place, a sanctified people. Ex. 29:42-46.
  - c. A place for all the congregation to gather. Lev. 8:3
4. The tent of witness. Num. 17:7-8
  - a. A witness to the chosen priesthood. Ex. 28:1-2.
  - b. A witness to God’s sovereignty in choosing the priest. Deut. 18:1-3
  - c. A witness to God’s covenant with His people. Ex. 34:27; Deut. 7:6-8

## B. Symbolic Lesson On The Erected Tabernacle.

1. God made a covenant with Israel at Sinai. Ex. 24:12-13.
  - a. Under this covenant Israel had the privilege to come near and worship God.
  - b. We now have a new covenant and another mount. Heb. 12:18-24, For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
2. The first covenant required a sacrifice.
  - a. One acceptable to God (a sin offering.) Ex. 29:1,14,18,22.
  - b. The “one sacrifice for sin forever” acceptable to God. Heb. 10:1-18,
3. The first covenant required a mediator. Ex. 20:18-19.

**The mediatorial responsibility was later place upon Aaron and his sons after him. Ex. 28:12,29; Lev. 16:1-14.**

- a. A type of the mediatorial work of Jesus our High Priest. Heb. 8:1-6; 9:13-16; 12:20-27.

## II. THE GLORY OF THE LORD APPEARS. v. 34-38

### A. Divine Acceptance And Manifestation. v. 34-35

1. The two-fold manifestation.
  - a. Without the tabernacle as a cloud.
  - b. Within the tabernacle as a glory.

2. As a cloud to guide and protect.
  - a. A visible presence. Ex. 14:19,10; II Cor. 5:19, To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
  - b. A valid promise. Num. 9:15-23; Matt. 28:20, Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Heb. 13:5, Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
3. As a glory to radiate His presence. Lev. 9:23-24
4. Others to whom the Lord revealed Himself in a glorious manner.
  - a. Abraham—"a smoking furnace and a burning lamp." Gen. 15:17
  - b. Israel at Sinai. Ex. 19:18.
  - c. Isaiah- "the whole earth is full of his glory." Isa. 6:1-4, 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. 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. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

#### B. Divine Administration And Attention. v. 36-38.

1. The cloud to be an administrator for Israel's actions.
  - a. It had been on the temporary tabernacle. Ex. 33:9
  - b. It now was permanently with the tabernacle built according to pattern. v. 38
2. The glory revealed Divine presence.
  - a. Israel was limited as to how much of God's glory they could endure. Lev. 9:24
  - b. This revelation of His glory is only a foretaste of that to come. Rev. 21:22-23, And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple

of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

- c. Then His glory will no longer be unapproachable. Rev. 22:3-5, And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

### **III. SOME BASIC TRUTHS.**

#### **A. God Is Pleased To Dwell Among His Own.**

1. In the garden of Eden. Gen. 1:26-28; Gen. 3:9
2. In the ark. Gen. 7:1, And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.
3. In the tabernacle. Ex. 25:8; Ex 40:34
4. In the temple. I Kings 8:10-11, And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.
5. In Christ Jesus. Matt. 1:23, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.
6. In the church. 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. Eph. 3:21, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.
7. In eternity. 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, and they shall be his people, and God himself shall be with them, and be their God.

#### **B. Sinful Man Is Unfit To Dwell With God.**

1. The promise. Isa. 11:10, And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. Isa. 9:6-7, For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God,

The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. Matt. 1:21, And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

2. The provision. Acts. 4:12, Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
3. The product.
  - a. Present: I John 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. Rev. 1:5-6, And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.
  - b. Future: Rev. 20:6, Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. 21:4-6, And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

### **Study Questions:**

1. Give the order of the erection of the Tabernacle.
2. What are the symbolic lessons that are seen in the erected Tabernacle?
3. Who are Aaron and his sons a type of in their office as High Priest?
4. In what manner did the Lord manifest Himself in the Tabernacle?
5. How was Israel to know when to move and when to stay?
6. Give some examples of others to whom the Lord revealed Himself.
7. Give seven instances that prove God desires to dwell among His own.