Exodus - Commentaries by Gordon Henry Hayhoe

A Redeemed People: Bible Talks On Exodus, Exodus 8:25 - 9:28: Separated to Him

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Pharaoh decided to try a new plan. He told Moses to have the people sacrifice to the Lord in Egypt. How the enemy would like to bring the people of God down to the level of the world in their worship! May we always realize that it is never acceptable to God to mix with the world and offer the abominations of this Egypt world to God. As soon as God had put a division between His people and the Egyptians, Pharaoh attempted to break it down. How the world hates the separate Christian! Moses said the Egyptians would stone them if they attempted to worship in Egypt. We, too, will find out that we do not have to give up the world, for the world will give us up if we act in obedience to God.

Far From Egypt

When Moses turned down this suggestion, Pharaoh was willing to yield a little more. He would let God's people go if they would not go very far — just a short distance he said. How subtle is the enemy of our souls! If we must be separate, he tells us not to be too strait-laced — not too separate. Pharaoh knew that if the children of Israel only went a little way they would soon be back in Egypt again. Let us take warning here. Abram once settled in Haran — a half-way place — but he had no tent nor altar there. God had told him to go all the way to Canaan, and only there could he have his tent and altar. The tabernacle of the congregation was afar off from the camp — not near it. Beware of the subtle temptation to remain "not very far away" (ch. 8:28) from Egypt. All roads lead back to it, when we are near, but when the children of Israel got into the wilderness, the Red Sea rolled between them and Egypt blocking their return. The cross of Christ has severed our ties with this Egypt-world. May we lay hold of this more for the Lord's glory! He wants a people separated unto Himself.

Murrain, Boils and Hail

Pharaoh still refused to let the people go. God then sent a terrible pestilence on the Egyptian cattle and many of them died, but not one of the Israelites lost any of theirs. How wonderfully God cares for His own!

Pharaoh remained unmoved, and so the next thing Moses was told to do was to take the ashes of the furnace and sprinkle them toward heaven. This caused nasty boils to break out upon the Egyptians and on their cattle, so that even the magicians could not stand before Moses because of the boils.

This was followed by a great hailstorm, mingled with fire, but here we are reminded of God's goodness in providing a way of escape. He warned even the Egyptians to take shelter from the storm, and those who feared God took shelter and were preserved. The damage was terrific and Pharaoh seemed to be humbled. He called for Moses and asked that the plagues be stopped. He even said, "I have sinned," but it was not repentance toward God, but only to get out of trouble. He feared the judgments he had seen, just as men today fear war, sickness and death, but without fearing what comes after death (or they would turn to Christ for salvation). May we pause here to warn you if you are unsaved that it will soon be too late to call for mercy. When the door of grace is shut it will be shut forever. Why not call upon the name of the Lord and be saved NOW?

1. Why did Pharaoh say "I have sinned"?

2. The pestilence, boils and hail all brought judgment on certain Egyptian deities. Which gods were being judged and how does this apply today?

3. The Four Judgments by A. H. Burton will give you more on the subject of judgment through its presentation of God as a just judge in four different aspects.

A Redeemed People: Bible Talks On Exodus, Exodus 8:13-24: Lice and Flies

As soon as the plague of frogs was over, Pharaoh's servants gathered the dead frogs together into heaps. This reminds us of how quickly people try to forget some terrible catastrophe which God has allowed. Instead of being warned by it, they try to forget all about it. They will cover the casket of the dead with flowers, as though they wished to forget the solemn fact that they, too, may die, and that there is judgment after death for those who die without Christ. Do not be deceived, but listen to God's warnings and prepare to meet Him while He is acting in grace and not as a judge.

The Plague of Lice

When the frogs were gone, Pharaoh soon forgot his promises, and went on in the same way as before. So God spoke again, and the next plague was lice. What a horrible thing to have lice everywhere: on your body, in your hair, and on all the animals. The magicians could not imitate Moses in this, and the reason is simple. They could not produce life. Men can make some wonderful inventions. They can make trains, automobiles, airplanes, and hundreds of other remarkable things. They can reproduce the human voice and make an electric eye to control machinery and doors, but there is one thing they can never do. They cannot produce life. God has told us that the life of the flesh is in the blood (Leviticus 17:11), but still men cannot discover the secret, and they never will. If they are truthful they will always have to admit, like the magicians of Egypt, "This is the finger of God" (ch. 8:19).

Not only is it impossible for man to produce life (natural life), but he is equally powerless to produce spiritual life. Only God can give divine life to a sinner who is dead in trespasses and sins (Ephesians 2:1). There are many imitators today — mere professors instead of possessors — and they can talk just as nicely as the audio player can reproduce what is on the recording, but they are just as lifeless. Remember, God does not want ceremony, or to see you bow down your head with as little meaning as a bulrush in the wind (Isaiah 58:5). You must have living faith in a living Saviour or you will never be in heaven.

The Plague of Flies

Pharaoh still hardened his heart. God continued to speak, but this time He put a division between His people and the Egyptians. How good to know that we who know Jesus Christ as our Saviour are not part of this world which is under the sentence of judgment. We have been set apart from it by the work of Christ. We have to realize, as the Israelites did, that there is no refreshment for us here. We are in a scene where Satan still has power, but God has given us life — a new life over which death has no claim and sin has no power. Having shown His people this (in figure), God then acted to protect them, and He told Pharaoh He would do so. The flies came on the land, and what an awful plague it was, but there were none in the land of Goshen where the children of Israel lived. Yes, God cares for His own, and nothing can happen to them except what He allows. The children of Israel were no better than the Egyptians, but they were the people of God, soon to be redeemed out of Egypt; and He loved and cared for them. How wonderful is God's message to His own even today, "Casting all your care upon Him; for He careth for you" (1 Peter 5:7).

1. How did God show His special care of His people?

2. What other proof does Scripture give that Satan can't produce life?

3. Light from the Land of the Sphinx by H. F. Witherby is a fascinating and very helpful book that deals with the topic of the plagues of Egypt and how they affected Egypt's gods.

A Redeemed People: Bible Talks On Exodus, Exodus 7:14 - 8:12: Blood and Frogs

God told Moses to go to the river's edge and wait for Pharaoh to come down. There Moses was to warn him of the judgment which God was going to bring upon Egypt, but Pharaoh refused to listen. He still hardened his heart, so Moses took his rod and smote the rivers so that they became blood. All the fish in the rivers died and a terrible odor came over the land. Even the water in the pails and jugs turned into blood, so that the Egyptians began to dig new wells in order to get water to drink. This has a lesson for us, too. How many are digging in this world trying to find refreshment? It is a scene of death, represented by the blood. It has nothing for you; only the Lord can bring you any real or lasting happiness. Notice, too, that the magicians could turn the water into blood, but they could not turn it back into water again. Satan had the power of death, but he cannot deliver anyone from its power. Only the Lord can do that, for He is the resurrection and the life (John 11:25).

This terrible plague lasted seven days, but Pharaoh refused to humble himself and give in. How stubborn he was. Are you still rejecting the grace of God while He waits in long suffering patience to save you? Why not yield your heart to the Lord Jesus today?

The Plague of Frogs

When Pharaoh still refused to let the people go, God sent another plague. He sent frogs throughout the whole land. This would remind us very forcibly of the power of Satan which will be felt in all its horribleness after the Lord has come and taken His church to heaven (Revelation 16:13). These frogs went through the whole land, even going into their bedrooms, their ovens, and into everything they had. It must have been an awful plague; but how much worse it will be for this whole world in the future when Satan is cast down having great wrath (Revelation 12:7-12). Satan's power is bad enough today, but in that day his terrible activities will be unhindered by the presence of the Spirit of God, who will have gone back to heaven with the church (John 14:16, 2 Thessalonians 2:6-7). Satan will be able to deceive the lost at his pleasure. Men and women little realize how quickly the storm clouds are gathering, and how soon judgment is going to fall on this Christ-rejecting world.

Once again the magicians imitated Moses. They, too, brought up frogs upon the land, but, as before, they were powerless to remove the plague. Pharaoh, feeling how horrible these frogs were, called for Moses and promised to let the people of Israel go if God would remove them. How often we see things like this today! When people are made to feel the sorrows which their sins bring, they cry to God to deliver them, and make all kinds of pledges and promises to live a different life. But when God hears their cry and delivers them, they soon go back to their old ways again. Not being the result of true conviction of sin before God, the results are never permanent. Promises of living differently are useless — new birth is what is needed. "Ye must be born again" (John 3:7). Those who are born again will show good works, without those pledges and promises which an unsaved man cannot carry out anyway.

1. What does the plague of blood show us about this world?

2. In other passages of Scripture, how did Satan use his power to bring death and destruction?

3. There are some wonderful stories of true repentance in the book Jimmy Moore of Bucktown.

A Redeemed People: Bible Talks On Exodus, Exodus 6:5 - 7:13: God's Promises

God told Moses about seven things He was going to do for the children of Israel. He said that He would bring them out of Egypt and rid them of their bondage, and that He would bring great judgments upon the Egyptians. He also said that He would make them His people and that He would be their God. He promised to bring them into the land of Canaan and give it to them for an inheritance: and He fulfilled all that He

promised! Now God offers something far better to you. He will save you from your sins — a worse bondage than that of the children of Israel under Pharaoh — and He will give you eternal life which is far better than dwelling in Canaan. He has said, “I will,” but are you willing?

Discouraged

When Moses brought this wonderful message to the children of Israel, they refused to listen to him because of the cruel bondage they were under. They were discouraged! Nevertheless when they knew that they could not deliver themselves, why should they not be thankful for what the Lord was going to do for them? Perhaps you are discouraged by the trials and sorrows of life, and the enemy of your soul is trying to make your heart bitter against the Lord through them. May we assure you that God loves you, and that He has allowed these things so that you may cast yourself unreservedly on Him for all you need.

After the children of Israel had refused to listen to Moses and Aaron, the brothers did not want to go to Pharaoh because they were afraid that he also would refuse to listen. However, God gave again a special instruction to go. If someone refuses to listen when we tell him about Christ, let us not be discouraged, but just carry the joyful news to others, for we also have an instruction to tell of His love to the unsaved. We will find it in Mark 16:15, “Go ye into all the world, and preach the gospel to every creature.” What a responsibility is ours!

God Is Able

God then told Moses that He would make him as a god to Pharaoh, and Aaron as a prophet. This shows us how God can dispose the hearts of men as He pleases. He made Pharaoh listen, and kept him from harming Moses and Aaron. Yes, God is able! Let us trust Him more, and walk in obedience to His Word. Pharaoh hardened his heart, but “Moses and Aaron did as the Lord commanded them” (ch. 7:6).

Moses and Aaron showed Pharaoh the signs as God had told them. First Aaron cast down his rod and it became a serpent, but this time Moses was not afraid of it as before. Pharaoh then called for his wise men and they did the same with their enchantments, but Aaron’s rod swallowed up their rods. We do not need to fear Satan’s power if we are walking with God in obedience, for then even when Satan does display his power, he will only defeat himself as he did here. What an example of this we get in the life of the blessed Lord. He met every one of Satan’s temptations in the wilderness by the Holy Scriptures and was victorious — and we ourselves are only safe when doing the same.

1. What were God’s seven promises to Israel?

2. How were other powerful unbelieving leaders in the Bible made to do God’s will?

3. There is a very nice message on the sovereignty of God found on the Audio MP3 CD Christ’s Person, God’s Character, and Our Practical Walk by C. Hendricks. The CD contains 49 other very helpful messages as well.

A Redeemed People: Bible Talks On Exodus, Exodus 5:6 - 6:4: God Will Bless

The children of Israel had to make a certain number of bricks for Pharaoh each day. Now since they wanted to go and serve the Lord, Pharaoh decided to make it even harder for them. He said they were to make the same number of bricks as before, but refused to give them the straw to make them. Poor people! They wandered all over the land looking for stubble instead of straw, and then, because they could not make the required number they were beaten with big whips. The Egyptians did not care about their slaves even though the slaves worked so hard for them. You will find that the world only wants you for what it can get from you, and when you are in trouble, it has no real comfort for you. God allowed the children of Israel to feel this, and when they brought their complaint to Pharaoh’s taskmasters they would not help them at all. They said, “Ye are idle.” Satan will always try to keep the sinner so busy that he hasn’t time to think about the Lord, just as Pharaoh did with the children of Israel.

Bringing Needs to the Lord

At last they came to Moses and poured out their complaint to him. Moses here acted for the people before the Lord and he brought their problem to Him. It is a good thing when we pour out our complaints to the Lord — when we tell Him everything. He is always ready to listen, and He knows our sorrows.

At this time Moses did not understand how God was going to deliver His people, for there was still some unbelief in his heart. It is “by faith” that we understand the ways of God.

God Reveals Himself

God then revealed Himself to Moses as Jehovah. This name is wrongly used today by a large group of people, but let us remember that it is the name which God took in covenant relationship with Israel. Now we who are saved know God as our Father — the God and Father of our Lord Jesus Christ. Jehovah means the ever-existing One, and He took that name to assure that failing nation that He would never forget His promises of blessing made to Abraham, Isaac, and Jacob. If it were not for this, they could never have received any blessing at all, for they were disobedient.

How good to know that God does not bless us because of what we are, but because of what He is. Grace is the only basis for blessing for anyone, whether they are Jews or Gentiles. In ourselves we have forfeited every claim to blessing. The children of Israel were idolaters like the Egyptians. Why should God bring them out and give them a land like Canaan? There is only one answer; He had made certain promises in love, and He was going to fulfill them because His name is Jehovah, the covenant-keeping God. Perhaps the one who reads these lines is looking within, hoping some day to feel worthy of God’s great salvation. May we assure you that although you are not worthy, and never will be, yet God wants to bless and save you through the work of His Son at Calvary. Will you come to Him just as you are?

1. Who will be blessed by God because of who they are?

2. What New Testament book focuses on the subjects of law and grace?

3. If you are interested in the name Jehovah you can see it in a wonderful light in the pamphlet, Jesus is Jehovah, by C. H. Brown.

A Redeemed People: Bible Talks On Exodus, Exodus 4:24 -5:5: Israel's Bondage Gets Worse

If Pharaoh had only listened to the voice of God through the plagues and let the children of Israel go, God would have spared Pharaoh's son. Perhaps God has spoken to you through a sickness or the loss of a loved one. Have you listened to His voice and come to Him acknowledging your sin, or are you hardening your heart as Pharaoh did? Remember that the judgment which God said would come to Pharaoh did come at last, and there was no way of escape then. And so it will always be, for though God is longsuffering, He must judge sin.

Moses Warned

While Moses was on the way to Egypt, God met him in the inn and sought to kill him. Moses was on his way to warn Pharaoh of judgment upon his firstborn, but how could his own firstborn escape it? "All have sinned," (ch. 9:27) whether Pharaoh or Moses, Pharaoh's son or Moses's son; and the only way of escape was through a symbol of the death of Christ. Circumcision was the sign of death, and Moses's son must be circumcised. It was painful but necessary. There is another lesson in it. If we who are saved wish to do anything for the Lord, we must put the old nature with its sinful desires in the place of death. God can never use anything of the flesh in His service.

At last Moses and Aaron met one another, and together they carried God's message to the children of Israel, showing them the signs as well. Moses in his unbelief had said that the people would not believe that God had really sent him, but God disposed their hearts so that they did. When they heard the good news that God was going to deliver them they bowed their heads and worshiped.

The World's Refusal

Moses then went to Pharaoh, quite prepared, no doubt, for his refusal to listen. "Marvel not, my brethren, if the world hate you" (1 John 3:13), is what God has told us. We cannot expect anything different when we confess Christ, whether at school, or at work. The world has not improved — it is still at enmity with God. Pharaoh said, "Who is the Lord that I should obey His voice? ... neither will I let Israel go" (ch. 5:2). If there is an unsaved person reading these lines, is this something like what you are saying? If so, be careful that God doesn't harden your heart as he did Pharaoh's. Turn to Him now, while He pleads in grace.

Pharaoh's anger was stirred up and he made the children of Israel's bondage even worse. When a soul begins to be concerned as to his sins then the enemy doubles his efforts. He makes the bondage greater, but God can use even this, as He did here, to make the sinner realize what a slave he really is and that he is under Satan's power. It is a real thing to have to do with God, and it is most needful that the sinner see the awfulness of his position before a holy God. It is by no means a pleasant discovery, for on the Day of Atonement the children of Israel were to "afflict [their] souls." They were also told to eat the Passover with bitter herbs. There is a great deal of incomplete work with souls today because people don't see the enormity of their guilt before God.

1. Why shouldn't we be surprised if the world hates us?

2. How does the Apostle Paul make use of the symbol of circumcision?

3. Some of the symbols mentioned in this chapter (and many more) are very easy to look up in The Concise Bible Dictionary by G. Morrish.

A Redeemed People: Bible Talks On Exodus, Exodus 4:13-23: God's Choice and Way

God told Moses that He would be with his mouth and teach him what to say, and surely Moses could not ask any more than that. But the flesh is always weak! No doubt if we have tried to talk to our friends about the Lord, we have discovered that we were not eloquent, and that we know very little of His Word; but the Lord is ever willing to help us and teach us what to say, just as He said He would help Moses. May we be more willing for His sake!

God's Choice

Moses still held back, and asked the Lord to send someone else instead of him. God was then angry because of Moses's unbelief. God can always use someone else when we are unwilling, just as He used Aaron here. God will see that the message of the gospel is carried wherever He wants it to go. No one will ever be lost because of our unfaithfulness, but we are the losers when we hold back, and eternity will reveal what a loss it has been. May we be more like Isaiah who said, "Here am I; send me" (1 Sam. 16:11) (Isaiah 6:8). God was very gracious to Moses, and he did not set him aside altogether; He allowed Aaron to be the spokesman for him.

Moses then went back to his father-in-law and told him that he wanted to visit his brethren in Egypt again. How wonderfully this typifies to us the Lord Jesus, who, after choosing a bride from among the Gentiles as Moses had done, will then return to the guilty nation of Israel and bring them into blessing. God told Moses that all those who sought his life were dead and therefore he could return to Egypt with confidence. Forty years before, Moses' brethren had rejected him, but now God was sending him back to them as their deliverer. This reminds us very strikingly of the Lord Jesus who was once rejected by the Jews, but is soon coming back as their Deliverer.

God's Way

Moses took his wife and children and started out for Egypt. God told him the exact message that he and Aaron were to bring to Pharaoh, so that he did not have to follow his own thoughts about it. If we undertake some service for the Lord, how much better to do it in His way, than to try our own. We shall find His way in His Word, and we need to read it diligently. Moses was to ask Pharaoh to let Israel go free that they might serve the Lord. The Lord warned Moses beforehand that Pharaoh would not be willing to do it.

You can be messengers to tell sinners of the way of deliverance from Satan's bondage, but you will find as Moses did, that Satan does not want to let sinners go. Moses warned Pharaoh that if he did not let the children of Israel go, God would kill his oldest son; but Pharaoh would not listen. He hardened his heart. He did not believe the message. He was like many today, who, when warned of coming judgment, just laugh, and refuse to listen. God did not kill Pharaoh's son at once, for He is a patient God. He sent many plagues first, which should have made Pharaoh realize that God was speaking to him and that he should repent of his wicked ways.

1. How was Moses like the Lord Jesus?

2. What can you expect if you present the gospel to your friends, neighbors or co-workers?

3. For some really encouraging stories of sharing the gospel with others you might want to read Incidents of Gospel Work: Showing How the Lord Hath Led Me by C. Stanley.

A Redeemed People: Bible Talks On Exodus, Exodus 4:6-12: Three Big Lessons

We stated that the three miracles Moses performed would show three lessons he had to learn before the Lord could use him in His service.

The first was Satan's power.

The Sinfulness of the Flesh

The second miracle brought home another lesson; the sinfulness of the flesh or the old nature within. God told Moses to put his hand in his bosom, and when he took it out it was leprous as snow. Leprosy is a terrible disease, and God uses it in His Word as a type of the horribleness of sin. Each one of us was born with a sinful fallen nature which is so bad that Paul was led by the Spirit to tell us, "In me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18). It is useless to expect any good fruit from this bad root found in every one of us, both saved and unsaved. The only difference with the believer is that he has two natures. In addition to the old nature (which he is told to keep in the place of death) he has a new nature which is created in righteousness and true holiness (Ephesians 4:24).

Pleasing God

The way we feed the new man and live for God's glory, is by occupation with Christ through the Word. The unsaved man on the other hand has only the sinful, fallen nature, and therefore no matter what he does he cannot please God. You might wonder how we receive this new nature. The Lord Jesus told Nicodemus, "Ye must be born again," (John 3:7) and when one is born again by taking the Lord Jesus as his own personal Saviour, God gives him this new life. Then, and not till then, can he please God.

God told Moses to put his hand in his bosom again, and then, when he plucked it out in obedience, it was clean again. And so when we walk in obedience to the Word of God the old nature is kept in the place of death, and we please God.

Fake Refreshments

There was one more lesson for Moses to learn. The third miracle was to take the water of the river and pour it on the ground and it became blood. Everything that looks like refreshment and pleasure in this Egypt world has the stamp of death upon it, for we are in a dry and thirsty land. There is nothing here which will bring us lasting happiness. Yes, it is a scene of death, for "if One died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Cor. 5:14-15).

Lessons Learned

Let us remember these three things which Moses had to learn: the power of Satan, the evil of the old nature, and that this world in which we live is a scene of death, having no refreshment for our weary souls.

Moses was still unwilling to go in spite of all the signs God gave him. It is a good thing to feel that we cannot do anything without the Lord's help, and to wait until we are sure that our service is pleasing Him. But when we have His Word for our path, and He assures us that He will be with us in it, then holding back is only unbelief and displeasing to the Lord.

Moses said he could not talk well, and this reminds us of many who have a great deal to say about school and other things, but very little to say about the Lord and His interests. What we talk about shows what we enjoy, "For out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

1. What were Moses's three lessons?

2. Why do some unbelievers do nice things like providing food for a sick neighbor?

3. You may be helped in understanding the nature of a believer by reading The Two Natures in the Believer, also by G. H. Hayhoe.

A Redeemed People: Bible Talks On Exodus, Exodus 4:1-5: God Uses Little Things

Moses was still unwilling to go, but God was patient, and there is much for us to learn in His ways with His servant. Unbelief can always find an excuse. We know only too well how often we make excuses when we simply do not want to obey.

Moses had his shepherd's rod in his hand, and God used just what he had. Once he had been the well-educated son of Pharaoh's daughter, "learned in all the wisdom of the Egyptians and was mighty in words and in deeds," (Acts 7:22) but no doubt after forty years on the backside

of the desert he had forgotten a good deal of that. He was just a poor shepherd with a rod, but God could use him as he was. God did not need all the wisdom of the Egyptians to accomplish His purposes. God might use Moses's education, just as He used his rod here, but the rod in his hand was enough at this time. Anything more and Moses might have boasted. If we are willing to let God use what little we have-whether it be a rod or five smooth stones as David had-God can accomplish His purposes through us. What He won't allow is for His servants to take any praise or credit for themselves. We do not have to chase after things such as money or education to use for God. Instead let us, like Moses, be faithful in using what is in our hands now, and God will give us more if He sees the need. If God had wanted someone with position and influence, He could have used Moses while he was in Pharaoh's court, but then Moses could have boasted of what he had done.

Miracles That Teach Lessons

There were three miracles which the Lord performed through Moses, and they have very important lessons for all of us if we are going to serve the Lord acceptably. In the first miracle, Moses's rod was thrown down and became a serpent, and Moses fled from before it. The serpent represents Satan, and we need to realize his power. We are living in days when many people deny that there is a devil, but we want to warn our readers here and now that Satan is a real being with real power. Furthermore, every unsaved person is under Satan's power, for he is the god and prince of this world. Only the Lord Jesus can set you free. Here it was only when Moses, in obedience to the word of God, put forth his hand and took the serpent by the tail, that he was delivered. Only the Word of God, used in the power of the Spirit, will give us the victory in times of conflict with the enemy. The Lord Jesus Himself answered all Satan's temptations by saying, "It is written," and we may well do the same. Now, even at school, children are being taught to doubt the Word of God (the Bible), and our message to you is like that of a father some years ago,

"Oh cling to the Bible, my boy!"

Never allow a doubt to enter your mind as to that precious Book, for if you do, you have allowed the devil to come into your house, and there is no telling where he will stop.

1. Who is represented by a serpent in the Bible?

2. Besides Moses's rod and David's stones, what other "little" things does God make use of in the Bible?

3. Speaking of little things, song number 80 in Let's Sing About Jesus gives a very memorable presentation of how God uses little things.

A Redeemed People: Bible Talks On Exodus, Exodus 3:11-22: Suffering and Endurance

God was giving Moses a great privilege is being chosen to carry such a message to His people, but sad to say Moses did not want to go. I wonder why? Perhaps we can answer by asking a question. Why is it that we who are saved are so slow to tell others what the Lord has done for us? Why do we often hold back rather than tell our friends about what the Lord is willing to do for them? We know only too well that the world around us is opposed to God and Christ. They do not want that blessed One whom they once rejected and nailed to a tree, nor do they want the Father who sent Him.

God Reveals Himself

Moses knew he could not go in his own strength, and neither can we. He said, "Who am I, that I should go unto Pharaoh?" (ch. 3:11). It is a good thing when we are willing to admit our own total weakness. We will then hear those assuring words which the Lord spoke to Moses, "Certainly I will be with thee" (ch. 3:12). Moses did not have to go alone, and neither do we. However, Moses was still unwilling in spite of God's promise, and he began to raise questions. How patiently and graciously God answered all Moses's questions, telling him even more of what He was going to do for His people. He told Moses that His Name was I AM. He is the ever-existing One and He had not forgotten the promises He made to Abraham, Isaac and Jacob long before. The Jehovah mentioned in the Old Testament continued to reveal Himself in the New Testament (Hebrews 1:2). We find the Lord Jesus using the name of I AM on more than one occasion. When He did so in the garden of Gethsemane, and allowed a little ray of His glory to shine out, all His enemies went backward and fell to the ground (John 18:4-6).

Endurance and Its Result

Not only did God say that He was going to deliver the Israelites out of Egypt, but He even assured Moses that the elders of the people would hearken to His voice. God is the disposer of the hearts of men. We know too, that while many refuse to listen to the message of God's grace, there will always be some fruit, for His Word will not return to Him void. God also warned Moses that Pharaoh was not going to be willing to let the people go. God tells us too of the opposition and even persecution we will have to endure for His Name's sake. He speaks of it as something given to us — a privilege granted us. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29).

In the end, however, God was going to take His people out of it all, and they were to be repaid for all they endured. Today we may see the ungodly prospering, and gathering together their jewels of gold and raiment, but "the earth is the Lord's and the fulness thereof" (Psa. 24:1). Some day He will take possession of it all, and then we who belong to Him will share it all with Him as heirs of God and joint-heirs with Christ (Romans 8:17). We can gladly wait for that day, instead of trying to get things together here, only to leave them all behind when the Lord calls us to His home above. The children of Israel got their jewels of gold and raiment when the Lord brought them out of Egypt.

1. Why did the soldiers in the garden of Gethsemane fall backwards?

2. What else does Romans 8 say about suffering and deliverance?

3. If you are considering the subject of suffering you would probably find the pamphlet, Joy in Suffering, by R. Elliott to be a real encouragement.

Moses hid his face because he was afraid to look upon God. Any awakened sinner might hide his face as he realizes for the first time that he is guilty before a holy God. Instead of condemning Moses, God gave him a message of blessing both for himself and for His people. Today, the moment a sinner realizes and owns his sin, God reaches out and saves him. As soon as the publican in Luke 18 said, “God be merciful to me a sinner,” God was merciful and the publican went down to his house justified.

Our True Deliverer

God told Moses that He had seen the affliction of His people and that He knew all about their sorrows. He knew what it meant for them to be beaten and kicked as slaves were in those days. Long before this Moses had thought that God did not see what His people had to endure, and he had tried to set things right by killing an Egyptian. Like Moses we often think the work of saving souls is ours. True, it is our privilege to be diligent in carrying the message of salvation, but let us remember that God alone can save a soul from sin and its bondage. He is far more willing to do it than we are, so let us sow the good seed of His Word and then look to Him for His blessing on it. “God giveth the increase” (1 Cor. 3:7).

The message that Moses was to carry to his people told of what God was going to do in the future. Now we can tell of a work already finished. The Lord Jesus, our Deliverer, has died; His blood has been shed; and now He is risen and seated at God’s right hand as the proof that God has accepted the redemption work which He has accomplished. Have you thanked God for that finished work? Can you say that the blood of Jesus Christ, God’s Son, has cleansed you from all your sin?

Sheltered by Blood

God not only told Moses that He knew all about the suffering which the children of Israel were enduring under Pharaoh’s taskmasters, but He said He would deliver them from their burdens and take them completely out of Egypt. Most of us have friends who sympathize with us in our sorrows, but seldom can they deliver us from these griefs. We who are saved have a Friend who knows all our sorrows and is also going to deliver us from them. Someday soon He is going to give a shout in the air and call all His own to be forever with Himself in that home above where sin and sorrow can never enter. The children of Israel, as we shall see later, had to sprinkle the blood of the slain lamb on the lintel and two side posts of their homes before they could be delivered from Egypt. The only way of deliverance for you or me is through the shed blood of Christ. When we believe on the Lord Jesus Christ, His blood cleanses us from all sin. This is the only way to enter that bright city above, for all those who are there sing, “Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation” (Rev. 5:9).

1. What did God promise to do for His suffering people?

2. How are we encouraged by God to sow the seed of His Word?

3. More on the subject of redemption can be found in the short and easy to read pamphlet, Purchase and Redemption: The Difference Between Bought and Redeemed, by B. Anstey.

A Redeemed People: Bible Talks On Exodus, Exodus 3:1-6: Necessary Lessons

Moses had spent forty years in Pharaoh’s court getting a fine education and becoming a great man, but God could not use him until he had learned his own nothingness. Just as he had spent forty years learning to be “somebody,” God had to leave him on the backside of the desert for forty years while he learned to be nothing. This was no doubt a very hard lesson for Moses to learn, as it is for all of us, if we ever do learn it even partially. We might have thought God could have used Moses while he was so influential in Pharaoh’s court, but then the flesh — the natural self in Moses — would have boasted about what it had done. God would never allow that, for “God resisteth the proud, and giveth grace to the humble” (1 Peter 5:5). Now that Moses had learned at least something of this lesson, God was about to use him, but there were still some other necessary lessons for him to learn in the school of God, as we shall see while we go on with our chapter.

God’s Call

Moses was keeping the flock of Jethro, his father-in-law, when he came to mount Horeb. There he saw a wonderful sight. He saw a bush burning with fire and yet it was not consumed; that is, it was not burned up. He had never seen anything like that before, and he decided to go closer and see what was happening. As soon as he began to come near, God called to him out of the bush and said, “Moses, Moses.” The Lord knows your name, too, and more, He knows all about you. He is calling you just as He called Moses. He has a more wonderful sight for your eyes, if you will see it by faith, than what Moses saw that day. He would have you to look, by faith, to Calvary’s tree and see the Lord Jesus bearing the consuming wrath of God, so that we might never be consumed under His judgment. Instead we can be brought into blessing through His finished work. What a wonderful sight for a trembling sinner! What peace fills his soul when he can say, “Christ died for me.”

Approaching God

The bush burning with fire, yet not consumed, would also remind us of Israel as a nation. God was dealing with them through the harshness of Pharaoh’s taskmasters, but they were not consumed. They were still the people of God, and He was going to deliver them. Nevertheless for them as well as for us, the ground of all blessing is the work of Christ at Calvary. Moses could not draw near, for that work was not yet accomplished. By contrast we can come into the very presence of God with holy boldness, through the blood of Jesus (Hebrews 10:19).

Even at the distance from God where Moses stood, he had to take off his shoes. He had no way to stand before God except through sovereign grace. It is the same way today. Before a sinner can get any blessing from the hand of God, he must realize that there is nothing of his own

doings, such as good works, prayers, penance or church-going, by which he can stand before God. He must come to God as it says in the hymn,

1. Why did Moses have to take his shoes off?

2. What are some of the similarities between Daniel and Moses?

3. If you are interested in the subject of humility you will find the pamphlet The Beauty of Humility by G. V. Wigram to be very encouraging and instructive.

A Redeemed People: Bible Talks On Exodus, Exodus 34:1-34: God's Grace

Let us notice a little about how God used Moses as a mediator for the people. Since Moses could not make atonement for them on the top of the mountain, the law could not be removed, and so Moses went up into the mountain again and God wrote the ten commandments on tables of stone the second time. Moses did not however bring these second tables of stone into the camp as he had started to do with the first. This time he put them into the ark which typifies Christ. Christ was the only one who could keep God’s holy law, and faith must look on to Him. God did, however, because of Moses’s work as a mediator, put the people under a mixture of law and grace. God revealed Himself to Moses as merciful and gracious, but He said that He could not clear the guilty — this awaited the glorious and perfect work the Lord Jesus was going to accomplish on Calvary.

Into the Land in Grace

God then told Moses that He was going to bring the people into the land (in grace) but warns them that they were to walk in separation from the people of Canaan and not to make any covenants with them.

When they entered the land they were to appear before the Lord three times in a year. When they went up to keep these feasts they might have feared that the enemy would come in and possess their land, but God said that He would keep anyone from even wanting it. What an encouragement this should be for us. If we put the Lord first, He will surely look after our interests for us. He is too rich to be any man’s debtor, and though we are not promised earthly prosperity as the Jew was, we know He will care for us in His own way while we lay up our treasures in heaven.

The Shining Face

After Moses had received these second tables of stone, and the revelation of God’s mercy and grace, his face shone when he came back into the camp. Although Moses was not aware of it, this partial revelation of God’s grace which he received was so wonderful that the children of Israel could not look at him. They had to ask him to cover his face with a veil. How little the natural heart of man knows about grace — it is contrary to all his thoughts! Even the smallest child, if not taught from the Word of God, thinks of obtaining God’s favor through works of his own. It is hard for the sinner to acknowledge that he deserves eternal judgment, and that the only way he can be saved is by grace alone. The children of Israel could not stand even this little bit of God’s grace reflecting from Moses’s face. Surely “the natural man receiveth not the things of the Spirit of God” (1 Cor. 2:14).

We know that now the veil is gone, for “grace and truth came by Jesus Christ” (John 1:17). Surely as we think of it our faces should shine, too! After Moses had been in the presence of God receiving this wonderful revelation he came to the people with a shining face, and undoubtedly if we keep company with Jesus our faces will shine too. Moses did not know, however, that his face was shining. This teaches us that we should never try to put on an appearance of godliness to others. But if we are enjoying the love of Christ, others will see it and we will not have to put it on. Oh for more shining-faced Christians today — those who are living in the company of Jesus so as to reflect His love and grace to others!

1. Why did Moses’s face shine?

2. What makes grace such a hard thing for us to accept?

3. Grace is such a misunderstood yet essential topic that it deserves more attention. You would no doubt profit from listening to Grace Reigning by B. Thonney.

Montreal Conference: 1969, We Shall Know as We are Known

Address—G.H. Hayhoe

Exodus chapter 33. Verse 7. And Moses took the Tabernacle and pitched it without the camp. Far off from the camp and called it the Tabernacle of the congregation. That it came to pass that everyone which sought the Lord went out under the Tabernacle of the congregation which was without the camp. And it came to pass, when Moses went out under the Tabernacle, that all the people rose up and stood every man at his tent door, and looked after Moses until he was gone into the Tabernacle. And it came to pass, as Moses entered into the Tabernacle, the cloudy pillar descended and stood at the door of the Tabernacle. And the Lord talked with Moses, and all the people saw the cloudy pillars stand at the Tabernacle door. And all the people rose. Rose up and worshiped every man in his tent door, and the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp, but his servant Joshua the son of Nun, a young man, departed not out of the Tabernacle. And Moses said unto the Lord, See thou sayest unto me, Bring up this people, and thou hast not let me know where whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee. That I may find grace in my sight, and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy

presence go not with me, carry us not up hence. For when shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us, So shall we be separated I and thy people from. All the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also, that thou hast spoken, for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious, to whom I will be gracious, and will show mercy, on whom I will show mercy. And he said, Thou canst not see my face, for there shall no man see my face. See me and live. And the Lord said, Behold, there is a place by me. And thou shalt stand upon a rock, and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand. And thou shalt see my back parts, but my face shall not be seen. My brethren, what was particularly before me in reading this passage is the thought of the Lord's presence with His people. I believe this is the most important, the most blessed thing that we can possibly enjoy His presence, and I believe we have it. Perhaps we could say in two ways here, His presence as at the Tabernacle of the congregation. And his presence enjoyed by Moses. Individually, we need these two things to be able to go on in a day like this. And I was thinking it was specially so in connection with the way that this chapter comes in. We're all aware that previous to this chapter, commencing with chapter 25, we have the instructions about the making of the Tabernacle of the congregation where God provided a meeting place between Himself and His people. But before that meeting place was prepared and built, as we have in the latter part of this book, we have this very wonderful incident brought in here. It shows us how God anticipated the failure of his people, and he was not going to fail, even although they might. And isn't that lovely? Because just as we have in Revelation. We have the Church as a Candlestick, but before that we are introduced to the Lord Jesus as the faithful and true witness, the first begotten from the dead, the Prince of the kings of the earth. And so it is a lovely thing to know that a law, everything does break down in the hands of man, that God never fails. He is ever faithful, and He is faithful to His people.

And when the people were redeemed? It was His desire that He should dwell among them. He said in the 25th chapter, Make me a Tabernacle that I may dwell among them. It was His delight, His joy to be in the midst of His redeemed people. But as I say, before even that Tabernacle was built, the people had turned away. They had made the golden calf. They were worshiping it. And so we find in this lovely chapter. God's gracious provision showing that even before the failure, He made provision for the time of failure. And we're in that time now. We're in the time, not the time of Israel's failure that is past, but we're in the time of the failure of the Church as a Candlestick in the earth. But he is faithful. He delights, I say, in the blessing of his people. And so when they had so grieved his heart and made this golden cap and were worshipping it, Moses comes down and in righteousness God could have consumed the people in a moment, But oh, he loved the people. He wanted their blessing and faith and intelligence about the mind of God and the part of Moses. Leads him to do what we have in this seventh verse. And Moses took the Tabernacle. And pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass that everyone which sought the Lord went out unto the Tabernacle of the congregation, which was without the camp. We're all acquainted with the fact that that beautiful structure that was made later. Was called the Tabernacle of the congregation. What is this that is called here? The Tabernacle of the congregation? The one that was built according to the pattern that Moses was shown upon the mount. Was in the midst, and the tribes were all arranged around that Tabernacle. But this one was pitched without the camp, afar off from the camp. But it was called by the same name, the Tabernacle of the congregation. Oh, how lovely. Did God still love his people? Did He still delight in their blessing? Perhaps this was only a small place. Someone has suggested perhaps it was Moses own tent. But it was called the Tabernacle of the congregation. Isn't that wonderful? And it doesn't matter whether there's a large company or a small company to be in the place where the Lord's presence is, where He would have us, is everything. And faith recognizes that even in a day of ruin, God is still faithful. There is one body. And we're exhorted to endeavor to keep the unity of the Spirit. In the bond of peace. And so in the 18th chapter of Matthew, the Lord said in the 16th on this rock I will build my church in the gates of hell shall not prevail against it. But in the 18th of Matthew he talks about two or three on the day of Pentecost there were about 3000 that were blessed and brought in to the assembly. Thus in the 18th of Matthew he says where two or three. Are gathered together in my name there am I in the midst of them. Yes. He anticipated a day of declension and failure, but he said even if it's only two or three, there he would be in the midst. And so Moses, I say, intelligent about the mind of God here. He takes this tent and pitches it afar off from the camp, afar off from all that was going on, the grieved the heart of the Lord. And there it tells us it was called the Tabernacle of the congregation. And it was a happy thought for us this morning as we saw that one loaf on the table, to know that it represented every member of the body of Christ. We know everyone, even in the city Of Montreal. All or for Droid or dornion was not present, but they were all represented in that one loaf. And this tent that was pitched perhaps only small, was called the Tabernacle of the congregation. Oh how blessed. And it says everyone that sought. What a fine building that which was displayed so beautifully in that Tabernacle that was later built.

No, everyone that saw. The Lord all brethren, do you and I seek the Lord say I'd like to be with an assembly where there were large numbers, where there was activity, where there was a great deal going on. Well, I'm sure we all delight to be with a large company who loved the Lord, who desire to please him. But I trust that we can say that we're not here because of the crowd or the company, but we're here because. We have sought the Lord. He sought the Lord. Brethren, it's the only thing that will keep us going on in the little assemblies we come from is to be there because we seek the Lord. It may be just a tent, it may be a man's house, as this may have been Moses own tent, but it was the Tabernacle of the congregation, and those who sought the Lord went out there to be in this place where the Lord was. And doesn't tell us of many. It only mentions the name of Moses and of Joshua, perhaps to bring it down to the very smallest number. And yet this was the place where the cloud came down and where the glory of the Lord appeared. It was the place where the Lord met with his people. Oh, how precious this is. And I say again. Because we're living in the last days. We're living in days of failure. We all have to hang our heads and confess our own part in the failure. But I believe, brethren, what we need is to get our eyes off one another and to get our eyes upon the Lord. He's the same. He is the same if Moses had looked around and if Joshua had looked around, and indeed he did, He looked around and he was so discouraged about it all that he didn't know what to make of it. And. And it was very disheartening to this young believer. But when the Tabernacle was pitched, Joshua was there, and Joshua didn't leave. Don't forget, dear young people, he was a young man. He was a young man, but he was there. Why was he there? Because the glory of the Lord was there. He sought the Lord. He sought the Lord. May the Lord keep each one of us, and especially the young, in days of difficulty, in days of trial, in days of testing. So it tells us here in this ninth verse that came to pass. As Moses entered into the Tabernacle, a cloudy pillar descended and stood at the door of the Tabernacle, and the Lord talked with Moses. The Lord talked with Moses, and all the people saw the cloudy pillars stand at the Tabernacle door. Did they go? Did they seek this place even although they saw it? No, it says they remained at their tent door. They remained at their tent door. Perhaps you say all the meetings so small, there will be so few there. I think I'll stay home. I think I can enjoy the Lord's presence even in my home. Well, in a sense this is true, but not in the same sense that His presence can be enjoyed. In the midst of two or three gathered to his name. And I wouldn't like to say that all these people who stood and worshiped at their tent door had no heart for the Lord. And I dare not say here this afternoon that

many who are not gathered to the name of the Lord Jesus don't have a real heart for him. Thank God for the devotedness of everyone who is not so gathered, but I believe this was a blessed privilege that was given and a privilege that was enjoyed by very few. Well, the Lord talked to Moses face to face. He went out to this place where the Lord's presence was among His people. And in the 11TH verse it says, And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp. But his servant Joshua, the son of Nun, a young man, he parted not out of the Tabernacle. I think this is written to show us that emotedness of this young man, who might have been so thoroughly and utterly discouraged. And yet here we find that faith that continued.

And when he had seen what could be enjoyed there, when he had seen the Lord's presence, that was enough. Well, I say again, I believe this brings before us the enjoyment of the Lord's presence in a collective way, and I trust it will be precious to us and to my own heart. I repeat that it's very precious that this didn't come in after. The Tabernacle. Had been built and all had failed but before, because God foreknew, just as Paul said to the elders at Ephesus. Think of that assembly at Ephesus so blessed, given the highest truth that we have in the New Testament, I believe, and yet that very assembly when he talked to them, he said. After my departure, shall grievous wolves enter in among you, not sparing the flock? Yeah, also of your own souls shall men arise, speaking perverse things to draw away disciples after them. This word was spoken to that assembly. Why? Well, it's easy to go on when there's a freshness, when there's a happiness, when there's a oneness, when there is real spiritual energy. But it takes the eye upon. The Lord to go on when we see the breakdown of things in the hand of man, but always say again, God is faithful. And here were two who enjoyed the Lord's presence in a collective sense at the Tabernacle of the congregation. But now we go a little farther in the 12TH verse. And Moses said unto the Lord, See thou sayest unto me, Bring up this people, and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast found grace in my sight. Well, Moses here felt very much alone. I believe at the 12TH verse we have shall I say, a little change to what might be called the individual side of things. I believe in the first part we have the collective side of things, the Tabernacle of the congregation, the Lord speaking there, and those who sought that and those who remained at their tent door. But now we find another circumstance brought before us here. Here is Moses. He's an individual. Many of us come from little assemblies gathered to the precious name of the Lord Jesus. Many others seek to go on in this. Position collectively. But after all, we are individuals. We are individuals and we play an individual part in the assembly from which we come. And this can often be discouraging too. And it was very discouraging to Moses at this time. And so he said to the Lord, he said, you've asked me to lead the people, and you haven't shown who you'll have. To go with me. He craved company. He craved company and his individuals. We crave company. We crave those who love us and who understand us. It has been said that the thing the human heart craves most of all is love and understanding. And as humans, even as believers, we crave this. And Moses craved it. He loved the people he wanted. To lead them into the promised land. It was bright and glorious in his soul that God was leading the people to a land flowing with milk and honey. And its bright and glorious in our hearts as we look over the company here. And to think that the Lord Jesus is the captain of our salvation, bringing us home to glory. But we have a part in helping one another. None of us liveth to himself. And no man dieth to himself. We each have a part. A little part in connection with this, and Moses had a special part in this, and he said, who will go with me? Did you ever look around and feel that way? Say, who can I have, who enters into my feelings, who enters into my thoughts? Who will be my companion to go along? And it would be so nice if I had someone of like mind of understanding with whom I could serve the Lord and with whom I could follow.

Him and he said, If I really found grace in thy sight, why have you left me without someone with whom I can walk this yearning? This feeling rose up in the heart of Moses, as it may rise up in the heart of many of us, even here this afternoon. And Moses repeats it. He said. Now therefore, I pray thee, if I have found grace in thy sight. Oh, he, he couldn't understand. You know, there were times, brethren, when we don't always understand God's ways with us. We can't understand why he leads us a certain way. But isn't it nice what he adds? Show me now thy way, He said. I don't understand it, but show me thy way for you and I content to walk in his way. Even though we can't understand why he's leading. Do we look up and say, Lord, show me now thy way, thy way. That was the desire of the psalmist. He said, Lead me, lead me in thy truth, and teach me another verse. Teach me to do thy will. This desire rose up in his heart. And he said that I may know thee. And that I may find grace in thy sight. He thought he had already found grace in thy, in his sight. But as we have been reminded in these meetings, now there is the grace that saves, and there is the grace needed for the pathway. And Moses at this point felt the special need of the grace for the pathway. And so he adds that I may know thee. Yes, when we don't understand God's ways, the enemy seeks to bring in a wedge and say you don't understand God, you don't understand the Lord. How the enemy seeks to come in between US and the Lord. But he said, Show me thy way, that I may know Thee, that I may know thee. Oh, to know him, the one whose heart is full of love, the one whose heart is full of grace. The one whose heart is full of understanding, whose delights are with the sons of men, who is not himself going to be satisfied without company. Yes, it has been said that God is complete in himself, in everything, but that He desires objects for his affection, and he is going to have objects for his affections. That's His way. That's His way, that he might have objects for his affections. And who are they? You and I, You and I. Well, what did the Lord answer? And he said. My presence shall go with thee, and I will give thee rest. Now this wasn't just the collective thing. This wasn't what we considered before the blessed privilege of being gathered to the Lord's name. Shall I say you can have that wonderful privilege of being gathered to the Lord's name? And yet perhaps it could be Saul that as individuals were not enjoying his presence individually. And so the Lord tells him, My presence shall go with thee. Oh yes, to walk in the enjoyment of the company. Of the Lord Jesus, brethren, is the sweetest portion on earth the sweetest portion on earth? When we lose this, we've lost everything that's worthwhile. What is the matter with man today? What is all the frustration in everything? Because he is trying to find in the material universe and trying to find through the efforts of his own mind that which can only be found in the Creator himself, made known and revealed in redemption. Yes, that's the answer, the only answer. And it doesn't matter how far he advances. He can go to the Moon, he can go to Saturn or Mars or any of the other planets. You'll never find satisfaction for his heart in this no may find a little bit of bolstering for his pride, but not satisfaction for his heart. But a humble believer in this room can find satisfaction in the company of the Lord Jesus. Satisfaction in the company of the Lord Jesus. How often is true a Christian laid aside from all activity laid aside from. So he doesn't enjoy his health and his possessions, often finds that he can enjoy the sweetest and deepest portion. And what is it? The company of the Lord? Company of the Lord? And how ready was the Lord's answer? He said.

If I find grace in thy sight, show me thy way. And what's the Lord's answer? My way is to enjoy my company, he said. My company just like a friend that you love very much and they said you say to them, well where, where are we going to go tonight? Well, the friend answers and says, well, I don't just know that one thing. We'll go together. All you say that's fine, just to be in your company. That'll that'll make the evening, that'll make it worthwhile. Is it wonderful? The Lord may not show us the way, but he does say, my presence shall go with thee and I will give thee rest. This is not rest of conscience, this is rest. In connection with. Our pathway through this world shall I say rest of soul, the Lord said in Matthew 11. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. The longings of the heart satisfied, I will give thee rest. Now notice the answer that Moses gives. And he said, If thy presence go not with me, carry

us not up thence. There's something very interesting in this to me. And that he is, he says. If thy presence go not with me, notice the singular. And then he said, Carry us that the plural carry us not up thence. Now, wherever, wherever, there's a heart that's in communion with the Lord. We're not selfish. We don't just think about ourselves, we think of others. And so he desired to enjoy the Lord's company for himself. But he also desired that he would be able to be a help and a blessing to the people of God. Collectively. We find this in Gideon. Gideon was a threshing wheat by the winepress. He desired to have a portion for himself from God's land, but he was concerned about the people of God as a whole. And because of this, God could use him. The same with Jonathan. Jonathan was concerned about the condition of the people of God, and because of this, God could use him. And so I say again, if we really enjoy the Lord's presence individually, our hearts will go out and we'll be a blessing to others collectively. Collectively, you say I'd like to be some help to the people of God. If you and I are enjoying the Lord's presence individually, we'll be a help. To others, how often in a meeting I've heard an older brother say one time the presence of that person was a benediction to the meeting. What did that person, What did he mean by such a remark? Wasn't what the person said, but just somehow you felt that person was in the presence of the Lord, and because he was, his presence was a blessing to others. So he said, if thy presence go not with me, carry us not up hence. And brethren, any service that we do to the people of God, any effort that we make will be very empty and in vain. Unless we are ourselves are in His presence. In His presence, it's not just knowledge that we need, although that's important, but it's His presence and when we speak to bring His presence so that others might be brought into the enjoyment of this portion. You remember when the Lord had found Andrew? He went and he found his brother Peter. And what did he say? We have found the Messiahs, which is by interpreted the Christ. And he brought him where? To Jesus, To Jesus. He found the presence of Jesus, and he brought his brother to the company of Jesus. And so it is if thy presence go not with me. Carry us not up. Hence he said, one is all this journey through this great and howling wilderness, if we don't have thy presence. And he said, I can't serve the people of God unless I have the enjoyment of it myself. All brethren, are we enjoying this? Do we say, Well, the meetings are called? Well, are you and I bring something of his presence? Are we bringing in a little ray of sunshine so that the others will feel that they're journeying to to that bright and heavenly land and feel refreshed by the fact that you have been in his presence? Well, this was Moses desire.

Now the 16th verse, for when shall it be? Shall it be known here that I and thy people have found grace in my sight? Isn't this nice? He first says I and then he. He says in the. 13th verse I have found grace in eyesight. Now he associates the people with him. In the 16th verse. Wherein shall it be known that I and thy people have found grace in thy sight? He just looked around and the failing people of God, they've been worshipping the golden calf. The Lord had said he would have to consume them. Now he said, I found grace. Thy people have found grace in thy sight. This is the result of being in the presence of the Lord. You look at the people of God differently. You look at them differently when you're in the presence of the Lord. And this was the result with Moses. And then he goes on, Is it not that thou goest with us? Is it not that thou goest with us? That is what makes us His people. So shall I say in a practical sense His presence, and then so shall we be separated, I and thy people, from all the people that are upon the face of the earth. We can have separation of very cold way. We can have separation like Israel did, a middle law of partition contained in ordinances, or there can be separation of heart, separation of heart. And it ought to be that as people look at us, they would see that our hearts have been won to Christ. They should see that we have something so real, so different that they feel there's something different about us. Not necessarily because we have built up a barrier, but because they see that we are in the enjoyment of the presence of the Lord Jesus. I believe if you had been here and seen the Lord walking in and out among men, it wasn't anything about His appearance that caused others to recognize him, but it was faith alone that could recognize in Him the one who was ever in the. Bosom of His Father, who brought something of the glory down here into this world, and that others could see it in him. And I say again, brethren, true separation is separation because we're enjoying the Lord's presence. If our meaning is just separated because it's in a different building, then it's only, it's only a geographical separation. But if we're separated because we enjoy the Lord's presence, this is another thing. This is another thing. And if you and I are separated because we're in the enjoyment of his presence, that's true separation. Otherwise it could be pharisaical, it could be pretense. So he said so. Shall I and thy people be separated from all the people that are upon the face of thy earth? And now he goes on in the 18th verse, and he said, I beseech thee, show me thy glory. Now Moses asked the Lord to show him his glory. And so the Lord answered, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious, to whom I will be gracious and will show mercy, on whom I will show mercy. I might say that in the little event that follows here, where Moses didn't see the face of the Lord but only his back parts, there is a typical meaning in this and that is that God was not fully. Revealed in Judaism, there was only a partial revelation of God-given as we have in Chronicles, God dwelled in the thick darkness. In Christianity, the glory of God shines out in the face of Jesus Christ. And I believe that's why. In the earlier part of the chapter he spoke to the Lord face to face, but when it was a question of seeing all His glory, it did not. Of seeing all His glory, it did not shine out in Judaism, not until the full revelation is given in Christianity. And so we have in 2nd Corinthians 3, we all with opener unveiled face beholding the glory of the Lord.

But you will pardon me if I make a little practical. Application of this incident in the last of the chapter A practical. Shall I say application that I can apply to my own heart and perhaps you can apply to yours? Many of us may be in circumstances that we cannot just understand why, if the Lord is gracious, if He loves us and cares for us, why He should allow those circumstances to remain. And we would love to see His face in all these circumstances that have come. And it may be that the time has not yet come for the Lord to reveal this to us now. It's a testing time. It says that we walk by faith, not by sight. And there are times in our lives when, if one could speak in this way, the Lord seems not that he really does, but seems to hide his face and we can't understand. And this was the position in which Moses. Was at this time and it may be there some Christian here and you feel just in this very same situation. You know what it is to be gathered to the Lord's name. You know what it is to have found grace in his sight. It's your great desire to enjoy his presence, but it seems the circumstance is risen as you can just understand. And the Lord says you can't see my face. And he puts his hand, and he says, You stand there, Moses, and I'll put my hand over your face. How wonderful, how wonderful this was, whose hand was over his face? The hand of the Lord himself. Brethren, in circumstances in life that we may not understand, isn't it wonderful to think that it may be because he is saying, just stand there, I'll put my hand over your face. And to know that, lo, we cannot say that we cannot understand, that it's his hand that's keeping us from seeing at that moment what he has in view. Moses saw something of his glory. Later, Moses was on the Mount of Transfiguration. Moses space was shining then and he was seeing the Lord and he was talking about his deceased that he would accomplish at Jerusalem, but he didn't understand at this point. And there are things that we won't understand until we get home to glory. And so the Lord said, you just stand there and I'll cover your face with my hand. And he said, when I'm passed by, you'll see the glory of my back parts that as you'll see. That I passed by, and notice what he proclaimed before him. I will make all my goodness pass before thee. Oh my goodness, how could this be all my goodness, you say? I don't see goodness in this circumstance. I don't see goodness in this trial. Moses was there, but the Lord's hand over his face and the Lord was saying, Oh my goodness shall pass before thee and I will be gracious. Oh, how lovely. And thereafter he had passed by. He looked and he saw the glory of his back parts. At this point it wasn't possible. And so I say again, it's lovely to think of this same man later on the Mount of

Transfiguration talking to the Lord. Where He was transfigured there before them in glory. And may we have the grace to walk in His presence. So I say again, before I close, we have, I believe in this lovely passage. The Lord's presence enjoyed collectively that which we can enjoy, knowing that He is in the midst of His people, even in days of weakness and failure and breakdown and ruin, He's the same. Yesterday and today and forever. And then as he leads us on and we have desires to please him, we have desires to be useful, we can't understand perhaps this or that or the other thing. Isn't it lovely to know that He puts his face, his hand over our face and said, it's my hand that's there. And as he passes by, he proclaims his goodness, He proclaims his grace, He proclaims his long-suffering patience. And He lets us see the glory of His back parts. But it won't always be so, brethren, it won't always be so. Now we see through a glass darkly, or as the new translation is, a dim window. But then face to face, now we know in part. Then shall we know, even as also we are known.

A Redeemed People: Bible Talks On Exodus, Exodus 33:14-23: God's Presence, Glory and Love

Moses had asked the Lord to show him the way he was to lead the people through the trackless wilderness. It was going to be a difficult journey and the people were wayward too, even though they were the people of God. What a blessedly assuring answer the Lord gave to Moses. He said, “My presence shall go with thee, and I will give thee rest” (ch. 33:14). How can any of us go through the “wilderness” of this dark world, with all its trials, snares, and pitfalls, unless we have these two things for our portion? We need the sense of His presence in our souls day by day, and the enjoyment of His rest (both of conscience and heart) in every circumstance. Then at the end we shall enter into our promised land, the glory above. Oh, what a blessed portion is ours!

God’s Glory

Moses then asked to see God’s glory. God had talked with him face to face, but Moses wanted to see the fullness of that glory. This could not be granted. He could, however, see God’s “back parts” after God had passed by. The glory of God did not, and could not, shine out until after redemption had been accomplished, and so Moses must stand in the cleft of the rock where God covered him with His hand until after all His glory had passed by — then he could see His back parts. Oh, how good to know that all the claims of God’s holiness have been fully met at the cross. Moses’s place as looking back is in one sense typical of ours. We can look back upon the work of redemption, see God’s glory fully maintained there, and rejoice. No man can see God in His full Godhead glory (1 Timothy 6:16), but all that the creature can behold shines in the face of Jesus Christ (2 Corinthians 4:6). Can you say that you are cleansed in the precious blood of Christ and fit for that glory? If so, look up and behold it now by faith (2 Corinthians 3:18).

Trust His Love

Perhaps we could learn a little lesson from this place where Moses stood in the cleft of the rock, which would be a cheer to us in times of trial. We may not always understand God’s way in all the sorrows that He passes us through, but in it all we are safe in His hand, and the “afterward” of each trial He passes us through is blessed indeed. Whether young or old, let us always trust His loving hand, for He will never send a trial or sorrow except for our good. Even though we may not see His purpose in it at the time, it is His hand that is covering our view, and the “rock” is under us until it is past. And then what a sight awaits us — His glory — Himself!

Moses had broken the first tables of stone on which the ten commandments were written, for, as we have remarked before, if he had brought them into the camp it would have meant judgment upon all there. If God had dealt with the people according to pure law, He would have had to cut them off one and all; but Moses took the place of a mediator. He stood between God and the guilty people and asked for mercy. How beautifully this brings before us the Lord Jesus, the Sent One of the Father, who stood between us and the judgment and did what Moses could never do—He bore all the judgment in order to set us free. Moses could not make an atonement for the people, but the Lord Jesus has fully met all the holy claims of God against sin. Now we can be brought into the presence of God without fear.

1. Why should we trust God’s love?

2. What is “glory” and in what ways do we see God’s glory?

3. One way to appreciate a bit more of God’s glory would be to read The Personal Glory of Christ: An Exposition of Colossians 1:14-23 by W. Kelly. It won’t be as simple reading as this book, but it will be definitely worth your time.

A Redeemed People: Bible Talks On Exodus, Exodus 32:34 - 33:13: Out to Him

God told Moses of the judgment that must come upon the people because of their sin in worshiping the golden calf, but—blessed be His name— the judgment which we deserved has fallen upon Christ. He bore it for us, but let us remind any unsaved reader that if you continue to reject the grace of God as revealed in Christ you will surely come under His judgment. When He “visits” your sins upon you it will be a solemn day — or rather a solemn and eternal night.

God had not forgotten His promises to Abraham, Isaac, and Jacob, but any hope of the children of Israel getting into the land on the ground of their own faithfulness was gone. God then told Moses to lead them into the land by himself, for if God came among them in His glory there would be judgment. Moses became the mediator for the people, a figure (as we shall see later) of the true Mediator — Christ Jesus.

Remove the Ornaments

The people then, at the command of Moses, stripped themselves of their ornaments. This symbolizes that it is most necessary that the sinner take his true place as guilty if he is to get any blessing from God. Anything that might adorn him must be laid aside, for man is guilty, ruined, and undone. And even we who are saved need to remember the great distance which we were from God when He saved us. We ought to set aside anything and everything which exalts the flesh or would attempt to make it fair and beautiful. Even God-given gifts should never be used for the exaltation of self.

Out to Him

Moses then took the tabernacle and pitched it “afar off from the camp” (ch. 33:7). If God could not be among them in the camp because of their sin, faith on Moses’s part led him to pitch the tabernacle outside of it, and the glory of God appeared to him there. All those who sought the Lord went out to the “Tabernacle of the congregation” (ch. 27:21) outside the camp. Moses went back into the camp, for he was the mediator who typified Christ, who is ready to meet the sinner where he is, or even to meet the saint who is in a wrong position.

Joshua, however, a beautiful type of Christ in the midst of His people, remained outside the camp in the tabernacle of the congregation, and how sweet it is to faith to know that there is an outside place — a place of reproach — where the Lord is in the midst of His own (Hebrews 13:13). Most of the people, sad to say, chose to worship at their tent door, remaining in the camp, in the place where the golden calf had been chosen instead of Jehovah. How often we see the same thing today, and how many there are who, though they have found the Lord as their Saviour, fail to seek out the place where He is in the midst. They prefer to remain in the camp than to bear His reproach in the outside place.

Moses then asked the Lord to reveal to him the way by which he was to lead the people through the wilderness. He does not think of himself alone, but identifies himself with the people, calling them “Thy people” — God’s people. Moses knew that he himself had found grace in the sight of the Lord, but now he says, “I and Thy people” (ch. 5:16). May we, like Moses here, have more of the heart of Jesus, who loves His people no matter how badly they have failed. They are God’s people and He will never give them up. Let us then be willing to love and serve them for His sake until He calls us to our home above!

1. What does Moses represent in this story?

2. Moses represents Christ in several different roles throughout this book of Exodus. What are they?

3. Leaving Us an Example by C. H. Brown provides some much-appreciated remarks on Moses and His service to God’s people for God’s sake.

A Redeemed People: Bible Talks On Exodus, Exodus 32:28-33: Blotted Out

Great blessing came to the sons of Levi for their faithfulness that day. They were chosen to serve the Lord among His people. The Scripture says, “It is required in stewards, that a man be found faithful,” (1 Cor. 4:2), and if we are going to serve the Lord we must be willing to be faithful. We must not draw back, either on account of someone near and dear to us or of someone far away. We must not hide or cover sin in ourselves, our family, our friends, or anyone else. Of course we should never discuss it unless it is absolutely necessary, and even then with sorrow; but sin must be dealt with according to the Word of God. God cannot, and will not, use us in His service unless we are willing to act faithfully for His glory no matter what others may say or think. I don’t suppose the sons of Levi were very popular in the camp, but the Lord honored them abundantly and this is what really matters, is it not? (Deuteronomy 33:8-11).

Only One Atonement

Moses loved the people greatly. He had interceded for them on the top of the mountain according to the mind of God, pleading the promises made to Abraham, Isaac, and Jacob, and God had heard him. Now something of self and of his own importance seemed to come into his heart here, for he said. “I will go up unto the Lord; peradventure I shall make an atonement for your sin” (ch. 32:30). He seemed to think of what he could do, but the Lord had to show Moses that anything he could do would not be accepted to make an atonement. Blotting out Moses’s name from God’s book would never answer for the sins of the people. There was One and only One who could meet the judgment for that guilty nation. Apart from that great work accomplished at Calvary by the Lord Jesus Christ, every sinner’s name must be blotted out of God’s book, and this would mean condemnation to one and all, “for all have sinned” (Jer. 8:14) (Romans 3:23). No ordinary man, no matter how great he might be, could make atonement for himself or for anyone else. The Lord Jesus Christ alone — the sinless, spotless Victim — could accomplish so great a work, and praise His name He has done it!

When Moses spoke of going up he said, “peradventure,” as though he feared that his well-meaning attempt might fail — as it surely did. And so neither your parents, your wife, your husband, or anyone else can save you. There is no “peradventure” or “perhaps” about it, for God’s Word is definite. It says, “None can by any means redeem his brother, nor give to God a ransom for him” (Psa. 49:7).

Certain Acceptance

But we have good news for you. Moses was only a type, and an imperfect one at that, of the One who has already “gone up,” and there is no “peradventure” as to whether His Person and work is acceptable to a holy God. He is already seated at the right hand of the Majesty on high (Hebrews 1:3), “having obtained eternal redemption for us” (Heb. 9:12). Moses was refused, but the blessed Son of God has met all the claims of God against sin once and for all, and God has declared His satisfaction in Him. The one who believes in Him is “perfected forever,” (Heb. 10:14) and “clean every whit” (John 13:10). God is satisfied and so are we! Have you put your full confiding trust in Christ’s Person and work? There is no other way of salvation but through Him. What a glorious Saviour He is!

1. Why did Moses offer to be blotted from God’s book?

2. Atonement is referred to in this chapter. What does it mean?

3. You might find that The Atoning Death of the Son of God by C. Stanley enriches your heart’s understanding of this essential subject of “atonement”.

A Redeemed People: Bible Talks On Exodus, Exodus 32:21-27: The Lord's Side

Aaron was rebuked for his part in this idolatry, and though his heart was apparently not in it in the same way as the rest of the people, he was responsible because of his place of leadership.

As Moses had interceded for the people on the mountain, pleading the promises made to Abraham, Isaac, and Jacob, so here again he counted upon the faithfulness of God to preserve a remnant in grace. He knew that there were some who would be on the Lord's side, and so he stood in the gate of the camp and said, "Who is on the Lord's side? let him come unto me" (ch. 32:26). The sons of Levi came forward at once and stood by Moses. They were all ready for action.

On the Lord's Side

Let us pause here and think of the days in which we live. Surely they are days of eating, drinking, and dancing, just as it was in the camp of Israel. There is a similar call going forth now, urging those who are on the Lord's side to take a definite stand. How can a true believer go on with the world and its ways? How can he have any part in its sinful pleasures? Our place is outside of it all with our great leader, the Lord Jesus Christ. Let us not hesitate or delay, but let us go forth to Him. Let us take our stand on His side and at His side before "this present evil world" (Gal. 1:4) in which we live.

This stand was followed by action — action of a very difficult kind to our cowardly natures. They were to take their swords and go in and out among the people. Every one of them was to kill his brother, his friend, and his neighbor. They had said they were on the Lord's side; now they were to prove it by action. Although great numbers profess Christianity today, sadly many of these go on hand in hand with the world. It was not so here. There were two definite classes: those who were on the Lord's side, and those who were not. There was no middle ground. The sons of Levi were not "good mixers," for they carried their swords and they were not wanted by their idolatrous brothers, friends and neighbors. Undoubtedly they were called "joy-killers," but it mattered little to them what others thought since they were pleasing the Lord and obeying His command.

Faithfulness to God

And how can a Christian be a good mixer with the world? If he carries his "sword" (the Word of God) he will not be wanted any more than the sons of Levi. Let us notice the order in which they were told to use their swords: it was first on their brothers, then on their companions, and then on their neighbors. Have you and I used the sword as we should? Have we spoken the Word of the Lord faithfully to our relatives? Do we have any companions to whom we have never spoken about Christ and warned them of judgment to come? Have we kept back our swords from blood (Jeremiah 48:10) in order to keep our friendship with them? And what about our neighbors? Have they heard the way of salvation from us? These are searching questions for each one of us, aren't they? but necessary indeed for those who profess to be on the Lord's side. May we be more faithful and use the "sword of the Spirit" (Eph. 6:17) more often for God's glory and the blessing of others! What is greatly needed today is devotedness to Christ, and surely He is worthy of our all.

1. What does it mean to use the sword?

2. How does "speaking the truth in love" (Eph. 4:15) relate to the topic of this chapter?

3. J. G. Bellett often refers to the need to be faithful in the presentation of the Word to others. He presents the matter with a sweet firmness in many of his writings. His The Evangelists (a commentary on the four gospels) is rather long and contains many other themes but would be very worthwhile reading. It will leave you with a warm affection for the moral glory of the Christ who never compromised love or holiness in His interaction with others.

A Redeemed People: Bible Talks On Exodus, Exodus 32:19-20: The Golden Calf

When Moses saw the people eating and dancing around the golden calf which Aaron had made, he was righteously angry. This was one of the times when it was right to be angry, for the Scripture says, "Be ye angry, and sin not" (Eph. 4:26). Of course we should never be angry when someone harms us or hurts our feelings. To be angry at a time like that would not be righteous anger; instead, it would be sin. We should rather be ready to forgive such a person and love him, even if he is our enemy. But when someone speaks evil of the Lord we should feel it keenly and show our disapproval of such conduct, for the Word of God says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). This would be righteous anger — not against the person, but against the evil itself — and it was in this way that Moses was angry here, for the people had turned their backs on the Lord.

Smashing the Tables of Stone

At this time Moses had in his hand the two tables of stone with the ten commandments written upon them by the finger of God. He immediately threw them on the ground right at the foot of the mount and smashed them to pieces. To a careless reader this might seem like a strange thing to do, but it was the only right thing to do at such a time as this. The children of Israel had undertaken to keep God's holy law, and already they were breaking the first commandment by worshiping this golden calf. Now if Moses had brought the law, written with the finger of God, into the camp, it would have meant certain judgment to everyone there. God's holy law cannot be broken without earning its curse, and this was solemn indeed. So Moses did not bring it in. The people had broken the commandments themselves, and so Moses broke the stones on which they were written and went into the camp without them. In this way the people were spared such an awful judgment. We shall see later how the people were put under a mixture of law and grace instead of just pure law. We must remember that grace is never the passing over of sin, since God never passes over sin; He must judge it. And so, in type, sin was judged in the animal victims which were offered in sacrifice until Christ — the true Victim — accomplished the work of redemption on the cross.

Complete Destruction of the Calf

Moses then took the golden calf and put it in the fire and ground it to powder. When we know a thing is wrong it is a good thing to be done with it completely. Halfway measures are no use. Moses did not set the calf away in some corner and tell them not to worship it; he ground it to powder so that it could never be used again. This is the only way to treat something we have found to be wrong. Do not set it away in some

corner and then explain to others that you are not using it. Get rid of it — burn it — grind it up — or something, so that it does not become a snare to you in the future, which it may do unless you have destroyed it.

There is another remark here which has a lesson for us. We are told that Moses took this miserably burned and ground-up golden calf, put it in water, and made the people drink it. What an unpleasant thing to have to drink! But this is a solemn reminder that we have to reap what we sow (Galatians 6:7). Oh, how careful we should be about what we sow, for although God may graciously deliver us from some sin, as He delivered the children of Israel, we may still have to reap the results of it with sorrow.

1. Why did Moses break the tables of stone?

2. What else does the Bible have to say on the subject of making a complete break with sin?

3. How Can the Tyranny of Sin Dwelling in the Body Be Overcome? Practical Deliverance, Romans 5-8 by C. Crain might be worth listening to (it's in audio format) to deal with the essential subject of not letting sin reign in our lives.

A Redeemed People: Bible Talks On Exodus, Exodus 32:6-18: Intercession

There was plenty of energy for this feast to the golden calf, and this we always see in connection with false religion. The people got up early in the morning and prepared their sacrifices. They gave willingly as well, and did not seem to mind it at all. Oh, that there were more of the true spiritual energy seen on behalf of the truth, and more of the free giving too! Of course we know that the enemy is always ready to oppose the child of God who would walk in the truth, but he never opposes false religion. Man, being naturally religious, likes a religion which salves his conscience and lets him live on in his sins.

Let us remember that the God with whom we have to do is a holy God who cannot pass over sin. Every sin must be punished, and unless your sins have been put away through the precious blood of Christ, you must bear your own punishment in eternal banishment from the presence of God.

Intercession

After attending to their idolatrous sacrifices, the Israelites spent the rest of the day in wickedness and sin until the Lord looked down upon them. They had fully earned His righteous vengeance and should have been judged, but it is beautiful to see Moses interceding for them. The Lord heard Moses and spared the people. May this be a word of encouragement for us when looking to the Lord in prayer. Let us intercede for the lost and for the children of God who are walking badly, knowing that our Father will hear.

As Moses was walking down from the mountain with his shining face, and Joshua with him, they came near the camp. Joshua heard a great noise in the camp and thought at first that it was the noise of war, but soon he heard a little more clearly and found out that they were singing. As they came a little nearer they could see the golden calf and the people dancing. They were having "a good time" as the people of the world would say. Why disturb them? Why be a killjoy? Such is the thought of the unsaved man who loves his sins, but Moses had the thoughts of God about what was going on there.

Leave the "Good Time" for Christ

Their so-called good time would have quickly come to an end if Moses had not interceded for them with God. It is only the goodness of God that causes Him to wait while His people proclaim the message of salvation through the finished work of Christ; otherwise, judgment would fall upon this world right now. The world would like to get all the real Christians out of the way so that they can have their good time. Little do they realize that when the Christians are gone their good time will be gone, too, and God's most severe judgments will begin to fall upon the favored lands of Christendom. If you are one of the pleasure-seekers of this doomed world, let us warn you that your days are numbered. Your empty pleasures are soon going to end, and then your eternal destiny will be the lake of fire. How solemn! Why not come to Christ, and have the joy of His love in your soul now, and then in a coming day, "pleasures for evermore" (Psa. 16:11) in heaven with Him? Leave your empty religion and your empty pleasures behind, and be cleansed in the precious blood of Christ today. You will never, never regret it.

1. How did Moses respond to the people's sin?

2. What other persons in the Bible reacted to the sin of others with intercession, not irritation?

3. Our Intercessory Place in Relation to the World: And Our Attitude Toward Its Present Conflict by J. Bloore provides some brief thoughts on the necessity of intercession in our day.

Buena Park Conference: 1973, Law and Grace

Address—G.H. Hayhoe

Pardon me, The 31St chapter of Exodus. Exodus Chapter. 31. And verse 18. And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, 2 tables of testimony, tables of stone, written with a finger of God. Then shall we turn over to Deuteronomy and the 28th chapter of Deuteronomy? And the first verse. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Now shall we turn over to 2nd Corinthians? 2nd Corinthians, chapter 2. And verse 18. But as God is true, our words, pardon me, chapter 1 and verse 18, but as God is true, our word towards you was not, Yeah. And nay, for the Son of God, Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timotheus was not, Yeah. And nay, but in him was yeah, for all the promises of God in him

are yeah. And in him Amen unto the glory of God. God by us now He who establishes us with you in Christ, and hath anointed us, is God who hath also sealed us, and given the earnest of the Spirit in our hearts. Moreover, I call God for a record upon my soul, that to spare you, I came not as yet unto Corinth, not for that we have dominion over your face, but our helpers of your joy for by faith. Ye stand. Now the third chapter in the first verse, do we begin again to commend ourselves? Or need we as some others, epistles of commendation to you, or letters of commendation from you? Here our epistle written in our hearts, known and read of all men. For as much 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. And such trust have we through Christ to Godward, not that we are sufficient of ourselves to think anything 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 kill us, but the Spirit give us life. But if the ministration of death, written, and in brave and in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? Now we pass on. The 17th verse. Now the Lord is that spirit, and where the Spirit of the Lord is there is liberty, but we all with open face beholding us in a glass, the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord. Dear friends. We are all enjoying what we had in the three days of meetings together, a great deal about fruit bearing, producing that fruit that is pleasing to the Lord Jesus, pleasing to God our Father, who is the husbandman. And I was just thinking of the contrast between law and grace. I was thinking of how too God sits before us in this way, how there can be that fruit not only in our lives individually. But in our lives collectively, as a testimony. Gathered to the name of the Lord Jesus Christ. And what a privilege it is that we can be a testimony in this way here in this world. And the reason I read these verses in Exodus and in Deuteronomy is because we have the law brought before us there. God gave those 10 commandments to Moses and they were written by the finger of God. They were written on tables of stone. They were God requirements for man in the flesh. And it tells us in this 28th chapter of Deuteronomy that if it were possible for Israel to fulfill these requirements, that they would be set on high above all the nations of the earth, and great blessing would be upon them.

There was a place of responsibility for them. But why was the law written on tables of stone? Well, I believe the written it was written on tables of stone because that's a picture of what the natural heart is. There's no response in stone. You can take a chisel and cut something out in stone, but there will be no response in the stone. It'll be cut out. It'll be able you can read what's there. But I say again, there is no response within the. The stone, it's hard, and that's really what the heart of man is. In fact, when God brings Israel into blessing, as He will in a future day, it tells us that He will take away the Stony heart out of their flesh, and He'll give them a heart of flesh now. That is, they'll no longer have hearts that don't respond to His desires for them. And if there's anyone here tonight who is unsaved, if we were to bring before you God's requirements, it would be like asking you to do something that you have neither the power nor the desire to. How could a person who is yet in his sins, how could a person who has not been born again, love the Lord with all his heart? Why, dear friends, we love him because he first loved us, but that's what the law required. And how could a person who's naturally selfish for all our hearts are like that, love his neighbor as himself? We all know how that more or less that self is what the natural man lives for. In our unconverted days that the way we live, and since we have been saved only in the measure in which the old man is put in the place of death, can we actually live to please God, because the characteristic of this whole world is living for self. In fact, when God speaks about not being conformed to this world in the 12TH chapter of Romans, He brings before us first of all not to think of ourselves. More highly than we ought to think. What is conformity to this world? Well, it's just having a very good opinion of yourself. The whole world operates on that principle, Having a good opinion of yourself. But when we're changed from conformity to the world to conformity to Christ, why then we don't have a very good opinion of ourselves, but we have a very wonderful opinion of the Lord Jesus, and it's our desire then, now that not self would be seen. But as the apostle said, always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. Now that is, instead of self being set forward, Christ is the one who is set forward. How beautifully the apostle Paul did this, because when the Saints spoke against him and said that, his bodily presence was weak and his speech contemptible. When he turned them away from himself, he didn't want them to be occupied with him. He desired that they would learn of Christ, they would be occupied with him. And that as we have in that epistle, that portion that we read in Corinthians, Christ would be the the one who would be seen in their lives. And so I say again that under the law it was written on tables of stone, a picture of the human heart, and if fulfilled, it would set. The nation of Israel up on high, it would make them to be a testimony in the earth of a people who had such wonderful laws, such wonderful instructions, and carried them out. But what was the result of why there was a curse for disobedience and there was a blessing for obedience. There was a yeah, and there was a nay. And what happened? Well, instead of getting the blessing, they earned the curses. And so the result was that that. Nation was driven out from their land. They were made they were made a hiss and a byword among the nations because their possession of the land was a conditional 1 and they didn't live up to God's requirements. But now they want to bring out. In contrast, what God has done in Christianity. He hasn't pounded out upon tables of stone what he requires us to do. But isn't it wonderful he has given to the. Believer a new life, and now he is writing Christ upon our heart in contrast to the tables of stone.

In which Israel failed and they were only a sample of man in the flesh. Instead, He has now given to you and IA new life, a life that delights in pleasing him. That's the force, I believe of that verse in the end of the 12TH chapter of John, it says, and I know that his commandment is life everlasting. That is, God has given us a life, the delight in pleasing him. Everything that he wants us to do. The new life that he has given us delights in doing. And that's why he says in that passage, shall we turn to it again now in Second Corinthians chapter 1? And the 18th verse. But as God is true, our words towards you was not. Yeah, and nay. And that is there was. If we had read the chapters before the 28th of Deuteronomy, we would have seen the blessings and the curses. There was a yay and there was a nay. But he said it's not so in Christianity. It's not. Yeah. And nay, because all blessing depends upon what Christ has done. That blessed and glorious work that he accomplished on the cross of Calvary has so fully met the claims of a holy God that everyone in this room who has put his or her trust in the Lord Jesus is perfectly assured of all that God has in his heart for every believer blessed with all. Spiritual blessings in the heavenlies in Christ. There are many who would make these conditional, even to the point of thinking they might be lost again. But Paul said that wasn't our preaching. He said our preaching was not. Yeah. And they. Because all the promises of God in him are. Yeah. And in him. Amen to the glory of God. Because God has been so perfectly glorified in the work of his beloved Son. He has been so perfectly glorified about the whole sin question. And at the moment you put your trust in the Lord Jesus, why, all that comes as a result of that work is yours and yours forever. Oh, how blessed it is to know this. And so that the position of those under law was conditional. But in Christianity, I repeat, it's not. Yeah. And may all the promises of God in him are. Yeah. And then to give assurance to this. It mentions here. As that in the 21St verse. Now he which establishes us with you in Christ, and hath anointed us, is God. Isn't this lovely? It tells us in Revelation chapter one, that we have been made kings and priests unto God and his Father. When the king was chosen for a position, he was anointed. The Spirit of God comes and indwells the believer, and he is the power for testimony. He is the the power or the. By which we can understand the precious things of Christ. For it says, What man knoweth the things of a man, save the spirit of a 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 which is of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. So when you receive the Lord Jesus as your Savior, you're anointed. And then more, it says. You're sealed who hath also sealed us. Isn't this beautiful too? You know if you buy a piece of property, why when that document is completed, there's a seal put on it and that makes it official and God wants you and I to know that we belong to Christ and that we have as it were the very title deed to this assurance. And just as you pull out of your strong box that that title deed and you say, well there it is. That's the proof the property is mine. There's. Upon it the official seal. And isn't it lovely to know that the Spirit of God is the seal for the believer to have this assurance that he belongs to Christ, where his and his forever little hymn says, I am his, and he is mine, forever and forever. And then it says, He has given us the earnest of the Spirit in our hearts. You know, we have the salvation of our souls, but there is something that we're waiting for. We're waiting for the salvation of our bodies. We haven't yet received that. It says in Romans chapter 8 that we wait for the redemption to we wait for the the adoption to whip the redemption of our body. That's what we're waiting for. We have, I say again, the salvation of our souls, but what assurance has God?

Man, that He is going to complete that work. He saved our souls, He put the seal upon us, but He's also given the earnest, which is the earnest of our inheritance, until the redemption of the purchased possession to the praise of His glory. And to know, brethren, I really enjoyed what is brought before us here, the earnest of the Spirit. And I have thought of it like this, when a person is going to buy a piece of property. Why he puts down a certain. Amount of money, which is called the earnest money, at least that's what it's called in Canada, and that's the assurance that he is going to carry through the deal and that money is the proof that he intends to be sincere and carry through this deal. Well, let us suppose that there was a piece of property that was worth $20,000 and a man comes to purchase this piece of property and the agent asked him to place some money on it as an earnest well. Man writes out a check for $50,000 and he said, why? What did you do that for the the property's only worth $20,000? Well, he said, I really want to have that property and I'm willing to put $50,000 down to be sure that that property is mine. So he writes out this check and he gives it to them. The earnest is greater than the value of the property itself. Oh, isn't this lovely, brethren? What has God done poor, worthless things like we are. And what did he give for the earner? What was the proof that he was going to finish what he had begun? He gave the earnest of the Spirit. Think of the Spirit of God, one of the Persons of the Trinity, who indwells the body of the believer, as though God would give you the grandest and greatest pledge that was possible, that He's going to complete what he has begun. Can't you see the marvelous contrast? Here was the law written on tables of stone. The fulfillment of which would have lifted them up on high. All the nations of the earth, but it showed God's requirements and man couldn't fulfill them. But what is the position of the church as a testimony here in the world? Not to show a people that were able to fulfill God's requirements, but to show a people that had received that blessing, that was in the heart of God, that are walking in this world in the enjoyment of it, and that are a testimony in this world to that blessed and glorious fact that they belong? Christ, oh what a contrast this is. And I believe, brethren, this is what is brought out to us in what is set before us in the 3rd chapter. And I just like to speak a little of this and the consequent result of it as a fruit in our lives. So notice here in the 3rd chapter. Do we begin again to commend ourselves, or need we as some others? Epistles of commendation to you are letters of commendation from you. Well, we know the. Custom that when a person goes to a place where he's not known why, it's the wisdom of God that he should carry a letter of commendation. Now this letter makes it known that he is in happy fellowship where he is, so that he might be received in another place. Well, isn't it a marvelous thing that believers are spoken of in that way, as a letter of commendation in this world? For Christ. Now that is just as that person who carries the letter of commendation is commended to the place where he goes, so the Lord Jesus has gone up on high. But He has left down here in this world of those who would be a testimony as to what He has done for us, what a place He has put us in. And so that letter is written with ink. But what has God done in order that you and I might be attention? For him here in this world, well, He has written not on a table of stone, but he has written Christ upon our heart. And everyone in this room who has really received the Lord Jesus as your Savior, isn't this a lovely thing that God has written Christ upon your heart. Now that is, you really belong to him. You know in baptism it says as many of you as were baptized unto Christ have put on Christ. Now that is, in baptism the name of Christ is placed upon a person. Now that is an outward thing. It isn't really. The salvation of his soul, because a person might be baptized and not be saved at all. But I say it's an outward thing by which the name of Christ is placed upon him. But what is it that makes him really a child of God? Why, the Spirit of God gives to him a new life, and then the Spirit of God comes in and indwells his body. And the work of the Spirit of God is to shed abroad the love of God in our hearts. It's.

Christ upon our hearts to make him precious to us, so that as we read in our chapter in the meetings in the 15th of John, he shall testify of me. Yes, the blessed Holy Spirit of God delights to bring Christ before us. He has won our hearts. He has put away our sins and his precious blood. But just like the Israelites, He was not only safe under the blood that was sprinkled on the lentil and the two side posts, but inside the home there was a feast. He was inside the home feeding upon the roast lamb. And God not only wants us to know that we're secure in Christ. Are we going to stop at the knives that we're secure in Christ? Oh, how important. He's writing Christ upon our heart. He wants us to enjoy in our in most souls. Now what He has done for us so that our very faces would reflect something of the fact that we have found a satisfying portion. The heart in the Bible is a figure of the seed of the affections. And so when one is saved, his heart is 1 for Christ. And that's why it speaks about Christ being written upon the heart. And I say again now this is true of every believer and I believe. We could also say that here in this epistle he is looking at it more in a collective sense, because he talks in the first verse about letters of commendation in the plural and epistles of commendation. But notice when he comes to the second verse, it's in the singular. Ye are our epistles, written in our hearts, known and read of all men. I call attention to that because there is an individual side to it, but there's also a collective side, and God's assembly is to be the pillar and ground of the truth. We are responsible to maintain the truth of God, but we're also responsible collectively to display the character of Christ to the world just as that letter. Affirms and assures the character of the person who carries it, God says. The church here in this world, an assembly gathered to the precious name of the Lord Jesus Christ, is to be a commendation to the world of what Christ really means to us. Or isn't this something for us to think about? And it doesn't say that we should be that. It says we are that that someone has put it in these lines. We are the only Bible that careless world will read. Yes, they may not read their Bibles, but I tell you, they watch us. And I don't only watch us individually, but they watch us collectively. They knew, they know that they're a group of Christians who may hear, who are gathered to the name of the Lord Jesus Christ. And what do they expect they expect to see in this assembly? An epistle of Christ. An epistle of Christ. Isn't this something for us to think about? Oh, we might say, well, we seek to stand for the truth of God. Thank God for that. That's most important. We're told about this in. In Timothy, where it says that the Church of the living God is a pillar and ground of the truth. But here he's not talking so much about that side of things as rather the moral character that ought to display itself. And so he first sets before us that he are our epistle written in our hearts. And now there's the public side. Known and read of all men for as much. Ye are manifestly declared to be the Epistle of Christ. That is. Whether we desire it or not, it is so because as soon as we mention the fact that we are gathered to the name of the Lord Jesus Christ, why the world has a right to expect that we would be a letter of commendation to them of the character of Christ, that they would see this in US. And so he said, we're manifestly declared to be this. And he said. Written not with ink. Now that is, we don't have a certain coat of rules. That are written that we're to live up to. But there is a certain character, and so the believer

possessing the life of Christ has the capacity now to display that character before the world, even as it tells us in John's epistle. It says he that saith he abideth in him ought himself also so to walk even as he walked.

God has set before us a perfect standard. It's true that we fail, and provision has been made for it, but one speaks rather of the position that we are to occupy here in this world. Now I might give you a letter, and perhaps the letter would be sadly blurred and you might find it hard to read. You might look at it and you say, well, something's happened to this letter. Did you drop it in the water or something? I can hardly make out the words, but the words are there. But something happened to blur them. And something can happen to us now that that blurs this true character that has been made known to us. God has reached down to us. And I say again, the law was to make known to man what God's demands were. But the church? Which is a living epistle to the world, is to make known to the world what God's grace has done for us. What He has done in picking us up and saving us, and that we possess a life now that is capable, ye desirous of pleasing Him. For it's not just us finding out well, this is what I ought to do, but it's finding out what is the will of our Father. And so He could say, and not in tables of stone, but in fleshy tables of the heart. Now that is when you write something upon flesh. Why there's a response? Just try to write something on your hand and you'll feel everything. Your heart, your your last response. So he says, writing Christ upon the fleshy tables of the heart. Such trust have we through Christ to Godward. I think this is a most beautiful expression. You know, there were things in the Corinthian assembly that grieved the heart of the apostle very much. You only have to read the First Epistle to see how many things there were that grieved his heart, and yet underneath all its display of the flesh that he had seen. He makes this remark. And such trust have we. Through Christ to Godward. Now, that is Paul had confidence that these were true believers and that they had a desire to please the Lord. And you know, this often gives me great joy in talking to the Saints of God. It gives me great joy in talking to young people because no matter how careless a group of people may be, no matter how worldly they may have become, I have the confidence. That knowing their true children of God, there is within them. A life upon which Christ is written and that it may be, as I say, just like that letter that has been dropped in the water and it may be blurred, but there it is. And Paul said, in spite of all those things that have grieved my heart, in spite of all those things that you've said, he said, I have confidence that underneath it all there is that that new life and that Christ has been written upon your heart. And he said, I want. Behind all this smudging and everything and see that Christ is really there. And isn't this a lovely saying? It's what gives us joy collectively as an assembly. Difficulties and trials come in among the Saints of God. Things where we display the flesh instead of the new man. But O brethren, if there would be with us 4 of this confidence that in everyone in the assembly if truly the Lord. There is Christ written upon their heart. There is a new life that desires to please him. There is the power of the Spirit of God and it tells us in John He give us not his spirit by measure. That is, He doesn't give more the Spirit of God to you than he gives to me. When the Spirit of God comes in, He's the full power. Now you know we may not use the power. You might have a car with a very powerful motor, and you come to a hill, and if you don't step on the gas, your car may still halfway up the hill and there's nothing the matter with the motor, but you just didn't use the power that was there. You just didn't use it. And you have the Spirit of God. God giveth not His Spirit by measure in our translations in the third of John, it says unto him. But in the new translation those two words unto him are left out. God giveth not His Spirit by measure. The Lord Jesus walked in this world and the power of the Spirit of God always doing his Father's will. And as I look into the faces of those who are here tonight. It gives joy to my heart that I can say with the apostles such trust have we through Christ to Godward that there is of that new life. There is that power. And if you and I will only allow the Spirit of God to do what he wants to do with us.

And there will be that response in our lives to his claims. There will be those renewed affections for him and for his people. I don't say there ought to be. I say there will be, because that power is there, that life is there, and that's why he speaks in this way. And he says, not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament. Here we find the key of the dear servant of God. He said not that we're sufficient of ourselves. This letter that he wrote to the Corinthians was inspired by the Spirit of God. And don't we often feel when situations. Arise, how insufficient we are. We say, oh, I just don't know what to say. I don't know what to do. We're not sufficient of ourselves. We need dependence upon the Lord or we'll do the wrong thing. We'll say the wrong thing, and maybe we'll try to pound out something on a table of stone instead of writing on the fleshy tables of the heart. Because whenever someone speaks to that new man, there's a response. There's a response. And Paul said that I don't have any sufficiency in myself. We often have heard this expression. The flesh never corrects the flesh. And if you see the flesh in me and you try to correct it by the flesh, perhaps you get the flesh back about the Spirit. The flesh lusteth against the Spirit and the spirit against the flesh. That is the Spirit of God is able, that gives us the energy and power to keep that old nature in the place of. So that the life of Jesus might be seen. And so, he said, we're not sufficient of ourselves. But God has made us able ministers of the New Testament, not of the latter, but of the Spirit, for the letter kill us, but the Spirit and give us life. He's contrasting the law, which was the letter, and the Spirit, which is that which God has given to us. Now in Christianity. Now that is the law made certain demands. I say it was the letter of the law. It must be fulfilled. How about in Christianity? What God desires is that you and I would do. What we do with us out of love for the Lord Jesus now, it doesn't mean that He hasn't made His mind known to us in very many things. But perhaps some of you have heard a little expression my father used to make. He said if we did everything right, nothing would be right unless the motive was right. Supposing I could stand here and tell and to you, well, this is what you should do and you did it. It wouldn't have any value in the sight of God unless you did it out of love for the Lord Jesus. It wouldn't have any value, no, what God is seeking is that which is produced in your heart and mind by the Spirit of God, a heart responding to His claims and oh, how He delights in it. Someone said one time he was so concerned because he knew so little of the things of God, so little of the truth of God's words. And his brother, in replying to him, he said, oh, what concerns me is to carry out what I do know. I asked, brethren, isn't that true as that we might carry out what we do know, that our hearts would respond more readily, and perhaps you might say, well, are there some things I don't see just as you see them, a brother hayhole? Well, perhaps that's so, but what I'm seeking to do is not to minister the letter, but the spirit. Now that is, if there can be that desire produced in your heart to please the Lord. And if you can produce that desire in my heart to please the Lord, then he'll. Show us his mind, He'll show us his mind because He tells us. And if in anything he be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Paul said we don't all attain to the same place in our Christian life, but he said we can all have the same rule. And what is the rule of the Christian life? It's to have.

Christ as our object and His word is our God. Now God always leaves room for growth in the things of God. The object of all ministry is till we all come in the unity of the faith and of the knowledge of the Son of God. And to the perfect man, it's growing up unto him in all things that's the object of ministry. But I say again, brethren, when I'm seeking to bring before you is not the letter, but the Spirit, because I'm confident of this. And that if we only have more desire to please the Lord and go on in the manifestation of the moral character of Christ, we'll get to see a lot of things that we haven't seen before, that there will be a lot of problems and difficulties that will soon be cleared up because the Spirit of Christ is manifested. Someone made this comment and I was very struck. He said the church was in its happiest state when it knew the least.

When it knew the least, yes, on the day of Pentecost, it knew very little of those things that many of us know right now. It was in its happiest state. And why? All because they were all filled with the Holy Ghost. Christ was everything to them, and they were all desirous to know His will. And so it tells us. They continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread and in prayer, walking up to the light they had. It says the multitude of the disciples were of 1 heart and one soul. How lovely this was. And that's what the apostle speaks out here. And now he goes on in the chapter and in the 18th, at the 17th verse he says, now the Lord is that spirit, and where the Spirit of the Lord is, there is liberty is really Speaking of what he has. I might say here that from the beginning of the seventh verse until the end of the 16th verse is really a parenthesis. You have a new translation. You'll notice this so that I'll just read the. Part of the sixth verse here, for the letter killeth, but the Spirit giveth life. Now the 17th verse. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. Now that is, the Lord is that Spirit. That is the Spirit of God always occupies us with Christ. The mind of the Spirit and the mind of the Lord are one and the same thing. And so he says, the Lord is that spirit that. Is he has given us this life and he has given us this new power, and he tells us where the spirit of the Lord is. There is liberty. You say, well, if I tried to please the Lord and everything, I think that would be a life of *******. No, says Paul. That would be liberty. That would be real liberty, because isn't it nice to please somebody? That seeks only your happiness, seeks only. Or good. It's not hard to please somebody who has those kind of thoughts towards you. And so where the Spirit of the Lord is, there is liberty that is pleasing him is true liberty. The Lord Jesus said he shall know the truth and the truth shall make you slaves. No, the truth shall make you free, make you free. A little poem was found in Mr. Darby's Bible when he died. Free from myself. Lord Jesus, free from the thoughts of men, chains of thought that had bound me, never shall bind again, only thyself. Lord Jesus conquered this wayward will, but for thy love constraining I had been wayward still. All it can say to every young Christian and to all of us here in this room, true liberty is to please the Lord. It's bonded to do your own will. Find a person that's doing just what they please from morning till night and you won't find a happy person. You won't find a person that's at ease. But find one who has the desire to please the Lord and you'll find one who has found true liberty. True liberty never asked us to do anything until He gives us something better than what we already have and then gives us the power to do it. Oh, how wonderful. Where the Spirit of the Lord is, there is liberty. And I might add too, this isn't only in our lives individually, but this is in God's assembly. There's liberty. Not liberty for the flesh, but liberty for the Spirit to lead us. And what for? Well, to occupy us with Christ. And you know, even the truth of it is much more simple when we look at it in this way. One of sometimes made a little comment like this, that you can make a simple test of any doctrine that is presented by just asking this does this exalt man or does it exalt Christ?

And you'll notice that false doctrine always brings in something for the exaltation of man. Bring in a man likes to bring in something in which the flesh can glory, and so he introduces into Christianity some of those things in which the the flesh can glory. But you can detect it once that it's wrong if it exalts man because God's done with the first man. Our old man is crucified with him. He's done with him. And what he is now doing is seeking to produce in us by the Spirit of God and through the new life that he has given to us, fruit for God. And it's liberty. And so even in the assembly, what liberty, what a privilege to be gathered in the liberty of the Spirit of God, where he's free to occupy our hearts with Christ, to point us to him. And I think this is important for us to remember in any part that we take in the assembly. It should always be. To exalt Christ, to honor him now, that's what God by his Spirit would have before us. He would occupy us with Him. And now He tells us the secret of it all. But we all with open faith or unveiled faith, beholding us in a glass, the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord. Now that is. Now the Spirit of God occupies us with Christ, and as we are occupied with Him, we become like Him. We're changed into the same image, just as He has talked before in the chapter about Moses. Moses went up on the mount. When he received the. Instructions in connection with the sacrifices and the Tabernacle. He came down and his face was shining. But it says he wists not that the skin of his face was shining. Did he try to make it shine? Did he put something on to make it shine? Did he practice in front of the mirror to make his face shine? No, he didn't even know it was shining. Why? Well, he's been in the presence of the Lord and the revelation of his love and His grace. Reflected in his faith. It reflected, I say, in his faith. And now you say, well, I must try and be more Christ like. Oh, says the apostle, you just get your eyes upon the Lord and you won't have to do something about your faith. It'll show. It'll show. If you ever notice in that beautiful 42nd Psalm, the first Psalm in the second book of the Psalm, and there's a person and he's really cast down. He's really discouraged. Things seem almost. Insurmountable to him. And he says, Why art thou cast down on my soul? Why art thou disguided within me? Then he says, Hope thou in God, for I shall yet praise him for the help of his countenance. He found help from his countenance, but as you read on through the Psalm and you come to the last verse, it's a little bit different. It's almost word for word, but he repeats it in a little different way. He says, Why art thou cast down on my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him who is the help of my countenance and my God. Notice in the fifth verse of that Psalm he talks about. The health of. His countenance, For when he comes to the last verse verse, he says, He's the health of my countenance. What had happened? well-being in the presence of the Lord. Lifted above the difficulties that were casting him down, something happened in his own countenance. And isn't this blessed are changed into the same image from glory to glory, even as by the Spirit of the Lord. And I like this expression from glory. To glory, you know, sometimes we were older, we want to we want to make changes take place too quickly, but in this gracious on the part of God and speaking here, he says from glory to glory. We think perhaps some young person should just change overnight. But you know it says from glory to glory that is occupation with him. You see more and more conformity to him, just as it says about. Samson, his parents were watching him and the first thing that they noticed, it says the Spirit of God began to move him. The Spirit of God began to move him. What a joy that must have been to their hearts. And if we're looking for us, we'll see the Spirit of God begin to move and we'll be thankful. We may not see it all at once, but in occupation with him we're changed into the same image from glory to glory, even as by the Spirit of the Lord. So.

Chapter We have what we are in this world, where the epistle of Christ, we have the solemn fact that the world is watching and reading this epistle were known and read of all men. Oh, you say, but I'm afraid they see a pretty blurry example in me all that, says the apostle, Do you want me? You want the image to be what it should be, he says. Then you just turn and get occupied with Christ, and that image will be produced. You'll be changed into his image. Perhaps I could just go back here and call attention to a little point here that. It says in the. Uh, 4:15 First, for even unto this day when Moses is read, the veil is upon their hearts, nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now perhaps you've noticed here in the 13th verse of this chapter it speaks of the veil being over Moses faith. Now that is God was not fully revealed in the Old Testament. There was a partial revelation of God, but not a full 1. And so the veil was on Moses face. But now God has come out and fully revealed himself in Christ. And so God says about Israel, they're not in the same position. When Moses came down, the veils had to be put over his face, but he said not. So now the veil is upon their heart. The veil is upon their heart. There's no veil. On the face of him, because he has died, he has risen, he has glorified God, He has told out the heart of God in all its fullness. And if there's any veil on your heart, and if there's any veil on your heart and mind, it's not because it's on his face, it's on our hearts. What's the remedy, will you say? If I could just, I think I've got a lot of veils in my heart and I've got a lot of things covering up my affections that they don't respond. And it's a very simple answer. The Lord says, he says, when it shall turn to the Lord, the veil should be taken away. Think of that marvelous moment when Israel will look into the face of him whom they pierced. And they realized that in spite of all that they did, that He loved them.

And He's come to deliver them and bless them. And the veil be gone from their hearts at once. And you and I couldn't be occupied for 5 minutes with what the Lord Jesus has done for us. But we wouldn't find some veils getting lifted off our hearts. The veils are there because. We haven't turned to the Lord. We've looked at circumstances, we've looked at troubles, we've looked at people, we've looked at misfortunes and sorrows that have come in life. But when it shall turn to the Lord, the veil shall be taken away. Now I just like to call attention before we close to a few little points as to this character displayed in the 5th chapter of of this Second Corinthians and the 14th verse. For the love of Christ constraineth us, because we thus judge that if one died for all, then we're all dead, and that he died for all. That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. And we also turn over to the 8th chapter and the ninth verse. For ye know the grace of our Lord Jesus Christ. That though he was rich, yet for your sakes he became poor. That he through his poverty, might be rich. Now the 10th chapter and the first verse. Now I, Paul myself, beseech you by the meekness. And gentleness of Christ. And now let's turn over to the 12TH chapter. And the ninth verse. And he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly, therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. The reason I've read these few verses because I mentioned at the beginning that I just like to say a little bit about the fruit of the Spirit and how it can be manifested in our lives. And after the Spirit of God through the apostle has occupied us with Christ, then he brings before us some of this precious fruit, love, grace, meekness, gentleness, and resultant power. And I think this is very lovely, the way it's brought before us in this second epistle, because if we are occupied with Christ as it's precious fruit, then we'll be seen.

And just as we remarked in the beginning. The assembly is to be the epistle of Christ. And what ought the world to see? Well, they ought to see a people who are constrained to live for Christ because he loves them, who aren't doing things. I remember in the office where I worked, there was something came up and one of the girls said to me, does your church say that you can't do that? And I said, well, it's not that. I love the Lord Jesus and I want to please him. Well then, all that's the way the world looks at things. They they have certain rules, you know, they have the letter. But in this lovely the love of Christ constraineth us, that we should not live unto ourselves, but unto him. Yes, it doesn't say the love of Christ should constrain us. If I had a magnet here and I had some nails, I wouldn't say the magnet should pick up the nails. I'd say the magnet does pick up the nails. And So what does the love of Christ enjoyed in the soul do with us? Why? It just has the effect of drawing us after the magnet. That is, I bring the magnet down and those nails don't go where they want to go. They go where the magnet takes them. They're constrained. They're pulled along by that magnet. They might be rusted, but if they're the right kind of material, they might have shining brass ones, and they wouldn't be attracted at all to the magnet. But as long as they're steel, they may be dirty, they may be greasy, they may be rusty. But as soon as you bring the magnet, something happens. They begin to move and they begin to follow the magnet. And so you see love constrained. And wouldn't it be nice if as the world looked on us, they say, well, there's a people that really enjoy the love of Christ and it seems to affect their life. It seems to make a new power and motive in their lives. The love of Christ constraineth us. Well, what are the rules of the group? Well, I don't think they have any rules. But they just say they want to please the Lord. They just want to please the Lord. Oh, isn't this beautiful? If we want to please the Lord, if His love captivates our hearts, why we're constrained not to live unto ourselves, but unto Him. And then we come to the next one in the eighth chapter. And the ninth verse. For you know, the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that she through his poverty might be rich. What is grace? Well, it's the undeserved favor of God. And we didn't deserve his goodness at all. And this is the way we are to act with one another. You say, well, the way that person acted, I, I don't feel like showing very much kindness to him. Well, what? How had we acted? Oh, we had gone on in our sins, we had lived in our sins, we had gone on with hearts that had no response to all his love and all his grace. But he became poor. He came down to this world. He said, show me a penny. He was born in a Manger. He took the lowest place among men. And why? To make us Wretch. To make us rich. Want to be grand? If we show this character, always say the person didn't deserve us. Well, it's not a question of that. I didn't deserve anything either. Nothing but judgment if you talk about deserving something. But how does the Lord act to me? Well, he became poor, that I might be unspeakably rich. The unsearchable riches of Christ. That's another one of the characters, one of the graces, one of the fruits of the Spirit that ought to be seen in US. And so here we have. We have love, we have grace, the way we deal with one another. Are to be seen by others. Now that we the world says, well, he treated me unkindly, I'll treat him the same. Well, they ought to see something different in us. They ought to see those who are willing to make sacrifices because we love one another, not because the person deserves it, but because we want to show the character of Christ. He's been written on our hearts and we're bearing a testimony which the world is watching. Do they see the grace of Christ? And then we come to this 10th chapter, and here was Paul writing to these people, and they had said that his bodily presence was weak and his speech contemptible. How would you feel if somebody said that about you?

Well, I just hate to look at that person. He really is A and it just makes me upset to look at him. And when you hear him talk, it's just contemptible to hear him talk. Would you feel pretty friendly and kind toward that person? Here's the way Paul acted. He he wrote to them and he says, I beseech you by the meekness and gentleness of Christ. All that precious Savior who said, take my yoke upon you and learn of me, for I am meek and lowly in heart. Think of all the things that were said about Him. And yet He died for the very one that spoke against him. He died for the very disciples that forsook him and fled. He ever returned a good for man's evil, and then gentleness. The world says, oh, but you have to stand up for your rights about the Christians. Is to display this other character gentleness. We see it disappearing pretty much in the world today. People are becoming more and more violent in standing up for what they want about the Christian is to manifest the Spirit of Christ. And so I say again that through this epistle, the apostle, after bringing before them the character of the assembly in the world, after bringing before them the possibility that this was. This could be done by occupation with Christ. Then he unfolds. That's the love of Christ, the grace of Christ, the meekness. And the gentleman. And then it comes to this last chapter, this 12TH chapter where we read rather, and the ninth verse. And now here's something that isn't included in the fruit of the Spirit as spoken of in Galatians 5. It's power. It's power. Oh, how often we mourn that there isn't power. Difficulties come up and we say there's no power to deal with this, there's no power to deal with that. But here, I believe, is the result. If you and I, individually and collectively, are walking in the enjoyment of Christ and in a manner displaying that character before our brethren and before the world, there'll be power to meet the situation. There'll be power. And so. Paul said here that the Lord said to him, My grace is sufficient for thee, for my strength is made perfect in weakness. The little assembly of Philippi, God says about them, they had a little strength, but they kept His word and didn't deny His name. And what it is that gives spiritual power is to be walking in communion with the Lord and in a practical way manifesting the fruit of. Earth, or how many the difficulties and problems would be cleared up if each one of us had this desire then as an assembly going on together. We were seeking to walk in the good and enjoyment of it, conscious that there is a testimony being born publicly to this world, just as I say again, as the law and the nation of Israel became a public testimony of God's requirements. And the church is to be a public testimony in this world. Of the wonderful love of God displayed upon poor sinners like you and I, and picking us up and bringing us into such a place, and manifesting in US the life of Jesus, making us epistles of Christ. And so they would see a power, an ability to meet the difficulties of life. The world is unable to meet the new situations that are constantly arising. Use delinquency crime. Breaking up of homes and men who are in positions of power say, what can you do? What can you do?

Everything that's become so slack, we don't know how to handle these new situations that arise in our nation, that arise in the world. But here there's a display of power where in those who are the epistle of Christ in the world, who show now that there is a way in this world, a pathway through it. Where Christ is manifested, see it in the pathway of the Lord Jesus, all that blessed one in his whole pathway, manifesting the character of God his Father, and always superior to every situation. May God grant that there may be in that practical sense in your life of mine, more of the manifestation of that. I say again, brethren, we are the epistle of Christ. But maybe it's blurred. But the cure is to turn.

Upon Jesus look full in his wonderful faith, and I believe if we do, there will be more of the manifestation of these beautiful characteristics and there will be power to meet the situation of this confused age and of this difficult age, whether it's in our home life or a business life or assembly life. He says My grace is sufficient for thee, for my strength is made perfect in weakness.

A Redeemed People: Bible Talks On Exodus, Exodus 31:12 - 32:5: The People Stray From God

Once again the Sabbath is mentioned as though God delighted to remind the people of His desire for their rest and blessing. They could never obtain the blessings of God’s rest through any works of their own. God had purposed blessing for them through Christ, and they will receive it in a coming day on the ground of sovereign grace. This, however, did not relieve them of their responsibility, for they had entered into a solemn covenant to keep God’s holy law and to obtain rest in that way. God reminded them of this and then He gave Moses the two tables of stone on which the Ten Commandments were written with the finger of God. Moses then turned to go down from the mountain where he had been for forty days. What a different scene awaited him in the camp below!

Straying From God

Many days had passed by since Moses went up into the mountain, and the children of Israel became restless and impatient. Many of them had never really walked by faith, and so when the test came we find where their hearts really were. They soon forgot the Lord and even attributed their deliverance out of Egypt to Moses instead of to the Lord. Then they turned to idolatry, worshiping the works of their own hands. What a sad picture, and yet it shows mankind’s natural inclination. His history has always been one of departure from God. The natural man has no faith, and loves his own way. “All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all” (Isaiah 53:6).

Aaron’s Failure

Aaron is soon led away by the crowd and, being a leader, he joins the crowd as a leader, even suggesting what they should do to carry out their wicked plans. What a warning this is to any who take the place of leaders, whether young or old! A man may lead the people of God in the right way for a long time, but if he gets away from the Lord in his soul, his influence may be felt just as much, or even more, in the wrong direction. We see this with Peter when he took all the others back to their fishing again after he had denied the Lord. He apparently forgot that Jesus had called him to become a fisher of men, and then, since he was a recognized leader, the others quickly followed him. May the Lord help us to look to Him, and not to any man, except to imitate his faith. Let all who take the place of leaders be sure to wait on the Lord before taking a step, and then be faithful at all costs.

Aaron tried to put on a good front for all this wickedness, and he said, “Tomorrow is a feast to the Lord.” He did not say that it was a feast to the golden calf which he had made, but to the Lord. He made it sound good. What deception! What, a salve to the conscience! And yet we find those today who bow down to images and then tell us it is not to the image they are bowing, but to the Lord. We may be sure that though they are deceiving themselves, they are not deceiving the Lord. He has forbidden both the making of images and the worship of them, and we know that He is just as much displeased with the idolatry of our day as with the worshiping of Israel’s golden calf. “God is a Spirit: and they that worship Him must worship Him in spirit and in truth” (John 4:24).

1. Why is it specially dangerous for a leader to stray from the Lord?

2. What are the qualifications for a leader in the New Testament?

3. The Church: What Is It? by W. T. P. Wolston has an entire chapter dedicated to the subject of the calf and the camp. It’s simple to understand and quite helpful on this subject.

A Redeemed People: Bible Talks On Exodus, Called to Serve: Esxodus 31:1-11

All the instructions for the tabernacle had now been given, and the work of making it was about to begin. What an important lesson there is for us in all this! Not a move was made until God had said what was to be done. O that we would always listen to the Word of God first, before starting any service for Him. Then when we have heard His voice instructing us, let us acknowledge that He alone can enable us to do His blessed will. It is all of Him and all of grace.

The Lord’s Call

Moses did not look over the camp and pick out men for this work himself. Nor did he call for volunteers. No, the Lord told Moses whom He had chosen and fitted for this wonderful service. It is a serious thing to serve the Lord, as well as a blessed privilege, and “no man taketh this honor unto himself” (Heb. 5:4). The Lord alone can call, as He did Bezaleel and Aholiab in our chapter, and as He did Barnabas and Saul many years later (Acts 13:2). And the Lord alone can qualify, too, as He did these men; and more than this we can be sure He will not call any whom He has not qualified (Romans 12:3).

Perhaps some of our young readers wonder how we can know that we are called of God. This is a good question indeed and we heartily wish that every redeemed child had the desire to serve the Lord. We may be sure that if the desire is there and we ask the Lord, as Saul of Tarsus

did, “Lord, what wilt Thou have me to do?” (Acts 9:6). that the Lord will reveal His mind to us.

We must, however, be humbly content to do His blessed will, no matter what the service is. Too often we are like Naaman, who was willing enough to do some great thing, but not what God specifically requested. We must be willing to be despised and misunderstood even by those whom we love and seek to serve, and who proved this like the perfect Servant — the blessed Lord Himself. Furthermore, we must not have a will or thought of our own as to what should be done, for there was not even the smallest detail of the construction of the tabernacle that was left to the wisdom of Bezaleel and Aholiab. God gave instructions about everything and they had only to do as God had commanded by His servant Moses. Of course this needed great wisdom, but not natural wisdom. It required the wisdom which God alone could give, and this He did, fitting these two men in a marvelous way for their particular service.

His Call and Not Self-Interest

Our earnest prayer is that the Lord of the harvest may thrust forth many more into His ripened harvest fields. May we be more willing to listen to His call instead of being busy with our own selfish interests. Many of us are like a little girl whom I know, who is often so busy with her own play that she does not hear her mother calling her to come and help. Then when she does come it is often too late to be of any use. May we be more like the blessed Lord Himself who said, “He wakeneth morning by morning, He wakeneth mine ear to hear” (Isa. 50:4). The Lord has a daily work, as well as a lifetime work for each one of us, and the time for us to do it is short. His coming draws near.

These two men were filled with the Spirit of God for their work, and surely this is of supreme importance. Barnabas, whom we mentioned previously, was called and fitted. He was filled with the Holy Ghost, too, but sadly he allowed other things to come in, and the Lord had to set him aside. The One who calls and fits His servants alone can keep them. May we ever pray, “Preserve me, O God: for in Thee do I put my trust” (Psa. 16:1).

1. Why didn’t Naaman want to obey?

2. Did Abraham respond immediately to his call to serve?

3. Christian Service by W. J. Prost teaches the subject well.

A Redeemed People: Bible Talks On Exodus, Exodus 30:26-38: Anointing Oil and Sweet Perfume

The holy anointing oil was never to be put upon man’s flesh, but it is beautiful to notice that Aaron’s sons were anointed with it after the blood had been applied to them first. In this we see that a man must be cleansed in the precious blood of Christ before he can be indwelt by the Spirit of God and bear fruit for God. We find many today who are trying to do something for God, and yet they are still unsaved. Their hearts are still defiled by sin, and the Word of God tells us that in this state they “cannot please God” (Rom. 8:8). The very first thing a sinner can do to please God is to own his guilt and be cleansed from it in the precious blood of Christ.

Anointed With Oil

All the vessels and furniture of the tabernacle were to be anointed with this precious anointing oil, for they all spoke of Christ in the varied aspects of His Person and work. How lovely to connect this with the verse in Psalm 45:8, “All Thy garments smell of myrrh, and aloes, and cassia.” There we see Christ, as it were, fragrant with all these lovely spices. If we are near to Him and are filled with the Spirit, we will be enjoying this, and something of His loveliness will be seen in us too. This ointment was “most holy,” telling us that if we are to bear any fruit for God there must be the judgment of any and every failure in our lives. Holiness becomes God’s house and is particularly connected with worship in all these types.

There was to be no imitation of this ointment, and the one who attempted to make any imitation of it was to be cut off from his people. What a warning to those who would attempt to imitate the work of the Spirit of God by excitement and other means. It is a very solemn thing to try to imitate the work of God — such attempts are the work of the enemy. We find unsaved people who are trying to imitate the life of Christ apart from new birth, and this also is hateful to God. Have you accepted Christ as your own personal Saviour? If not, why not do so today?

The Sweet Perfume

Next there was the sweet perfume, and although we are told the kinds of spices which were to be used, we are not told how much of each was to be used in this wonderful perfume. There was, however, an equal quantity of each, for there was a perfect evenness in every grace in Christ, and yet each was infinite; it could not be measured. Some of this perfume was beaten “very small” and put before the testimony where God met with them. When we think of it being beaten very small, we think of the blessed Lord Jesus being “beaten” for us on the cross. Into those three hours were compressed all the suffering which our sins deserved, and yet we can surely say that there was never a time when the Lord Jesus was so pleasing to His Father as when He was accomplishing His will even unto death. The sweet perfume of this wonderful work of redemption is always before God, and it is because of this that He can meet with us, the very ones who deserved the judgment which Jesus bore.

This perfume was most holy and no one was to make any imitation of it. There can be no substitute for the work of Christ — absolutely none. “His name alone is Excellent,” (Psa. 148:13) and His work alone is fragrant to God. Our place and privilege is because of Him, and His comeliness has been placed upon us (Psalm 148:13; Ezekiel 16:14).

1. What does the fragrance of the spices remind us of?

2. Can you give several examples from the New Testament of God’s satisfaction with the “sweet fragrance” of His Son?

3. If you don’t make regular use of the Concise Bible Dictionary by G. Morrish you might want to. You would find it a real help in looking up brief answers on many subjects such as the meaning of each of the spices that composed the sweet perfume.

A Redeemed People: Bible Talks On Exodus, Exodus 30:17-25: The Laver

The last piece of furniture mentioned is the laver. It was made of brass obtained from the mirrors (a sheet of metal in those days) of the women in the assembly. Yes, they parted with their mirrors to make this important piece of furniture! We shall see the reason for this soon, but we must learn first what the laver was to be used for. The first thing a person entering came to was the brazen altar. The altar teaches us in figure that the Lord Jesus has fully glorified God about the question of sin. He has fully met the sinner's need, too, for the fire of God's judgment fell upon Him, just as the sacrifice was burned upon the brazen altar. Passing on a little way we come to the laver, where the priests washed their hands and feet before entering the tabernacle. It is like applying the Word of God to each defilement of the way and judging ourselves for it.

God's "Beauty Shop"

Now we can see the reason the looking glasses were used. The vanity of all that we are by nature and all our boasting must be judged and come to an end. These mirrors could never be used again to satisfy the vanity of the women who once possessed them. They had given them to the Lord and were now more concerned with how they appeared in His eyes. Oh, that more Christian women would visit God's "beauty shop" and adorn themselves for His eyes instead of for their own vanity! Sisters in the Lord, have you taken your looking glasses to the Lord and allowed the "water" of His Word, like the water in the laver, to be applied to all you use your mirror for? It is a privilege to please the Lord even in the little things. God did not tell Moses that the laver must be made from these looking glasses, but the women gave them willingly, and God has been pleased to record this in His Word.

Continual Washing

The priests were only washed all over once, and that was at their consecration, but they needed to be continually washing their hands and feet at the laver. The reason their hands had to be washed was because of the bloody sacrifices they were continually offering, but now since the one perfect sacrifice of Christ, our "hands" need not be washed to approach before God. We can always present Christ, and this is sure to be acceptable to Him. However, although the Lord would not wash Peter's hands and head, because he was "clean every whit," (John 13:10) He did wash Peter's feet, as well as the feet of the other disciples (John 13:1-10). In the same way we need to apply the Word of God to our walk, allowing it to produce self-judgment for everything that is contrary to it. And so we read, "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28). Let us not forget this, for if we do not judge ourselves the Lord will have to chasten us as His children (Hebrews 12:7).

After this comes the holy anointing oil, which typifies Christ as the one whose life was always by the power of the Spirit of God and was always fragrant to God His Father. The Spirit of God could come down upon Him like a dove and there rest, while the Father's voice from heaven said, "This is My beloved Son, in whom I am well pleased" (Matt. 3:17). God said about the anointing oil, "Upon man's flesh shall it not be poured," (ch. 30:32) for there is nothing of the natural man that is acceptable to God. Only what is of Christ in the power of the Spirit is pleasing to Him.

1. What does water often represent in the Bible?

2. Absalom would have greatly benefited from the lessons of this chapter. Why?

3. Self-Judgment by H. E. Hayhoe gives a simple and helpful addition to the brief words on the subject in this chapter.

A Redeemed People: Bible Talks On Exodus, Exodus 30:2-16: Incense and Redemption

The altar of incense was two cubits high, and two is typical of testimony. "For where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18:20). Many of God's dear children have laid hold of this precious promise, and meeting in God's appointed way, they remember the Lord in His death and offer up their spiritual sacrifices to God. What a privilege this is! Surely it is far more wonderful than the sweet- smelling incense which was offered on the tabernacle altar, which was only a "shadow of good things to come" (Heb. 10:1)!

Christ's Person

Around this altar of incense, as around the ark and the table, there was to be a crown of gold. How carefully God guards the glory of the person of His Son and how important this is in worship. Our blessed Lord is the one whom "the King delighteth to honor," (Esther 6:6) and surely every true believer delights to do the same.

Every morning Aaron was to burn sweet incense upon the altar when he trimmed the wicks of the oil lamps, and again every evening when he lighted them. There was to be no strange incense offered, for only what speaks of the loveliness of Christ in His Person and work is a sweet incense to God. The fire by which the incense was to be burned came from the brazen altar. This teaches us that only that which is the fruit of the knowledge of what Christ accomplished at Calvary provides a true foundation of worship. All other attempts are like strange fire, as though to present to God something of man's efforts which cannot be accepted at all. We are told here that the altar was most holy, and we should always remember this when we come into the presence of God in worship.

Only God's Standard

Aaron was to make an atonement for the altar once a year, for they must always be reminded that the blood of bulls and goats could never take away sin. Only the blood of the Perfect Sacrifice, the blessed, spotless, Lamb of God, could obtain "eternal redemption for us" (Heb. 9:12). "The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb. 7:19). May we always rejoice in the perfection of Christ's work!

Numbering the People

Whenever the people were numbered, every one needed to give a half shekel of silver. It must be after the shekel of the sanctuary, showing us it must be according to God’s standard, not man’s. The rich were not to give more nor the poor less, for God is no respecter of persons. All stand on one common platform before Him as sinners, whether rich or poor, and all need redemption. Of course we know that we are “not redeemed with corruptible things as silver and gold ... but with the precious blood of Christ” ({vi 30393-30394}1 Peter 1:18-19). All need this, and thank God, salvation is for “whosoever will.” Are you redeemed? Are you resting on Christ’s finished work? There is no other ground of peace with God.

When David on one occasion numbered the people without this redemption money, God sent a plague among them, and it was not until David offered a sacrifice that the plague stopped (1 Chronicles 21). Nor will you ever be “numbered” among the happy throngs in heaven unless you learn the redemption song here. God must remind us over and over again that there is no blessing for fallen man apart from redemption.

1. What does the number 2 represent in the Bible?

2. What happened when Nadab and Abihu brought fire that didn’t come from the brazen altar?

3. If you haven’t yet read Types and Symbols of Scripture by J. C. Bayley, J. N. Darby, and others you will find it an excellent resource in considering the different symbols that continually appear in a study of the tabernacle.

Des Moines Conference: 1964, Strangers Here

Address—G.H. Hayhoe

Second chance for the right for this when the. 22nd. And she bare him a son. And he called his name Gershon. Barney said I have been a stranger in a strange land. We also look at Matthew chapter 27. Matthew chapter 27 fiftieth verse. Jesus, when he has cried again with a loud voice, yielded up the goal. And behold, the veil of the temple was branded flame from the top to the bottom. And the earth is Blake, and the rocks ran. And the grave welcome. Many bodies of the Saints which slept arold. We came out of the grave after his resurrection. And went into the holy city, and appeared unto many. Philippians chapter 3, beginning at the seventh verse. But what things were deemed to me? Those I counted lost for Christ. Yay governess, and I count all things but lost. For the Excellency of the knowledge of Christ Jesus my Lord. Or who am I have suffered the loss of all things? And it comes from the tongue, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law. But that which is through the faith of Christ, the righteousness is of God by faith. That I may know him and the power of his resurrection. And the fellowship of his suffering being made conformable unto his death. Also, just one more passage in Second Corinthians chapter 4. 2nd Corinthians, chapter 4. Seven first. But we have this treasure in earthen vessels, that the Excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed. We are perplexed but not in despair, Persecuted but not forsakenly. Have now, but not destroyed. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we would deliver all we delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh. Always dying in that little gym that we opened with. Falls from abound heavenly man by birth. Who once were brought to citizens of Earth? Then in the last verse, we are the strangers here, we do not pray the home on earth which gave me but a grave, and our brother has just been bringing this one. That blessed time when the Lord Jesus will come and we shall be with and like Him. Know how our hearts be like to look on to that day. How it fills the heart of every believer with joy and gladness to know that we're not only going to be with Him, but like Him. Now He is not always glorified in us, but as he read to us, then he will be glorified in his Saints, and be admired in all them to believe. There will not be one other redeemed company will in in whom Christ will not seem, and he will be admired in all them to believe. Well, I thought in reading these passages was here we find particularly in this one in the second chapter of Exodus, a man who had a very high position in this world, all of us. We were learning all the wisdom of the Egyptians. He was mighty in words and deeds, and if he had been named in Egypt, no doubt could have been one of the Pharaohs, and perhaps it would have been a pyramid built through him to show something the future generations of the glory in which he moved. But he was one who forsook each other. He gave it all up because he wanted to identify himself with his Five people star. It says it shows Robert the suffer affliction for the people of God, than to enjoy the pleasures of sin per season, for he had respect under the recompense of the reward. He was looking on the red day that's been brought before us, when everything would be manifested, and where he would be the gainer instead of the loser for what he had done.

Well, God gave this man Moses the Son. He could have made himself known, 100 million as a man who was very well educated, as a man who had a very high position in Egypt. But her mother's son was born. He called in Gerson. He gave me the name of a stranger and everywhere this little boy went, and that's true to be a young man wherever he went. And Drummond said that what is your name? He had to say a stranger here, a stranger here, not the son of a great distinguished man, but a stranger here rather than that's what we are. Whatever we might have received in the way of our education necessary. Or 11 in this world. We are still strangers here. We don't belong to this team. We are left here that we might represent our heavenly country here in this world, and not only for ourselves, but also for. Children it should be ours, and dire that they also would be known as strangers here. For how lovely it is to see Moses giving his name to his boy and not desiring great things for him, not saying well his son. You have been born into a very distinguished family. Your father has a had a very wonderful education. And I want to carry on the family name and be a great man. Now he said that there are stranger here. Our brother made us speak to each one of our hearts, that as we go through this world that it may be our desire and for our children too, that they might grow up to these strangers here. Well, how lovely it is to follow on in the life of this man and in the life of Gershon too. To see how that God used Moses and you're the Son too. Not to be great in this world, but to be used as Him in the deliverance of his people. And that's what we should speak. God has given us new interests, new desires, new affections. And to our whole family ought to move in the circle of this new position into which we have been brought as heavenly men by birth and strangers. Here on the 27th chapter of Matthew. I'd like to make a few comments and connection with the ones here. It says many bodies of the Saints which slept the road. And came out of their graves out of the grave after his resurrection. And went into the holy city, and appeared unto many. The Lord Jesus had come, He had been in this world, He had the Sean, rob and grace the man. He had fully manifested the heart of God his Father. And here he found He had just accomplished that one this worth of redemption. Now the heart of God can come out, the veils can last, and it has been said that the veil was ran for two things. Lord of God might promote, and all the riches of his grace, and that we might win acceptance to that work. And so here the veil was granted the death of the Lord Jesus. Oh how wondrous the work that he has accomplished, and how blessed of the place that we have been brought into. How cold the

revelation that God is given of himself. Rather than he would have you and I to be in the enjoyment of it. But in connection with these that came out of their graves. I like to compare these people with our position here in this world. Their names are not mentioned. We don't know who they were. There might be speculations about who these people were. Where they enforce the characters on the path. Well, God hasn't been pleased to tell us what really means. I've heard people ask for what happened to them? Did they die again? Well, that wasn't the point. God didn't tell us. You must lend us with their names or to tell us what happened to them. Why? Brethren, I believe you can say that they were neither in the power of resurrection life. And that's exactly the position that we have to be in this world.

It's not important. I knew they were, nor is it important for us about who we are. The world may conserve certain glades in any class society, and they may give different positions to different nations and so on. And from nations he might be proud of education, he might be proud of his family. But here God hasn't been. Please tell us anything about these people. They were strange. They are low and they came after his resurrection. They came into the city and as they walked apart from that city, perhaps many a question was asked, well, who are these people? Who are these people? And the only answer they could give was, well, the Lord Jesus rose, and he rose with him further, isn't that what we are here in this world? We often stand together to either side, and I died with him there in his grave. I like one with him in resurrection down him in heaven. Bright day. It seems to me it was spoiled with all the told us as they were. And it doesn't even tell us about whether they died, because we may not die. Even told us that what happened, what happened to their bodies. Why the old fingers that I believe is before us here to be spoiled staff is what we look for. It's the coming of the Lord Jesus and in the meantime we are just to be in this world as those who manifest resurrection life and as we meet our friends and our neighbors as we go in and out among our brethren. Wouldn't it be grand if each one of us. What I'm concerned to have our. Those recognized or standing up for our own rights or being proud of our own positions or our family or something, but just to be in the world as those who live in joy and manifest. Character of the one who likes people that. We have Wi-Fi play in that direction slightly within Christ. That's all. In this holy city, with all its religion, with all its ceremonies, there were unknown people going about, noticed only by the fact as that they were identified with the resurrection of the Lord Jesus. Oh, how grand it would be if this were more so with us. How would you turn off the Philippians Chapter 3? We find here that this was the great desire of the Apostle Paul. Millenniums chapter 3, 2007 first. What things were again to me, those I counted lost for Christ. There was a man who had much than he could as an actual man, he says. If any other man had reason to have confidence in the flesh, he had more. He had a crime bringing up the feet of Gamaliel. He was a respectable man. He was a religious man. He had everything that would be considered worthwhile as far as this life is concerned. Buddy had received a new sense of values. The Lord Jesus hath met him, and the Lord did the Master. And what's going on? Those he counted laws for Christ, and now he says that I may. When the 10th verse that I may know him and the power of his resurrection. And the fellowship of his government. You might have said that all had she known him for a long time. Haven't you known him since he met you on that road to Damascus? All I believe as we fly with me, I want to know him better. I want to know him better. That should be our desire, because the better we know him, the more there will be with us the desire that we might be like him for a challenge. In the 2nd Corinthians 3 and the 18th Version, we all would open faith. Behold the glory of the Lord.

Are changed into the same image from glory to glory. Elijah asked Elisha, What shall I do for thee? Before I am taken from thee. And his answer was, I pray to you that a double portion of thy spirit may be upon me. That is the other library. You're going away and I just want to, I just want to manifest the spirit down here when you're gone. And so the answer of Elijah was, Holy See me when I'm taken up, it shall be so unto thee. But if not. Shall not be solved, and it isn't by any strength of character. It isn't a by any determination that we might have. It isn't by any desire that we're going to try and live differently. No rather than I believe exists if we have our eyes upon that one in the glory as far leading the third of Philippians, the Jedi press or the mark of the cross. Of the falling on heart of Jesus Christ. He had his eyes upon the man of the glory, and there was one thing that concerned him, and that was he might know him better, and that he might know the power of His resurrection being made conformable unto His death. Now what do we desire that others should see in us? Do we desire that they should see what fine people we are naturally? How well everything we are, how well blessed we are, how we can conduct ourselves? Or is it our desire that they should see the light of cheating us to manifested in them? That they should be the love of Jesus. This was the great desire of the heart of the apostle. And he said that I need no human the power of his resurrection. And the fellowship of his suffering. There may be suffering in the past, but what is that suffering calculated to do? While I were out there in Second Corinthians chapter 4. And there are tells us how we have a treasure in the earthen vessel. This body is only an earthen vessel. And God is put a treasure in this earthen vessel, just as Gideon's man brought earthen vessels and it was a lamp put inside the vessel, but the lamp didn't shine until the vessel was broken. Vessel was broken down and then the light shone out. And now let's notice that in 2nd Corinthians 4, we are the week first. We are in trouble on every side. Not to stress, we are perplexed. But not in despair, persecuted but not forsaken, cast down but not destroyed, Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. But was made manifest in those people who walked through the streets of Jerusalem resurrection life. Life and identification was the one who was risen or was the desiring false heart? At the life of Jesus would be seen that he might know the power of that resurrection. Our brethren, what is the desire in your heart and mine? Well, perhaps we might say all that. I have a difficult life, persecuted. I often get cast down. I often am perplexed. I often feel almost in this there's all right or to the top like this in the meeting. But when I have to meet the circumstances of daily life, my home and in the little assembly where I layout, why it's not so easy as it is in such an occasion as this. Well, around town falls dead, not just like a drinking down the Brussels. The brilliant manner city was 9000 vessels. Those men have selected to put the light in No, the vessel had to be broken, so the light should shine. Every cloud God passes through in that assembly, every Ferrari passes through in our home life, every soil and prosper through in business. After asking young people at the school and with your friends everything that you can't really get the point. What is God doing? Why, He's just helping me to get that vessel broken down, the delight of Jesus and Christianity. And he wants you to appear before your friends and neighbors, in the family and in the assembly as one who is like those people who came into the holy city.

When the slave resurrection life and all, how blessed it is, brethren, the treasure has been put in the battle. But among them says that we often allow the old nature self our own importance, and all those things which we often think are worthwhile. One of Gideon's men might have said, Well, you know, I have such a beautiful festival that I have chosen to put that lightly. That was such alarming light that I just chose such a beautiful vessel. Now I don't like this kid broken. All videos you have to say it must be broken so the light would shine. It has to be broken and whereas God must be as through these things in our Christian experience, he teaches us his word to put self in the place of death. But he has surpasses through these things and every one of those trials that you and I are passing through every perplexity every time we're just cast down. God says all over that light. Can shine, but the brighter because the vessel is being broken down. May God grant that those two things will be there and connected with us at least that we will be as strangers here, not seeing the home, not seeking the place for self, but that we will remember that we're heavenly men by birth, and as we go in and out among our brethren and in our homes and in our in our. A place of employment or in the town where we layout that we relate those who rose, where's the Lord Jesus. It may do not mention whose

death is not mentioned, but they were just strangers passing through with a new life. May God landed. Maybe so, and then we'll be like those men who came out to see the Lord Jesus at his birth and it says. They went into their own country and. Other way?

A Redeemed People: Bible Talks On Exodus, Exodus 2:13-25: God Blesses

The next day Moses went out again, and this time he saw two of his brethren quarreling. He was going to settle their quarrel, when one of them spoke up and said, “Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian?” (ch. 2:14). This made Moses afraid. When we are pleasing the Lord we do not need to be afraid, but Moses, even though his intentions were good, was acting in his own energy. Now he was afraid of Pharaoh, and fled into the land of Midian. But God had His eye upon Moses. He never forgets those who are His, even though we often make mistakes.

A Stranger

Moses sat down by a well in the land of Midian, and when some women came along to draw water, he saw the other shepherds driving them away. He immediately stepped up and helped them, and watered their flock. A little act of kindness goes a long way. When the women returned home and told what had happened, Jethro, their father, sent them back to invite Moses into his home. God thus rewarded Moses for his act of kindness, and he lived with Jethro. Jethro also gave him his daughter Zipporah as his wife. This reminds us of the Lord Jesus, who, while rejected by His brethren, the Jews, is taking a Gentile bride. God tells us the church, all true believers today, is to be the bride of Christ. Moses then had a son whom he named Gershom, which means “a stranger here,” which is our position now as Christians. We are strangers in this world, and our home is in heaven. May we act like it from day to day! Wherever Moses’s son went he had to give his name as “a stranger here,” (ch. 12:43) and he would always be reminded of his position.

God Hears and Blesses

God had not forgotten His people, even though Moses had fled from Egypt and left them there. God had His eye upon them and His ear was open to their cry. He did, however, allow them to feel the bitterness of serving Pharaoh, for they had forgotten the Lord. How often God has to bring sorrow into people’s lives in order to make them turn to Him, and then when they do call upon His Name, He hears them and answers in blessing. “Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men” (Psa. 107:8).

How could the Lord bless the children of Israel, who were idolaters like the Egyptians? They certainly did not deserve to be brought out from under the hand of Pharaoh and back to Canaan. The only way God could bless them was through sovereign grace, and He remembered His covenant with Abraham, Isaac, and Jacob. He would never forget those promises, for they were founded on that which figured the death of Christ. In this way blessing was assured to the nation, because God is faithful. “How can God bless sinners today?” we may ask. They certainly do not deserve it, and God is holy; but the work of Christ on Calvary has opened up the way for lost sinners to come and receive mercy. All God’s holy claims against sin have been fully met, and the Lord Jesus is now risen and seated at the right hand of God.

1. How did God provide a wife for Moses?

2. What other Jewish men had Gentile brides?

3. You can find out about other Gentile brides that are figures of the church by reading The Church Seen Under Twelve Figures in the New Testament: A Body, a House, a Temple, a Flock, a Bride, a Wife, a Treasure, a Pearl, a Husbandry, an Inn, a Candlestick, a City by B. Anstey.

A Redeemed People: Bible Talks On Exodus, Exodus 2:10-12 Whose Honor?

We do not read very much in our chapter about the forty years which Moses spent in Pharaoh’s court. If any man decided on his own to write this story, he would have told us a great deal about how well Moses learned his lessons, and what a clever boy he was. But we are reading God’s Word, not man’s. The Bible is God’s Word, and it does not exalt or flatter man. The only Man whom God delights to honor is Christ, His beloved Son. All other men are sinners, with sinful, fallen natures, and God has declared “that no flesh should glory in His presence” (1 Cor. 1:29).

God’s Honor or the World’s Honor

In the seventh chapter of the Acts, however, we are told that “Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds” (Acts 7:22). God added these details here only to show us what Moses really gave up when he took his place along with the rejected people of God. Sometimes we don’t like to give things up for Christ, do we? We don’t like the world to call us foolish, and so we use the ability which God has given us to exalt ourselves. Men will praise us for doing that. But Moses refused to be called the son of Pharaoh’s daughter, and chose rather to suffer affliction with the people of God (Hebrews 11:24-25). A foolish choice in the eyes of the world, but a wise one — a very wise one — in the eyes of God. How is it with you? Do not strive to be at the top in school or anywhere. Do your work well, and to God’s glory, but when you are asked to do something which you know is displeasing to the Lord, refuse, no matter what it costs. God will take care of you and honor you, even if others laugh. You have to choose, as Moses did, whether you want the world’s honor or God’s. May you and I always seek the honor and glory of the Lord in all things.

God’s Way to Work

One day Moses went out from Pharaoh’s court and saw an Egyptian hitting a Hebrew — one of God’s people — and so he looked both ways to see if anyone was watching. When he could not see anyone, he killed the Egyptian and buried him in the sand. His intentions were good, and he loved the people of God; but he went about things in a wrong way. We are often like this, especially when we are young. I don’t mean that we go as far as to kill someone, but we try to set things right in our own way. Let us remember that we cannot set the world right, and if we

try, we will get into trouble just as Moses did. There is a lot that we can do, but let’s do it in obedience to God’s Word, and not in our own way. One day I was standing at the door of a large building when a young lady came along on her way out. She pulled very strenuously in an unsuccessful attempt to open the door, and then found out that the door opened with a push — and not a pull. Someone standing by said, “We can put a great deal of effort in the wrong direction, can’t we?” We delight to see real energy in serving the Lord, but let us be sure that we are doing things which are according to His Word, and not just what we think is right. “He that doeth the will of God abideth forever” (1 John 2:17).

1. How do we know that Moses refused the world’s glory?

2. Can you think of men of faith who received man’s honor without trying to look for it?

3. The Child of God: His Path and Glory by H. F. Witherby is a wonderful little book that encourages us to focus on God’s glory now and on the future in heaven.

A Redeemed People: Bible Talks On Exodus, Exodus 2:4-9: Care of God's Children

Moses’s parents showed their faith when they put their little son in the ark at the river’s brink. Then Miriam, Moses’s sister, stood by to see what would become of him. What an expression of complete weakness — a little baby in an ark among the bulrushes — but God saw the faith expressed in the parents’ act, and He undertook for them.

You are living in a dark world which is filled with wickedness and sin, and no doubt many of you are the objects of your parents’ prayers. How they watch you in love, desiring that you may be preserved from the evil ways of the world, and from the judgment that is at the end of a Christless life. Pharaoh wanted to destroy Moses along with all the other Hebrew boys, but God intervened on Moses’s behalf in a most marvelous way and preserved him. God’s ways are not ours, but we know that He never disappoints faith. May we all, especially we who are parents, learn to trust Him more.

Care for a Child

After the baby had been lying in his little ark for some time, Pharaoh’s daughter came down to the water’s edge to wash, and what a surprise she received. There was the little baby Moses in his ark of bulrushes! Why didn’t she just have him thrown into the water as her father had commanded? It is possible she thought of such an awful act, but God stopped it. No one can harm us or our children unless God allows it, and faith trusts God in spite of seeming impossibilities. Instead of harming Moses, she took him up in her arms, intending to bring him home to Pharaoh’s court. Miriam, who knew all about her parents’ faith, and had been brought up in that happy atmosphere, immediately came to Pharaoh’s daughter. In wonderful, God-given wisdom, she asked Pharaoh’s daughter if she could get a nurse for the baby from among the Hebrew women. Pharaoh’s daughter consented to her request, and so Miriam went and brought Moses’s own mother, Jochabed, to care for him. God is too rich to ever be our debtor, or to owe anything to us, and what a surprise awaited the faithful mother! Pharaoh’s daughter told her that she would pay her for nursing Moses, Jochabed’s very own son. What a great lesson for Christian parents today! God will reward us for bringing up our children for Him. No effort in this direction will be unrewarded, though too often we give our greatest efforts to seek great things for them in this world, only to find that there are no rewards for all such efforts except sorrow.

Continue in Faith

May all this be a lesson to us that we may seek grace from above to put first things first. Even when things look dark and difficult, we can continue on in faith, counting upon God. He is able to undertake for us in every problem which confronts us in family life, as well as in everything else.

When He makes bare His arm,

Who shall His work withstand?

When He His people’s cause defends,

Who then shall stay His hand?

1. How did God reward Moses’s parents’ faith?

2. What other parents in God’s Word showed their faith in caring for their children?

3. Another excellent resource for parents can be found in To the Parents of My Grandchildren by G. C. Willis. It has a lot of very sobering lessons but they are certainly worth the time to read.

A Redeemed People: Bible Talks On Exodus, Exodus 29:42 - 30:2: Communion

Let us just notice a little more about this continual burnt offering, for it is most important. God would have us in the enjoyment of the love of Christ in our souls. If we lose this, we are in danger at once. It was upon the offering of this sacrifice that the Lord said He would commune with the children of Israel, and so if we are going to have the mind and thoughts of God as to our path we will have to be careful not to neglect this “daily sacrifice” (Num. 28:24). No amount of knowledge of God’s Word will keep us if we get out of communion, and when difficulties and problems come up we will not have the Lord’s mind as to our path.

Walking With God

Not only will we find true happiness for ourselves when walking in the love of God, but what joy it gives the Lord too, for He delights in having our company. He loves us, and love always wants the company of the one it loves. So here we find the Lord reminding the children of Israel that He was going to dwell among them. He had redeemed them for that very purpose, but because He is holy, everything must be suited to His nature. Because of their sinful condition He could not dwell among them apart from the offering of sacrifices day by day.

The Altar of Incense

Having learned about the consecration of Aaron and his sons and the garments they were to wear, we now come to the two pieces of tabernacle furniture which were omitted previously. They are the altar of incense and the laver. One might wonder why they should not have been mentioned along with the other furniture, but we know that God has a purpose in all these things. There is always a perfect order in God's ways. When the Lord Jesus arose from the dead, "the napkin, that was about His head, [was] ... wrapped together in a place by itself" (John 20:7) apart from the other clothing. All must be in order, giving witness and testimony to the world that His body had not been stolen away by disorderly men, but that it was God who had raised Him from the dead. God always acts according to His own character — always.

The reason that the altar of incense comes in after the consecration of the priests is that it typifies worship. Thus we see that it is because we have a Great High Priest, the Lord Jesus, that we can draw near in worship. We who are saved are now a kingdom of priests and can come into the very presence of God to offer up our spiritual sacrifices, assured that they are acceptable to God by Jesus Christ. The altar therefore speaks of Christ. The shittim wood tells us of His perfect humanity, and the gold with which it was overlaid would tell us of His deity. It was one cubit long and one cubit wide, for there is one God, and He only must be worshiped. Although God has now been revealed in trinity, there is only one God, and it is wrong to worship angels, men, or images. The Word of God says, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4:10).

The altar being foursquare would remind us once again that the blessings of Christ's work are not confined to the nation of Israel, but go out to the "four corners" of the earth. Believers of all nations are made "one in Christ Jesus," (Rom. 15:5) and regardless of nationality each and all can draw near in worship.

1. What do the dimensions of the altar of incense teach us?

2. How does the order of presentation of the priesthood and approach to God in Hebrews reinforce the point G. Hayhoe makes in this chapter about why the altar of incense is not presented until this chapter of Exodus?

3. On the broad subject of the altar and worship you might find The Throne and the Altar & What Is True Worship? by C. H. Mackintosh to be quite interesting.

A Redeemed People: Bible Talks On Exodus, Exodus 29:21-41: Joy in the Offerings

The blood of the ram of consecration and the anointing oil were then sprinkled on the garments of glory and beauty which the high priest was to wear. This blood would remind us of how the Lord Jesus, our Great High Priest, wears the marks in His hands, feet, and side of His suffering and death for us as He serves us on high.

The blood and the anointing oil were also sprinkled on the garments of Aaron's sons. The garments in Scripture speak of the outward associations of life, and how instructive this is to see that we who are redeemed with the precious blood of Christ should always remember in our contacts with others, that we belong to Him. Devoted obedience, by the power of the Spirit of God, of which the oil is a type, should be seen in the life of every believer.

The Wave Offering

After this the fat parts of the ram, along with the right shoulder, a loaf of bread, a cake of oiled bread, and a wafer of unleavened bread were waved as a wave offering before the Lord by Aaron and his sons. The word consecration means "filling the hand," and so it would tell us of how in worship our hearts should be filled with a sense of the loveliness of Christ, and we delight to present Him to God in worship. The fat tells of the excellence of the sacrifice — the best part as it were. The shoulder represents strength. The loaves of bread speak of Christ as man down here, marked out by the Spirit, and ever living by the Spirit, as the sinless One. Surely our "hands" and hearts should be filled with a sense of this, and thus find our delight in reminding God our Father of all the excellence we see in His beloved Son.

Enjoying the Offerings

The heave shoulder and the breast of the ram were to be for Aaron and his sons. This shows us that we not only present Christ to God in worship, but at the same time we ourselves find our joy and communion in thinking about Him. This is a peace offering, for we find our peace and joy in such occupation.

Aaron and his sons were then to seethe the flesh of the ram and eat it in the holy place. It was to be eaten on the same day, for God would have us in the fresh enjoyment of our portion so that it does not become a formal thing with us. Anything left over until the next day was to be burned with fire.

The sin offering was to be offered each day for seven days, while Aaron and his sons were being consecrated. They were always to remember, seven days in the week, the cost of their redemption.

The next thing was the continual burnt offering — two lambs every day, one in the morning and the other in the evening. This was to continue every day of the year throughout their generations. Surely this has a lesson for us, for we need Christ in the morning and Christ in the evening all along our earthly pathway. There was also the fine flour, the oil, and the wine, reminding us of Christ's perfect life enjoyed by the power of the Spirit of God. How often this is neglected, and we allow our hearts to become cold and indifferent to the Lord's claims over us. May we never allow anything that robs us of our joy in the Lord.

1. What do the garments represent in the Word of God?

2. When in their history did the Israelites practice this morning and evening sacrifice?

3. The Tabernacle, The Priesthood and the Offerings by H. W. Soltau presents many of the thoughts in these and the preceding chapters in more complete detail. This may help if you are interested in meditating on this soul-stirring subject.

A Redeemed People: Bible Talks On Exodus, Exodus 29:15-20: Two Rams

There were two rams offered at Aaron and his sons' consecration. The first one was a burnt offering. Perhaps some of our young readers might wonder what we mean by a burnt offering. There were several different kinds of offerings and each one had a typical meaning of its own. The burnt offering tells us of how Christ's work on the cross was most pleasing to God His Father. Even if no one were saved at all, God was glorified in Christ's dealing with sin in the very world where God's name had been so dishonored.

The Value of the Offering

Aaron and his sons must put their hands on the head of the ram, but this time it was not to transfer their guilt to it as in the sin offering mentioned in our last chapter, but rather to take to themselves the value of the sacrifice. In this we see that the believer is brought into a place of favor and acceptance "in Christ." We stand before God in all the value of His work which has been transferred to us.

Then, after the ram had been killed and its blood sprinkled upon the altar, it was cut in pieces and all its inward parts were washed in water. This reminds us again of how the Lord Jesus always walked according to the Word (the water) and then "offered Himself without spot to God" (Heb. 9:14). Then the whole ram, every part of it, was offered on the brazen altar, just as every part of the Lord Jesus' work was a sweet savor to the heart of God.

The Ram of Consecration

The next ram was the ram of consecration. It is most interesting, for it brings before us the devoted obedience of Christ even unto death. It was like the ram which Abraham found caught in the thicket by its horns — the strength of the animal was caught. And so the Lord Jesus was so devoted in His love to His Father and to us, his redeemed people, that nothing could turn Him back — He was obedient unto death.

Aaron and his sons were to put their hands on the head of this ram, too. Just as with the first ram they had been identified with the value of the sacrifice, so with this ram of consecration they were to be devoted in their service to Jehovah. For us this would speak of the devotedness that should characterize our lives as we realize that we belong to Christ. His love always constrains us.

Applying the Blood

When this animal was killed, its blood was taken and put on the right ear of Aaron and his sons as well as on the thumb of their right hand and on the great toe of their right foot. Aaron, as we have noticed before, is a type of Christ, and so he had been anointed with oil first. We see in this that the Lord Jesus' life, which was always by the power of the Spirit of God (the oil), was one of perfect obedience. His ear was always open to hear His Father's voice, His hands were always ready to do the Father's will, and His feet were always found in the path the Father had marked out for Him, even though that path meant that He must "resist to blood" (Heb. 12:4).

With Aaron's sons it was different. The blood must be applied before the oil, and so we learn in this that we must first be under the shelter of the precious blood of Christ before our ears or hands or feet can be used acceptably in service to God. But now that we have been cleansed in His blood, may we be ready to "present [our] bodies a living sacrifice" (Rom. 12:1) in return for such wondrous love.

1. Why were the ear, hand and foot marked with blood?

2. How do the "ram caught in a thicket by its horns" in Genesis 22 and the ram of consecration in Exodus 29 present complementary thoughts?

3. If you would like to go into the offerings including the burnt offering in much greater depth you will find The Offerings of Leviticus: Leviticus 1-7 by W. Kelly to be very helpful.

A Redeemed People: Bible Talks On Exodus, The Sin Offering: Esxodus 29:5-14

After Aaron had been washed all over he was then taken and clothed in his garments of glory and beauty. How wonderfully this typifies to us the Lord Jesus who after His walk of perfect obedience to God His Father is now our Great High Priest above. Aaron was also anointed with oil, and so we delight to think of the Lord Jesus who was anointed by the Spirit of God for His service down here. The Spirit came upon Him like a dove because of who He was — the spotless Son of God. Aaron's sons had to have the blood put upon them first before they were anointed with oil, because they typify believers who must first know the cleansing power of the blood of Christ before they can receive the Holy Spirit of God. Now, because of this, all believers are priests.

The Sin Offering

Of course every type must fall short of the perfection of Christ's Person and work. Aaron needed a sin offering for himself, whereas the Lord Jesus Christ, our Great High Priest, was Himself the sin offering for our sins. He had no sins of His own. A bullock was taken and Aaron and his sons placed their hands on the head of the bullock. This bullock was to be a sin offering and they must identify themselves with it. By putting their hands on it, it was as though they transferred their guilt to the animal which was to die in their stead. Then it was killed and some of its blood was put on the horns of the altar, while the rest was poured out at the bottom of it. How this would remind them, as they watched the

animal die, that death was the penalty of sin. “Without shedding of blood is no remission” (Heb. 9:22).

Fat, Flesh, Skin and Dung

The fat and the fat parts of the animal were then taken and burned upon the brazen altar where the burnt offerings were offered. Although it was a sin offering, we are always reminded of how precious Christ was to the heart of God even when bearing our sins in His own body on the tree. We must also realize the awfulness of the judgment of sin when we see the flesh, the skin, and the dung of the bullock carried outside the camp and burned there. And so we think of the Lord Jesus, the true sin offering, taken outside of the wall of Jerusalem, where He bore the fire of God’s judgment against sin. Yes, He bore the full heat of it, and now there is no judgment left for us.

We notice that the skin as well as the dung of the animal must be burned. Perhaps there might be with us some self-righteousness, which, like the skin of the animal, looks very nice to others; but still it is not acceptable to God. “All our righteousnesses are as filthy rags” (Isa. 64:6) before Him, and so we see that the so-called good works of the sinner, as well as the horrible and vile sins, like the dung, must all together come under the fire of judgment. Have you ever seen your true condition before God? Have you ever seen yourself as God sees you in your sins? If not, our prayer is that you may see it today in the light of God’s holy Word, and flee to Christ whose mighty work of redemption was for sinners like you and me. What peace it gives to the heart when we take shelter under the precious blood of Christ and know that our sins are gone forever. “In whom we have redemption through His blood, even the forgiveness of sins” (Col. 1:14).

1. Why was the dung burned?

2. What the fat represents was only hinted at in the chapter. Can you give a good explanation of why the fat being burned shows how precious Christ was to God even when bearing our sins?

3. Christ as Seen in the Offerings by R. F. Kingscote gives in a fairly simple manner a lot more detail regarding the sin offering mentioned in this chapter.

Los Angeles Conference: 1964, Garments of the Priests

Address—G.H. Hayhoe

I'd like to speak tonight about the garments of the high priest and the 28th chapter of Exodus, and we'll begin at the sixth verse. And they shall make the effort of gold, of blue, and of purple, and of scarlet and fine twined linen, with cunning work. It shall have the two shoulder pieces thereof joined, that the two edges thereof, and so it shall be joined together. The curious girdle of the effort which is upon it. Shall be of the same according to the work thereof, even of gold of blue and purple and scarlet, and fine twine linen. And thou shalt take 2 Onyx stones, and grave on them the names of the children of Israel, six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. Where the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the 2 stones with the names of the children of Israel, thou shalt make them to be set in oaches of gold. And thou shalt put the 2 stones upon the shoulders of the ephod for stones a memorial unto the children of Israel. And Aaron shall bear their names before the Lord upon his shoulders for a memorial. And thou shalt make urches of gold, and two chains of pure gold. At the ends of wreath and work shalt thou make them, and fasten the wreath and chains to the oaches. And thou shalt make the breastplate of judgment with cunning work. After the work of the ephod shalt thou make it. Thou shalt make it of gold, of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it. Foursquare It shall be. Being doubled, the span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set it in settings of stones, even 4 rows of stones. The first row shall be a sardius, a Topaz and a carbuncle. This shall be the first row. And the second row shall be an emerald, a sapphire and a diamond. And the third row oligo and agate and an amethyst, and the 4th row a Beryl and an Onyx and a Jasper. They shall be set in gold in their enclosings. The stone shall be with the names of the children of Israel. 12 According to their names, like the engravings of a signet, everyone with his name shall they be according to the 12 tribes. And thou shalt make upon the breastplate chains at the ends of wreath and work of pure gold. And thou shalt make upon the breastplate 2 rings of gold, and shall put the two rings on the 2 ends of the breastplate. And thou shalt put the two wreaths and chains of gold in the 2. Which are on the end of the breastplate, and on the other two ends of the two recent chains. Thou shalt fasten in the two ouches, and put them on the shoulder pieces of the effort before it. And thou shalt make two rings of gold, and thou shalt put them upon the 2 ends of the breastplate in the border thereof, which is in the side of the effort inward. And two other rings of gold thou shalt make, and shalt put them on the two sides of the effort underneath, toward the forepart thereof, over against the utter coupling thereof above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the effort, with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the. Of the children of Israel, and the breastplate of judgment upon his heart, when he goeth in unto the holy place for a memorial before the Lord continually. Thou shalt put in the blessed plate of judgment the Urim and Thummim, and they shall be upon Aaron's heart when he goeth him before the Lord. And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually. And thou shalt make the robe of the effort all blue, and there shall be an hole in the top of it in the midst thereof. It shall have a binding of woven work round about the whole event, as it were the whole of the Heather. John, that it did not rent. And beneath upon the hem of it thou shalt make pomegranates of blue and of purple, and of scarlet round about the hem thereof, and bells of gold between them round about a golden bell and a pomegranate. A golden bell and a pomegranate. Upon the hem of the robe round about, and it shall be upon Aaron to minister. And this sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out that he die not.

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet calling us to the Lord. And thou shalt put it on a blue lace, that it may be upon the miter. Upon the forefront of the miter it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts. And it shall be always upon his forehead that they may be accepted before the Lord. Well, perhaps some might wonder why we should read all these details. That God has given to us. In connection with the robes of the priest who was clothed in these robes thousands of years ago, it might seem as if this was a long time and perhaps not of much concern to us. I remember one time when I went to the Bible House in Ottawa and I told a lady I'd like to get a Bible for one of the children in the Sunday school. Well, she said. We have a nice Bible here and it has the historical parts of the Bible. In larger print,

but some of those unimportant parts like the Tabernacle and the ritual and so on, that's just put in very small print so the children can sort of skip over that. There wouldn't be much for them than that. What, dear friends, it's not so. It tells us that when the Lord Jesus walked with those two on the road to a Mass, He expounded unto them in all the Scriptures the things concerning Himself. And if you had been with us? Two that went on that walk from Jerusalem down to Emmaus. No doubt you would have heard many, many precious things from these things in the Old Testament and how they picture to us the Lord Jesus. For when we turn over to Hebrews, we find out that He is our great high priest. And these garments that were placed upon the high priest in Israel are just a picture of what the Lord Jesus is doing. For us, the work that he is carrying on for us up there is our high priest. And there are just three particular points that I'd like to bring out in this that I'll mention first. So perhaps you will get the thought that is before me. And that is that we see in the names upon the shoulders, we see how the Lord is carrying us in his strength, just like the just like the shepherd when he picked up the sheep, He placed it upon his shoulders and. At home rejoicing saw the shoulders speak of the place of strength. The Lord carries the government of the world upon His shoulder, while He places the sheep upon his shoulders. And so these names were graven on both shoulders. So it shows us the place of security into which the believer has been brought. And then upon his heart, well, that's the place we have in His affections. They will not only are carried securely, but we have a special place upon his heart. He loves us and loves us with an individual love and then underneath that. Breastplate there was what was called the Urim and Thummim, which means lights and perfections and tells us of the wisdom of all God's ways. We might love someone, and yet in our love we might do something for them or to them that was very unwise. Sometimes with children who love them so much we spoil them, well, we lack wisdom. We have affection all right. We lack wisdom in the way we act with them, but not so with the one who is our great High Priest. He loves us perfectly, but he is all wise. He knows just exactly what each one of us need. And so we have in these garments those three particular thoughts, strength and love and wisdom. And that's what characterizes all God's ways with us as his children. That's why the Lord. Jesus is up there interceding for us because he knows every step of our pathway, just as the high priest was there in the presence of God on behalf of the people, so that they might be accepted before the Lord and that they might have the strength to go on through the wilderness and might be maintained in their pathway. Then in the end of the chapter we'll see how the knowledge of all these things produces a response in our hearts, because this is always the way God does. He first of all tells us what He has done for us in His grace. And then all, all that we could do and worship or service is the result of response to His law. God always puts the position that He has brought us into embrace first, and the exhortations are always.

Founded upon that it's a mistake to think that we can do something to finally attain any particular favor with God. No, it's all a fond of dear friends upon the work of Christ upon what he has done. These people were a redeemed people. They had found shelter in Egypt under the blood and God had said when that blood was placed on the lentil on the two side posts he had said when I see the blood. I will pass over you That and that alone shelter them from judgment. And then more than that, He had brought them through the Red Sea into a new position. Oh, isn't this lovely? You're not only forgiven if you know the Lord Jesus as your Savior, but you've been brought into a new position. If I stole something from a man, he might forgive me, but I still wouldn't feel at home in his presence. I'd want to get away from him because. Theo Lawyer had forgiven me and that I couldn't relax in his friends at all. What if he told me that he didn't look on me as a forgiven thief, but he loved me as his own child? What a different feeling I would have in his, in his presence. Well, God not only sheltered the people from judgment, but he brought them into a new position where their enemies were dead upon the seashore. They looked back and they saw all their enemies and the first thing in the Bible. Is when they cross the Red Sea came up on the other side, a redeemed people not only sheltered from judgment, but beyond the place of judgment altogether in a new position. But alas, we know how they failed in the wilderness. And we were just remarking over in Walla Walla, something that has been very lovely and precious to my heart. The people, you know, they failed and they murmured and because of their murmuring, God. Said he would have to let them wander for 40 years in the wilderness, that they might learn an experimental way, their own hearts and also his heart. And so instead of being able to take them through that 11 day journey at once to the land, he left them for 40 years in the wilderness so that they might have these experiences. And you know, the Lord could have taken you to heaven the very day he saved you. Your life wasn't. Necessary in any way to fit you for heaven. The very moment you accepted Christ as your Savior, you were as fit for heaven as God Himself could ever make you, because He sees you in all the virtue and in all the acceptance of the person and work of His beloved Son. But why are we left here in the wilderness? Well, we are left here that we might learn two things. We have to learn ourselves experimentally, but we also. Also learn God's faithfulness, God's grace. There are lessons that can't be learned in heaven. They have to be learned down here. We won't need comfort in heaven. We won't need strength of the way in heaven. Our faith won't be put to the test in heaven. Faith will be changed to sight. And so these lessons of the wilderness are invaluable. But you know, this is what to me is so lovely when the Lord said, well, you're going to have. Have to wander this wilderness for 40 years. Intense, the Lord said. But I want to be with you. And so I'm going to make a tent, for that's what the Tabernacle is. It was really a tent, he said. I'm going to make a tent and I'm going to dwell among you. Oh, isn't that lovely? He said you're going to have to walk through all those troubles and difficulties of the wilderness for 40 years, but I love you so much that I'm going to come down and dwell in a tent among you and provide a way of approach into my presence so that you will be able to know that I love you and care for you. Oh, how tender this was in the part of the heart of God for his people. For, you know, the Lord Jesus not only died to save. Souls from hell, but he died so that he might have our company. It's our company that he wants. He wants it here. He's going to have it for all eternity, but he wants it here in this pathway, in this world as we go through it. Well, so the high priest, he approached in the presence of God on behalf of the people. And so was our mark before we can see in all this our beautiful picture of the Lord Jesus. Presence. Work, His work of redemption is past, but the blood has been shed. We have been accepted through his finished work, but we have a One who is up there, the One who died for us, lives for us, and there he is in the presence of God for us, for us.

You feel the difficulties of the way. Do you feel how trying they often are? Well, there's one up there who's passed through every circumstance, every kind of suffering that it's possible to pass through. And for a righteous man, the Lord Jesus has passed through, and there he is up at the Father's right hand, and he's interceding for us. And so that's what's brought before us here in the garments of the high priest. So in this sixth verse where we began, it says they were to be made. The effort was to be made of gold of blue, purple of scarlet, and fine twine linen. Well, I believe these different colors bring before us the various glories of the Lord Jesus. The gold would speak to us of divine righteousness. Then have on the street is of gold, and so there we find that the first one mentioned is the gold, because the Lord Jesus for us is there in all the acceptance of his own person and work, And it tells us in 2nd Corinthians 5 and 21, He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God. God in him, the righteousness of God in him. Isn't it a marvelous thing to think that as God looks at the believer, he sees him in Christ? In Christ accepted in him. So all these garments, first gold and then blue, are what I believe tell us of the Lord Jesus as the heavenly one. Because there's the blue sky and he is the one who came down from heaven and who has gone back to heaven. There it says He's passed through the heavens and he's in the presence of God for us. And then the purple would not tell us of royalty, because that was how the kings were clothed. And the scarlet in the scripture brings before us human glory. Human

glory. Whatever we see something that wishes to display human glory, we usually see scarlet. It's often on the robes of very important people, people who have some high office in this world. Well, who has the. To the highest place. Oh, it's the Lord Jesus, for as man, as man, I say he's going to be the center of the whole new creation scene. That one who's up there interceding for us now is someday as Son of Man going to be the center. And the whole of heaven, earth will be gathered under a man, that man, God's beloved son. And their Saints of God, that man is there. Are interceding for us tonight that man who is going to hold the possession, as it tells us in Ephesians one, that in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth. Even in Him. You and I might consider ourselves quite important if we were personal friends of the President. But how much more to think that there's one up there, a real man who died for us and who's coming for us, who's going to have that place of headship over the whole scene. And He's chosen us to be part of his bride and he's up there for us tonight. Well, I believe this is what is brought before us in the scarlet and the fine twined linen. Well, the fine twine linen that tells us in Revelation. Is the righteousness of Saints. Well, the Lord Jesus was the one who walked in perfection in every step of his path. He was pleasing to God his Father every step. It's practical righteousness. And the Lord Jesus was that in perfection so that as he went through this world, he could say, I do always those things that please the Father. So these colors here bring before us the various. Glories of Christ. And then there were these two shoulder pieces.

Were on the shoulders of the high priest, and it tells us that there were two stones, and on these stones. Six names were graven on one stone and six names on the other stone, and it says they were graven according to their birth. Why isn't this lovely? And it brings before us the fact that when we are born into the family of God, for that's our spiritual birth, and that we're placed upon his shoulders. And so perhaps as I look into this, into the faces of some here tonight, perhaps there are some who have been on the shoulders of the Good Shepherd longer than I have. But if you have been born again, you have been placed there, and those names were graven there according to their birth, 6 on one shoulder, 6:00 on the other, so that the 12 names were represented there. And so how wonderful it is to know that when you take Christ as your Savior, you're placed in a position of security, a position of eternal security. For the Lord Jesus said in John 10. I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. Some people will say, But all you could pluck yourself out. But in the rest of the verse guards against any mistake in that direction. For it says, Ah, they shall never perish, neither shall any man pluck them out of my hand. So there is the security that no one could pluck them out unless the person might think he could pluck himself out. Why, he says, They shall never perish. They shall never perish. Or how carefully. God has worded it so that there might be the enjoyment of this security because, dear friends, it all depends upon Christ. Make anything depend on ourselves and we're sure to forfeit it. I've sometimes said to people who do not believe in eternal security, I said, well, if I if I thought as you do, I could never be happy. Because I would always be afraid that I might have done something. Something that I might have forfeited Salvation. I am afraid. And you know what they quite often will say? Oh, well, it's not little sins, it's big sins. If you commit a big sin, well, then you might be lost. Oh, they had a little sin's all right. But a big sin is what would take one off the shoulders of the Good Shepherd. Oh, dear friends, any sin would keep you out of heaven. Any sin. One mistaken thought if it depended on yourself or myself. But thank God, it depends upon the value of the blood of Christ. The blood of Jesus Christ, His Son, cleanses us from all sin, and God is careful in his word. To God always the infinite value of the finished work of Christ. And so here we find that these names were placed upon the shoulders of the high priest, and they were set. Each of these stones were set in oaches of gold. While we remarked before that this gold speaks of the righteousness of God, and isn't that just exactly what that verse said, that one quoted, that we might be made the righteousness of God in him? So there were those stones and they were set in gold settings. Not only on the shoulder, but they were in goal settings. Because my place of security isn't that God has overlooked my sin, but God has taken up and settled the question of my sin. Oh, isn't that a wonderful thing to know? Why, if you were called upon to confess your sins, and then if you could confess them all, it would be all forgiven? Do you think you could remember them all? I'm sure I couldn't. And now than that. I'm quite sure that I don't know some things that I have done our sin in God's sight, but perhaps I don't realize that oh, how grand it is to know that God Himself took up the question of sin. God Himself laid my sins upon the Lord Jesus, as Isaiah 53 and six says, the Lord hath laid on him. The iniquity of us all. What your friends, I want to bring this before you. For the blessing of your own heart, so that you might have subtle peace, judgment is passed. If you know Christ, you'll never have to do with God as a judge. You now have to do with God as a Savior, God with God as your Father. Oh, how wondrous to say that the work is forever complete.

Well, it's interesting to notice too here that these stones on the shoulders of the high priest were both alike. Now we'll notice here that the stones on the blast of the high priest, they're all different, but on the shoulders of the high priest, they were both alike. They were Onyx stones, whereas upon the upon the breast there were all different stones. Well, truly, there's a reason for this. Well, there is equal security for all. It says they were graven according to their birth, and if you were just brought to know the Lord Jesus as your Savior yesterday, you're just as secure as if you had been saved for 50 years. There's no difference in the security into which the believer has been brought because there were 7 ounces of gold and these stones were alike. But then you notice that when we come to the 13th verse, that there were these recent chains that came down, and they connected these on the shoulder with the ones that were upon the heart. And these wreaths and chains, it seems to me these, these chains will bring before us of that perfect length that there was between the place of security and that upon the heart, because our place upon the heart of Christ is founded also upon divine righteousness. Now you might love a person and not know all about them. You might find things about them afterwards that disappointed you greatly, and you wouldn't love them quite as much after you found these things out about them, perhaps. But the Lord knew all about us before He saved us. And our place of security and our place upon His heart is founded upon the fact that all these things have been settled at the cross. And so the precious Savior is someday going to look upon all His redeemed, as it tells us in the 53rd of Isaiah. It says He shall see of the travail of his soul and shall be satisfied. Perhaps there's someone here tonight. And you say that all I have. Such a miserable failure. The Lord must be disappointed in me all. He's grieved sometimes, but never disappointed, because He did know all about us. And when each one gets home to glory, whether it's poor failing Lot or Jacob, or whether it's Abraham, he is going to look upon each one and be satisfied, because they will be there in all the infinite value of the work of Christ. Now, it doesn't mean that we would want to be a lot, because there is such a thing as having a saved soul and a lost life. It says He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. And you can have a saved soul and a lost life. And I'm sure that no one who responds to what the Lord Jesus has done for us would want to have a lost life. It's true. He's going to bring us there through His finished work. But he would delight that we should have an abundant entrance. And you know the bridal garments of the blide? It says she was arrayed in Feynman and clean and white for the fine linen is the righteousness of Saints. That is. Those beautiful garments displayed there at the wedding are the result of practical things in her life that were pleasing to the Lord. Just like a girl who's being married, you know it isn't the dress that she wears on the wedding day that has anything to do with whether she's going to be the bride or not. But it does have a great deal to do with whether she is dressed in a way pleasing to her bridegroom. Probably when he wanted to have that girl for his wife, he never thought about what she was going to wear on the wedding day at all. That thought never crossed his mind. But if she wanted to be addressed in a way pleasing to him, oh what all what efforts she would go to to have a beautiful dress for that day. Well,

dear friends, your place and glory is founded upon the work of Christ.

But you can you and I can do things that will be beautiful. In his eyes. Acceptable to him and Paul said we labor that whether present or absent, we may be accepted or agreeable to him. What a privilege this is. I just pause to mention this because if I speak of eternal security, I speak of the finished work of Christ. But there is the practical side, and you and I have the privilege of doing things that please Him who has done so much for us. And I've sometimes said too. You know the bride is seen. 1St at the wedding day and we get a second view of her 1000 years later. 1000 years later and it says she still prepared as a bride adorned for her husband. That that bridal dress is still in all its freshness and beauty. Posing Supposing a bride thought that every day of her married life she had to put on the dress she wore on the wedding day, Don't you think she'd want it to be exceedingly beautiful? Don't you think she would go to no end of pain so that it would be lovely? Because she said why? You know, I'm going to display this every day of my married life. I surely want it to be nice. Well, dear friends, you and I are doing in our lives now those things that will meet with His approval and will be to praise, honor, and glory at the appearing of Jesus Christ. All may we remember that this is our privilege, but let us not confuse our responsibility with our standing. Our standing is through the work of Christ, but we have the privilege of doing what's pleasing to Him. But now to pass on here to the to the breastplate of judgment. It also was of gold, blue, and purple, and scarlet, and fine twine linen, all these same beautiful things that were seen. In the in the breastplate, in the effort where the had to do with the shoulder, pieces were also here upon the heart. It's the same blessed person that has given us this place of security, who has also given us this place upon his heart. And here again we see this beautiful thought introduced in the 16th verse. 4 square it shall be being doubled, The span shall be the length of the length thereof. And a span shall be the breadth thereof. I believe it's 4 square. Because although the high priest was only the high priest in Israel, there was a picture to us of the one who was not just going to be the high priest for that nation, but the one who is up there, who has caused this wonderful message of salvation to go to the four points of the compass. To the world worldwide, not whosoever will may come. I believe that's why it was Foursquare, because God always had in His purposes blessing beyond the bones of Israel. He had in His purposes the blessings of whosoever will worldwide. And then the fact that it was doubled and that it was a span each way, doesn't that make you think of those two hands that we spoke of in the 10th of John? There we read. It says no man is able to pluck them out of my hand. Then there's another hand it says my father, which gave them me is greater than all, and no man is able to pluck them out of my father's hand. I and my father are one. So there we have the in double security of the believer. The two hands, the two spams, the full coverage, and so there, how lovely it is that on the breastplate to hold those glittering stones was this four square piece of most beautiful material. And these stones also were set in their settings with gold. Well, why were they different? Why not have them the same upon his heart? Well, you know, I enjoy this thought, at least for my own soul. Every believer is equally secure and every believer is equally loved. But, you know, some of us are parents in this room tonight. And some of us have a few children, not just one. Perhaps some of us have two or three, or four or five. And we have a special love for each one. We love each one differently. Each one has a different disposition, each one has different physical characteristics, and we have a special love for each one. We look at them and our hearts go out in a different way for each one of them. Oh, that's the kind of a savior that we have.

All you say there's nobody that understands me. Oh yes, there's one that does. And each one of those stones were beautiful. We couldn't say 1 was more beautiful than the other, but each one was different. And the Lord loves all his own and He loves them all alike. But I believe that we can say He has a special love for each one. Says now Jesus loved Martha and her sister. And Lazarus doesn't say love the family. It says he loved Martha and her sister and Lazarus. And so, you know, the Lord knows each one of us. Perhaps you say, but if I've been a big failure, I don't believe he could love me just the same as he could love some other believer. Well, you know, one has enjoyed noticing this in the Scripture that when God assures his people of His love toward them, it was at a time when we would at least have expected it. After their 40 years of murmurings and complainings in the wilderness, then it says, yeah, he loved the people. All his Saints are in my hand. All had his Had his love toward them changed by all those failures of the wilderness? No, they might have doubted it. But he loved them just the same. And then we can go through the Old Testament at different instances. Take when Jeremiah was telling them about being carried into captivity and warning them, shedding tears over their sad state. We read that verse. That's so precious to us. Yeah, I have loved thee with an everlasting love, therefore with loving kindness. Have I drawn me? And that verse that I just quoted, did it ever strike you that he didn't put Mary's name first? He didn't say. Now Jesus loves Mary and her sister and Lazarus. We might have thought that's the way it would have been worded, but not so why? Well, Martha might have wondered if the Lord loved her as much as that sister who sat at his feet. She might have said, I'm sure the Lord loves. I'm sure that he loves. Mary, more than he loves me because he rebuked me, told me that I was cumbered about much serving, but lest there should be any doubt about it, even skips Mary's name, and it says he loved Martha and her sister and Lazarus. Oh, how touching it is. And let me assure you that the Lord loves you, and if you've wandered away from them, the way that you will be brought back is not trying to develop some love in yourself, but thinking of how much He loves you and your failure hasn't altered His love. And sometimes told a little incident occurred in our own home. When one of our daughters was quite small and I had to punish her for being naughty, why she was crying and she came to me and she said, Daddy, you still love me, do you? I don't know anytime that I wanted to assure of her of my love toward her more than them. Even though she had failed, that very thought that came in her mind that she should have doubted that I loved her just hurt me and dear. You're a Christian, don't ever thank the Lord doesn't love you, He died to save you. Drawn by such cords we'll onward move. And if you have failed, it hasn't altered his love. It may have altered your enjoyment of it, but not his love towards you. He may have felt and does feel our failures, but it doesn't alter his love. And so isn't it beautiful? Are each one of these stones arranged in rows of three? They were all different. They were all beautiful. And dear fellow Christian, the Lord knows all about you. He knows your physical condition. He knows your endurance. He knows the trials of your pathway. He knows your tendencies. He knows everything about. Truth. And he has a love that's suited to your condition, and that love is going out towards you. For when did those stones sparkle the most? Well, it was when the high priest went into the very holiest of all, and there was the Candlestick. There was no natural light there, but there was the Candlestick, and the light of the Candlestick fell upon those stones, and each one of.

The name sparkled back in all its beauty. Oh, how precious it is. He's in the presence of God. For us, he's up there tonight and he's bearing our unworthy name in the presence of God, and he has a love for us, a love that from which we can't be separated, a love from which we see here that double security, those two hands and each one of the stones set in golden settings and with all the glory of those different colors. Oh, how? Lovely it is to see, and it tells us that he wore these things. He wore them upon his. Heart before the Lord continually. Continually, yes, at all times, day and night. Why those names were always represented before the Lord? And then we go on a little bit farther and we notice here. When we come down to the 28th verse. It says, And they shall bind the breastplate by the rings thereof unto the rings of the ephod, with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. Well, there were the recent chains, and everything which speak of divine righteousness, but there was that lace of blue. And it was. Fastened in such a way that it could not be loosed. And you know, somebody that we love goes far away from us. We might say, well, I wonder how much

they think about me. I wonder how much they think about me when they're far away. Well, that's what I think about the lace of blue, the one who is up in the heavens, while it was fastened in such a way that it could not be loosed. And although he is up there in the heavens, why he's thinking about us. His thoughts are upon us. The hymn writer has caught the thought very sweetly in that little hymn that says there, amid the joys of heaven, sweeter to his ear, is the footfall through the desert ever drawing near. Yes, with all the glory of heaven. What is the sweetest to heaven? All he hears the footfall through the desert. He knows that the moment is near when he's going to have his bride. Just like Isaac, he went out to meditate in the field of evening and he lifted up his eyes who was coming? His bride. She lifted up her eyes and her eyes met. They were soon. They were soon in the enjoyed relationship that Rebecca had wanted to be in. Oh, how how lovely it is to think that the Lord is lifting up his eyes. He's longing for the time. And so I think that's the thought, brethren, in this lace of blue. Wasn't only the golden chains, but there was a lace of blue. That one who's in the heavens? Although he may seem so far away, Peter said, whom having not seen, He loves, in whom though now ye see him not yet believing, he rejoiced with joy unspeakable and full of glory. And now we come to the next in the 30th verse. And thou shalt put in the breastplate of judgment the Urim and Thummim. It is a striking thing that God has not been pleased to tell us very much about what this is. No doubt there is a reason for it because. God doesn't always let us understand His ways with us. Some things he does allow us to understand, but there are other things that are tests of faith. We were just mentioning yesterday and reading first Peter one, it says the trial of your faith. Much more precious than a goal that perishes, though it be tried with fire, might be found on the praise and honor and glory at the appearing of Jesus Christ.

And sometimes we may understand why God passes us through certain things. Sometimes we may not understand. So this Urim and Thummim was hidden here underneath. No stone. And was upon the heart of the high priest. Well, the Lord's ways with us are perfect in wisdom and perfect in love, and we may not, as our remark, always understand, any more than any Israelite could see what was underneath there. But there was the Urim and Thummim underneath those stones. Little hymn says we cannot always trace the way that thou, our gracious Lord does take, but we can always surely say that God is lost. And so in the 8th chapter of Romans it says we know not what we should pray for as we are. But we do know that all things work together for good to them that love God, to them who are the called according to his purpose. Our first thought when we get in trouble is to think, how can I get out of this trouble? But we don't know whether it's best for us. Paul thought it would be best to get rid of that thorn in the flesh, but it wasn't best for him. It was best for him to have it. God intended him to have it all the rest of his life, and he lived to thank God for it later on. He said most gladly. Therefore I glory in mine infirmity, that the power of Christ may rest upon me. And brethren, I believe when we get to glory that we'll thank God for the trials that he allowed along the way. We'll see then what we may not see now why he allowed them. We'll see that it was in perfect wisdom as well as in perfect love. And I may have mentioned this before, but I want to enjoy this in connection with the 8th of Romans. Perhaps others have noticed too. But when you come to that 28th verse where it says, 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. Perhaps you have stopped at the end of that verse and said, well, it's hard to understand. I can't see how this is going to work together for good. Well, God knew that you and I would have those very feelings, and that's why the next verse comes in. Did you ever read the next verse in connection with it? The next verse says For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover, whom He did predestinate, them He also called, and whom He called them He also justified. And who we justified them, he also glorified. Well, I'll illustrate the point that I'm trying to make like this. Did you ever read a storybook? And when you came to a chapter in the storybook, when everything looked very sad and everything looked very uncertain and you just could hardly for bear, you looked over to the end of the story to see how it ended. Did you ever do that? I've done that. And once I knew that the story ended all right, I could read the darkest chapter in the story and I could read it. Perhaps the tears run down my face while I read it, but I still read it with confidence. Why? Because I kept saying to myself, well, I know the story ends all right, it's all right. It's going to work out. Looks awful difficult, but it's going to work out all right. And so how grand it is. God says, I knew he'd stop at the end of the 28th verse and say, how's this ever going to work out? He says, well, I'll tell you the end of the story. You're going to be conformed to the image of my son. And then he even goes and he carries us right back into eternity and says whom he did foreknow, he also did predestinate. Then he gives our life story. He called us and he justified us, and then he carries us into a coming eternity and he says then he also glorified and it's all in the past tense. It doesn't say then He will glorify, but then He also glorified. Because you know that in God's purposes, your whole life stories all been written. And if you're passing through or I'm passing through a chapter that looks very sad to our mortal eyes right now, remember that under the breastplate is the Urim and Thummim. God has the end of the story in view. It's already written. You're going to be with Christ and like Christ and His purpose is you're glorified. All brethren, let us trust Him more. He's up there in the presence of God for us.

When godly kings got into difficulties, you remember how they used to call for the Urim and Thummim? Well, this was just why, just what we've been saying. When they didn't know what to do and the enemy gathered in great numbers against them, why they'd say, well, I don't know what to do, but the Lord knows he's perfect in wisdom and love. And so they called for the Urim and Thummim so they might have direction for their pathway. Well, this is. The one who's up there for you and I, and when the children of Israel. Had this high priest who was in the presence of God for them in the earthly sanctuary was just a picture of the one who's up there interceding in God's presence for us. And so in this 31St verse and 32nd, it tells us that there was a robe all of blue. And that it was. It just had a hole in the top so that it could not be rent. Yes, that worked. The Lord Jesus is doing can never, never be given up until everyone is safely home. He's up there and he's going to continue his work. Nothing can rend it. You know, it was fixed in such a way it couldn't be rented. And so the Lord Jesus who's gone into the heavens for us. He is going to continue that priestly work until everyone of his own are safely home in the glory. Now we spoke a little about the response here, and you notice the 33rd verse beneath. Upon the hem of it thou shalt make pomegranates of blue, and it's purple and of scarlet round about the hem thereof, and bells of gold. Between them round about the golden bell and the pomegranate, the golden bell and a pomegranate upon the hem of the royal browned about. And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out that he die not. When the high priest went into the presence of God, there was that veil and the people couldn't see him. He was hidden from their eyes. How would they know that he was accepted? Well, I could hear the tinkling of those bells. And they could listen there and there. They knew that he was accepted because, you know, native and abandoned tried to go into the presence of God with strange fire, and they were smitten dead. How they know that the priest was being accepted? Well, they could hear those little bells dingling. And you know, God is seeking to bring before our hearts the fact that that precious Savior is up there. Shall I say He's here seeking to let us hear those golden bells tinkling. He wants us to know tonight and to rejoice in this fact that He's being accepted there. And all that we've talked about is blessedly true. And the Word of God-given to us is to tell us that He has been accepted. For us, and that His intercessory work there is for us. And it says, Let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. But the fruit didn't make any noise. The fruit was silent. Well, I like to thank you now in the measure in which these things get hold of us. Why? It produces in us the fruit of the Spirit, the fruit of the Spirit. And so as we realize what the

Lord has done for us, why then Christ's likeness is produced in US? And so we we hear of all that he has done and is doing. And now we have the privilege of seeking to bear fruit for him. It says the fruit of the Spirit is Lovejoy, peace, long-suffering, meekness, gentleness, faith. Oh, how many ways you and I can bear fruit. And as my father used to often remark. Even a Christian on a sick bed can produce all that precious fruit of the Spirit.

You don't have to have good health. To show Lovejoy, peace, long-suffering. If I'd have been writing it, I would have said preaching, witnessing, because I would have thought that was the fruit of the Spirit. And it is. But then it would have excluded some people, sick people, ones that couldn't get out. And there are public testimony. They might say, well, that's part of the fruit I can't bear. But you know, he's arranged it in such a way that whether you're. Health and can go out and be a witness for him or whether you're in sickness and you're bad at home, whether you're away from others or in the company of others. There can always be that precious fruit of the Spirit and it can ascend the sweet fragrance to the Lord that the life of Jesus might be seen in our mortal, in our mortal bodies. But now there's just one more thing here, and that is the the mitre. Says in this 36th verse, And thou shalt make a plate of pure gold engrave upon it, like the engravings of a signet, calling us to the Lord. And thou shalt put it on a blue lace, that it may be upon the mitre. Upon the forefront of the mitre it shall be, and it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts. And it shall be always upon his forehead that they may be accepted before the Lord. Well, here it spoke of their holy things and their holy gifts. I speak again of the response. He's up there for us. But He knows that in our feeble measure down here we would like to do something for him. We would like to bring our holy gifts, we would like to have some little service for him. But oh, I guess we feel just like it says here, the iniquity of our holy thing, how often we we want to do something. But all there seems so much of self. There seems so much of blundering. In the things that we intend to do and we want to do, and the enemy says, well, let other people do it. It's no use for you to try. You just blunder every time you try and you make so many mistakes. Let somebody else do it. Oh, isn't this lovely? The High priest is there to bear the iniquity of their holy things in all their holy gifts. Brethren, you and I will never do anything for the Lord Jesus, that there won't be something of self that will mix itself with it, because it says distinctly here in all their holy gifts. In all their holy gifts. You may try to preach. But when you've done preaching, you'll find out that there was little pride in your heart about it, or perhaps a little bit of discouragement because you didn't feel you did as well as you should. Perhaps you may give out a hymn and you really wanted to praise the Lord, but before you hardly knew what, you were wondering what the brethren thought of the hymn you chose. And then you thought, oh, it's all, there's so much itself. I don't think I should do anything. All isn't this brand? There's a high priest who accepts what is of himself and puts the other on one side when an Israelite brought his burnt offering out of the flock. And he has presented a bird before the Lord the priest. Took off all the feathers, and he took off the crop, and he threw it down in the place of the ashes. But the rest went up as a sweet savour to the Lord. He didn't say to the offer, well, I can't accept this because there's part of it that has to go in the place of the ashes. No, he took that crop and that feathers. The crop is like the undigested food of the bird. It's things that we have taken in and never made our own, things that we talk about that we have never made our own and our own spiritual life. And then the feathers. That's the show because. We like to make a good show when we do things well. This was all put in the place of the feathers. Of the ashes, rather what he did except the rest, He did except the rest. Oh, isn't this encouraging? That precious Savior who lives for us up there, who settled once for all the question of our sin?

He seized that little desire in your heart and mind to please him. And I suppose everyone of us has felt just like it says here, all we felt. I want to do things for the Lord, but I just find so much of self and so much blundering that I don't feel it's any use. Well, this one who loves us, who carries us on his shoulders, whose ways toward us are always in wisdom, we can say, too, that he accepts the feeble failing. Response of our heart. He sees every desire that's there to please him, and so don't be discouraged. Seek to go on for him. True, we should judge what is of self and the flesh. You there will be too bad. If that Israelite was upset because the crop and the feathers were thrown into the place of the ashes, that would be very sad. If he said, well, I, I don't like it that you threw away those feathers. They were pretty. No, He had to be content that that should be done, and we should be content that the Lord will see and value what is of Himself in our lives. May there be more response in our hearts to Him as we hear of what He's done for us and of what He is doing for us. May there be more fruit, may there be more praise, more loving service for all that He has done. Because. He's always there before God for us, there to appear in the presence of God for us. May there be, I say, always and increasingly a response to His wondrous love.

A Redeemed People: Bible Talks On Exodus, Exodus 28:39 - 29:4: Consecrated Priests

Aaron and his sons were to have coats, girdles, and bonnets made of fine linen. They were also to wear linen breeches to cover their nakedness when they came into the tabernacle of the congregation. The fine linen speaks of practical righteousness, and so we can see that, typically, everything they wore was to be suited to the moral character of God. This moral glory shone out in perfection in Christ, the one who wore the “coat ... without seam, woven from the top throughout” (John 19:23).

Needless to say, the Lord Jesus, the blessed antitype, never needed anything to cover His nakedness, for He was ever and always perfect. Even His “inwards” were washed with water (Exodus 29:17). This shows us that His every motive, word, and deed were always pleasing to God His Father. Furthermore, His outward life which the eye of man could see was surely spotless “fine linen.” This would remind us also that we, like Aaron’s sons, being priests, should seek to “walk worthy of the Lord unto all pleasing,” (Col. 1:10) for holiness always becomes God’s house. If we fail, we should judge it at once, and particularly before we come into His presence as worshippers (1 Corinthians 11:28).

The Consecration

We now come to the consecration of Aaron and his sons. They were to be brought to the door of the tabernacle of the congregation and there they were washed all over with water. This was done only once when they were consecrated to be priests. It was never repeated. The Lord Jesus referred to the typical meaning of this when He said to Peter, “He that is washed ... is clean every whit” (John 13:10). It is a moral cleansing founded upon the finished work of Christ. We read in John 19:34 that both blood and water flowed from the pierced side of our Saviour at Calvary. The precious blood of Christ tells us that all God’s holy claims against sin have been fully met, and the sinner who believes is thereby cleansed from all sin. What a glorious truth to lay hold of!

But “How shall we, that are dead to sin, live any longer therein?” (Rom. 6:2). This is what is meant by the water. When one is born again by the Word and Spirit of God, he receives a new nature which hates sin and loves obedience and holiness. The Word of God is thus applied to all

that he is and does. He is “washed all over” (John 13:10) and the old habits soon fall off, for he is now “a new creature [in Christ Jesus]: old things are passed away; behold, all things are become new. And all things are of God” (2 Corinthians 5:17-18).

False Profession of Faith

It is necessary to mention these things because we are living in days of easy profession, and too often there is little evidence of this “washing all over.” People profess faith in Christ and then go on in very much the same way as they did before, so that we have reason to doubt if they are really saved at all. God Himself asks the question how they can continue to live habitually in their sins if they are really dead to them. Everyone who is truly saved has that new nature, and although the old one is still there, we are sure to see some evidence of divine life if the work is real. Let us not forget that God’s Word says, “Faith without works is dead” (James 2:20).

If this should fall into the hands of anyone who has only a lifeless profession, may the Lord use it to awaken you to your need, and may you come to Christ now. He is able and willing to save you and to give you the strength to live for His glory.

1. What does “washed all over” (John 13:10) mean?

2. Why is it a foolish thing to say that a person who is saved by the blood of Christ will want to sin because they know they can’t get sent to hell?

3. Shallow professions of faith are clearly exposed in the booklet A Look at Modern Evangelistic Methods by P. Wilson.

A Redeemed People: Bible Talks On Exodus, Exodus 28:31-38: Bells, Pomegranates and the Mitre

We now come to the robe of the ephod which was “all of blue.” It is not hard to remember what the blue represents, for we look up into the blue sky so often. We also know of that blessed One, our Great High Priest, who came down from heaven and who has now gone back to heaven having accomplished redemption, and is pleading for us there. It was specially mentioned that this robe was not to be torn, for how carefully the Spirit of God would guard the Person of Christ. There was no place where His coat was sewed together at a seam, for the Lord Jesus was perfect God and perfect man at the same time. God did not allow even His enemies to tear His robe (John 19:23-24).

Bells and Pomegranates

On the border of this robe there were bells of gold, and pomegranates of blue and purple and scarlet. We are told about the pomegranates first because the Lord Jesus bore fruit (the pomegranates) for God and accomplished redemption as man on earth before testimony (the bells) could be borne to His finished work. In the next verse, however, the golden bells come first, then the pomegranates, for this is the way we lay hold of it. We hear the glorious testimony to Christ’s finished work, like the sounding of the golden bells on the priest’s robe, and then we are brought into the fruit of it by faith (the pomegranates).

There is also a practical lesson for us in all this, for on the high priest’s garments there were an equal number of bells and pomegranates. In the Lord Jesus’ life as man down here, His walk and talk corresponded perfectly. He lived out everything He taught. With us, however, it is not always so, for our life is not always up to our talk—we have more bells than pomegranates. The golden bells coming first here reminds us that if we make some new acquaintances we should sound the bell of testimony first. This is half the battle, for the moment we confess the Lord we find ourselves in the right company at once. The world does not want us if we confess Him, but as soon as we have taken our stand, the Lord gives special strength to live for Him. If we would always do this when starting to a new school, or to work in a new shop or office, it would make things far easier for us. Let us run our colors up high so that others may know that we belong to Christ — then seek to live for Him before them. Fruit does not make any noise, but we all enjoy it, and how good it is to see the fruit of the Spirit in the lives of Christians.

The Mitre

The next part of the high priest’s garments of which we are told is the mitre. On it, right at the level of the forehead, hung a golden plate upon which was engraved “HOLINESS TO THE LORD” (ch. 28:36). Even when we who are Christians really try to please the Lord and do what is right, we often fail. We sometimes do a right thing in a wrong way, but the Lord knows all, and sees to it that in our prayers, praises, and service to God, only what is pleasing to Him reaches His ear. This happens because our Great High Priest bears the iniquity that might be found in those holy things. He takes away the imperfections and only presents to God what is truly hallowed (Hebrews 10:21-22). May this encourage us to open our mouths to speak His praises, even though we do it in a very faltering way!

1. What are two of the meanings of the bells?

2. How does the Apostle Paul treat the subject of testimony and fruit going together?

3. Bells and Pomegranates by J. M. S. Tait provides a nice poem on the subject of this chapter along with poems on many other subjects.

A Redeemed People: Bible Talks On Exodus, Exodus 28:13-30: On the Priest's Heart

The shoulder pieces of the ephod were attached by golden chains to the breastplate which was in turn fastened to the ephod itself by a lace of blue in such a way that it could not be loosed. How beautifully all this reminds us of the perfect security of the believer. The Lord Jesus Himself has pledged that those who have put their trust in Him “shall never perish, neither shall any man pluck them out of [His] hand” (John 10:28).

How is it with you? Can you say you are secure for all eternity because you are resting upon Christ’s finished work? Is your confidence in His love and His power and not in any of your efforts to save yourself, or even to hold on? Remember the shoulder plates and the breastplate

were held on by chains of gold and a lace of blue. In righteousness (the gold) we are put in this place of perfect security. We can also look up above the “blue” sky and know that we are already seated “in heavenly places in Christ Jesus,” (Eph. 2:6). It was grace alone that gave Israel their place of favor and acceptance, and so grace alone has given us our place as “accepted in the beloved,” (Eph. 1:6)

The Breastplate

We have seen that the names of the twelve tribes of the children of Israel were borne upon the shoulders of the high priest, and now we find that the same names were also engraved upon twelve stones in the breastplate which was carried over the high priest’s heart. Shoulders remind us of strength as a heart reminds us of love. Not only does divine strength hold every believer safe and secure, but perfect love is always toward each one in an individual way. Although these twelve names were only the names of the children of Israel, God would show us by planning the breastplate to be foursquare that He had, in His purposes, blessing for those who believe from every nation, in that the breastplate was foursquare. Remember that the number four reminds us of the four corners of the earth. Then, too, it was doubled, a span each way, for ours is a double security, held by the Father’s hand and the Son’s hand (John 10:28-29).

Every one of these twelve stones was different and all were beautiful. How this reminds us of our individual place in the heart of Christ. We are never lost in the crowd to Him. He knows our individual needs and each one of His children has a special beauty in His eyes because of His beauty which He has placed upon us (Ezekiel 16:14). Each stone was set in gold, and so each believer has the same perfect standing — made the righteousness of God in Christ (2 Corinthians 5:21).

Divine Wisdom

Inside of the breastplate was placed the Urim and Thummim, which means Lights and Perfection. God has not told us exactly what this was, but we know that it was there in the breastplate, and we often read of its being used in seeking guidance from the Lord at certain times in Israel’s history. It would speak of divine wisdom.

There were three important parts to the ephod: the shoulder plates which speak of strength; the breastplate which speaks of love; and the Urim and Thummim which speak of wisdom. Surely we can see these three things in their perfection in Christ our Great High Priest. He is perfect in strength, which He delights to use on our behalf, and His love passes knowledge. He also always sends what is best for us because His wisdom is infinite.

1. What are we taught by the fact that each stone in the breastplate was unique?

2. The Urim and Thummim have a lot to teach about Christ. What can you learn from the way they are mentioned in other portions of Scripture?

3. Each individual gemstone teaches an important lesson that isn’t covered in this chapter. Gems Tell Their Secret by J. Rouw would be a great place to start studying this fascinating topic.

A Redeemed People: Bible Talks On Exodus, Exodus 28:2-12: The High Priest and His Garments

We will learn a great deal if we carefully consider the marvelously detailed instructions as to the garments for Aaron and his sons. We need hardly remark that although Aaron was the high priest, Christ alone is the Great High Priest. Aaron was only a type, and a failing one at that, for he had to offer sacrifices for his own sins as well as for those of the people, but the Lord Jesus, the Great High Priest, is “holy, harmless, undefiled, separate from sinners” (Heb. 7:26). He was able to offer Himself “without spot to God,” (Heb. 9:14) and through His finished work all our sins are forever put away.

Garments of Glory and Beauty

Let us now consider the garments of glory and beauty worn by Aaron. God gave special wisdom from Himself to those who made them. The natural wisdom of those days, great though it was, was not sufficient to make them apart from the wisdom which God gave, and so the natural unsaved man can never understand the things of God. It is only by the Spirit of God that we can enter into or enjoy our place in and through Christ who is our Great High Priest.

The priest’s robe was to be of the same beautiful colors as the veil, and gold was also to be woven into it. The veil, we are told, speaks of Christ’s flesh (Hebrews 10:20). Now, as the One who has accomplished redemption, He carries on His blessed work as our Great High Priest above. All God’s righteous claims (the gold) have been settled at the cross, and now as our Great High Priest and Advocate, He is “just” as well as “faithful” in maintaining our case before God.

The curious girdle of the ephod was of the same material as the ephod itself. Girdles were used when someone needed to keep their robe out of the way while working, and so they represent service. The girdle reminds us of the marvelous fact that the Lord Jesus is serving us above. He has not only died for us but He lives for us and serves us there.

When we think of this it is beyond our understanding — “curious” indeed when we think of what we were, and more “curious” still when we think of the Person who has stooped so low to undertake our whole case and to bring us into such a place of blessing. Not only has He brought us into this place, but His unwearied service on high is maintaining us there. If we were to visit a king and he himself prepared a meal for us, we would marvel indeed; but our Great High Priest who serves us so faithfully is King of kings and Lord of lords. Surely it is the wonder of all wonders that Christ should so love and serve us.

The Ephod

There were three things on or in the ephod that deserve our special attention. First, there were two onyx stones fitted on Aaron’s shoulders — one on each shoulder. On each of these stones six names of the children of Israel were engraved, so that Aaron always carried all their names on his shoulders. There was no special place of favor for some and not others of the tribes — all were there. And so the Good Shepherd, the

Lord Jesus Christ, bears each one of His people (His sheep) on His mighty shoulders of strength, and will carry them all the way home. These two onyx stones were set in ouches [settings] of gold, and so our place of security is not because of anything we are in ourselves, but because of what Christ is in His Person and work which has satisfied all God's holy claims.

1. What does the girdle represent?

2. Isaiah 9:6 says "the government shall be upon his shoulder." Why is this "shoulder" singular while the one in Exodus 28 is plural, "shoulders"?

3. There are many references to the tabernacle in the book of Hebrews, including the one given in this chapter. An excellent and brief introduction can be found in The Opened Heavens by J. G. Bellett.

A Redeemed People: Bible Talks On Exodus, Exodus 27:16 - 28:1: Oil and the High Priest's Garments

The hangings for the gate of the court were the same as those for the door of the tabernacle. They were of blue, purple, scarlet, and fine twined linen. We have noticed before that these colors speak to us of the glories of Christ. The sinner cannot see any beauty in Him, like one looking at the white hangings of the court, but the moment he feels his need and comes to Christ, the true Door, his eyes are opened and he sees something of His beauty. As he enters he sees infinitely more; but he must enter first, and that by the only way of entrance, the door.

The Oil

Our chapter closes with the command to the children of Israel that they bring beaten olive oil to be used in the seven-branched candlestick. It was always to be burning and must be attended to every morning and every evening. Oil is used in the Scripture to speak to us of the Holy Spirit of God, and therefore how important it was that there should always be oil to keep this great lamp burning. There can be no testimony in our lives apart from the Spirit of God who is the power for it.

Undoubtedly there is a good reason why the instruction to bring the oil comes in just here, long after the description of the candlestick itself. Perhaps it is because there is always a danger of getting truth into our heads and knowing so much theory that we can answer every question, and yet have very little testimony for Christ that may be seen in our lives. It would be like the beautiful candlestick without any oil. May we, who have learned something of the beauty of all these wonderful pieces of furniture in the tabernacle, remember that it is only in the measure in which they have been made good in our hearts by the Spirit of God that there will be any light and testimony in our lives for Christ. As the children of Israel needed diligence to be sure that there was enough oil for every morning and evening, so we need the daily reading of the Word and prayer that our souls may be kept in communion by the Spirit day by day.

The Garments of the Priests

Now we come to the garments for Aaron and his sons. Aaron was the high priest and his sons were priests. Aaron was a type of the Lord Jesus, our great High Priest, and his sons were types of all believers, who are now priests. Perhaps some of our young readers may wonder why there were only certain men chosen as priests in those days. Not every Israelite was a priest; only Aaron and his descendants had that privilege.

We know that the tabernacle with all its furniture and ritual was only "a shadow of good things to come" (Heb. 10:1). The way into the presence of God could not be known until the Lord Jesus had died, risen, and ascended to God's right hand. Now the Spirit of God has come down to bear witness to Christ's finished work, and to teach every believer that he has a place of nearness. Yes, every believer is now a priest, and can draw near to God and offer up his spiritual sacrifices, assured that they are acceptable to God by Jesus Christ (1 Peter 2:5). How blessed it is to be in the liberty of this place, and to know that the "shadow of good things to come" (Heb. 10:1) has been replaced by the "good things" themselves. Although we know that some people still look up to a certain class of men as priests, let us be careful that we do not deny Christ's finished work in this way.

1. What does oil represent in the Bible?

2. How can we offer up spiritual sacrifices to God today?

3. Tabernacle Print: The High Priest is a simple 5" x 7" illustration that will really help in following along with each part of the High Priest's garments.

A Redeemed People: Bible Talks On Exodus, Exodus 27:9-15: Hangings of the Court

Two important pieces of furniture for the tabernacle itself have not been referred to yet in Exodus: the brazen laver and the altar of incense. They are not mentioned until chapter 30. They are described after the consecration of Aaron and his sons in Exodus 29. Aaron is a type of Christ as our Great High Priest. Since the altar of incense and the brazen laver both teach us of Christ's priestly work for us in heaven, this is no doubt why God waits until after the consecration to describe them. We move on instead to the linen hangings of the court of the tabernacle.

Hangings of the Court

These lovely white hangings tell us of the perfect walk of the Lord Jesus in His pathway through this world. On one occasion when the officers were sent to arrest Him, they returned with the report, "Never man spake like this man" (John 7:46). Even those who did not believe on Him "wondered at the gracious words which proceeded out of His mouth" (Luke 4:22). Truly "He could not be hid," (Mark 7:24) for like the fine twined linen hangings of the tabernacle court, which were seen from all sides, He could not be less than perfect in all that He said and did.

Even the very tone of His voice was perfect, and yet the world rejected and hated this wonderful testimony of “God ... manifest in ... flesh” (1 Tim. 3:16). In the rejection of Christ, therefore, man’s true character came out as an enemy of God.

There were pillars to hold up these wonderful hangings, and each one was filleted with silver and stood in a socket of brass. The hooks for them were also made of silver. Silver speaks of redemption, and brass of judgment, and so all this beautifully typifies to us the purpose for which the Lord Jesus came to earth. Surely God delights to turn our thoughts to the wonderful work of His beloved Son.

Yes, the Lord Jesus came to earth to accomplish the mighty work of redemption, and in order to redeem us He must bear our judgment. This He did at Calvary during those three hours of darkness.

Showing Christ in Our Life

There is also a practical lesson for us in these hangings. We who are cleansed in the precious blood of Christ are now the children of God. We are in His family, and are to walk as Christ walked here (1 John 2:6), so that others may see Christ in us. Are we trying to do this? The Lord Jesus is soon coming to take us home to heaven, and then our privilege of bearing testimony for Him in this “wilderness world” will be gone forever. We shall be eternally happy up there, but what a loss it will be to have lived in this world for ourselves instead of for Him — the One who loved us and gave Himself for us.

These beautiful white hangings were all around the tabernacle court. On the east side there was the gate of entrance. This gate had four pillars, and it typifies to us the Lord Jesus the true Door who, with outstretched arms, is now offering salvation to “whosoever will” from the “four corners” of the earth. The east side, where the sun rises, would remind us of the Lord Jesus as the “Sun of righteousness” (Eccl. 3:16) who will soon arise to set things right in this sin-ruined world.

1. In what way do the curtains show that Christ “could not be hid” (Mark 7:24)?

2. The number four is used repeatedly in Scripture as a symbol of reaching out to the whole earth. Can you show how it is used in this sense in both Genesis and Revelation?

3. Tabernacle Print: The Veils and Hangings is a simple 5” x 7” print that will help you to visualize what this part of the tabernacle looked like.

A Redeemed People: Bible Talks On Exodus, Exodus 27:1-8: The Brazen Altar

As soon as one entered the court of the tabernacle, the first thing he came to was the brazen altar. Exodus 27 presents the instructions which God gave to Moses for making it. There could never be any approach to God except through a sacrifice, and it was upon this altar of brass that the sacrifice was to be offered.

It was to be five cubits long and five cubits broad. Five, as we have remarked before, speaks of weakness. This would bring to our minds a verse in 2 Corinthians 13:4. It says, “Though He [Christ] was crucified through weakness, yet He liveth by the power of God.” God, as God, could not die, so the Lord Jesus, the Son of God, became a man so that He could die for us. What wonderful love! The altar was foursquare, we are told, as though God delighted to remind us that the work of redemption is for “whosoever will” out of any nation under heaven. This makes us think of the heavenly city which is also foursquare. There the redeemed from all nations will join to sing about the precious blood by which they have been brought into it (Revelation 5:9). Will you be there?

Taking the Heat of Judgment

The height of the altar was three cubits. Three in the Bible brings before us complete testimony, for “in the mouth of two or three witnesses every word may be established” (Matt. 18:16). God has given perfect witness to the fact that He is satisfied with the work of His Son, for He has raised Him from the dead and seated Him at His own right hand in glory. He bore the full heat of God’s judgment against sin. Just as this particular metal used for the altar was one which could stand extreme heat, so we hear the Lord Jesus saying prophetically, “Behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger” (Lam. 1:12). We will never fully know what it cost the Lord Jesus to bear “our sins in His own body on the tree,” (1 Peter 2:24) but faith rejoices in the testimony God has given as to His acceptance of the work which His Son has accomplished.

Remembering the Judgment

God would never have us forget the awful judgment of sin. Therefore all the items connected with the altar—the pans, the shovels, the fleshhooks, and all the necessary things for its use—were all of brass. How often the truth of this is passed over or forgotten today, and people attempt to approach God through works of their own. What a solemn day of reckoning is coming for them, when they stand before God in their sins to be “judged ... according to their works” (Rev. 20:12). We who are saved, know that judgment is over for us. It took place at Calvary, and we rejoice in our present perfect standing in Christ.

The horns of the altar were the means by which the sacrifice was tied to the altar — there was no escape. The Lord Jesus’ strength, like the ram caught by his horns (Genesis 22:13), was devoted in an obedience even unto death. The staves in the side were used to carry it from place to place in the wilderness, and so may we ever carry with us the sense of what the Lord has done for us at Calvary.

1. What does the number 5 present to our hearts in the Bible?

2. When the temple was built a lot of brass was collected for it as well. Its weight couldn’t be found out. How does this tell us more about the judgment on our sins?

3. If you want another view of the altar and the other furniture of the tabernacle you can find it in the pamphlet The House of Gold by J. Rouw. You will probably find its many full-color illustrations and simple explanations helpful.

A Redeemed People: Bible Talks On Exodus, Exodus 26:34-37: Pillars

The beautiful veil of which we have spoken separated between the holy place and the most holy. In the most holy place there were only two things — the ark and the mercy seat on top of it. In the holy place there were three things: the table of showbread, the candlestick, and the altar of incense (although this has not yet been mentioned). Now, since the veil has been rent, we as believers can enjoy them all, in perfect liberty as purged worshipers.

There was also a hanging for the door of the tabernacle, made of the same materials as the veil, except that there were no cherubim embroidered on it. It was held up by five pillars instead of four (as the veil inside the tabernacle had been), and these pillars stood in sockets of brass instead of silver.

Proclaiming His Praises

It is as holy priests that we draw near in worship (1 Peter 2:5). As royal priests we serve the Lord (1 Peter 2:9). Just as these five pillars held up the outer hanging of the tabernacle which met the eye of those outside, so it is our privilege of service to “show forth the praises of Him who hath called [us] out of darkness into His marvelous light.” We praise Him in confessed weakness, like the five pillars. However our praise should always be in the sense and joy of our place in Christ, for the pillars were overlaid with gold. Then too, just as these pillars stood in sockets of brass, we need to have the sentence of death in ourselves (2 Corinthians 1:9), for brass speaks of the judgment of sin as seen at the brazen altar (for us at the cross).

Speak of Christ’s Glories

These five pillars, though they symbolized weakness, held up that beautiful hanging. May this be a lesson for any of us who preach the gospel, and for all, whether young or old, who try to point others to Christ. Let us not speak of ourselves, or even be occupied with expounding deep truth to the unsaved. Let us “hold up the veil” by speaking of the beauties and glories of Christ and working to attract sinners to Him. This is what is needed today. There is nothing sweeter than a powerful message in which Christ is presented to the lost from a full heart. Remember the woman at Sychar’s well: her message was “Come, see a man, which told me all things that ever I did” (John 4:29). The blind man whose eyes were opened at the pool of Siloam said, “Will ye also be His disciples?” (John 9:27). Philip, the evangelist, preached Christ to the Samaritans, and Paul was determined to know nothing among the Corinthians “save Jesus Christ, and Him crucified” (1 Cor. 2:2). Oh, for more of this in our Sunday schools, from our platforms, and in our conversation with our friends. Let us always present Christ to the lost.

We have noticed that this hanging did not have cherubim [judgment] embroidered upon it, for the Lord Jesus did not come to condemn the world — He came to save. Some day He will appear as the Judge, but He came first as the Saviour, and this is still the day of His grace. While we must warn of coming judgment, let us extol the precious name of Christ as Saviour, remembering that the Scripture tells us that “the goodness of God leadeth ... to repentance” (Rom. 2:4).

1. What do the pillars teach us about preaching about Christ?

2. If there were five pillars mentioned here then why were there only two at the entrance to the temple?

3. The royal and holy priesthoods of a believer were mentioned in passing here. The subject is a rich one and worth our attention. Kings and Priests by W. Kelly does a much more complete job of presenting the subject.

A Redeemed People: Bible Talks On Exodus, Exodus 26:31-33: The Veil

We now come to the veil of blue, and purple, and scarlet, and fine twined linen, with the cherubim worked upon it, which hung up between the holy place and the most holy place. Only the high priest, and then only once a year, could go into the most holy place. Then, too, there were very definite instructions as to how he was to go in, for the most holy place was where God dwelt, and the way into His presence was not yet readily perceived until the Lord Jesus had accomplished redemption (Hebrews 9:8). As soon as He had said, “It is finished,” on the cross, then the veil of the temple was torn in two from the top to the bottom and God could come out to man in the fullness of blessing. Also, man can now go in to God cleansed by the precious blood of Christ.

Christ Represented in the Veil

We are not left to our own thoughts as to what this veil typifies. Hebrews 10:20 tells us that it typifies His (Christ’s) flesh. That is, it is Himself as man down here. His perfect, sinless life displayed the heavenly color (blue). He was also the rightful, though rejected, King (the scarlet). He was thus the heavenly One and the rightful ruler of earth at the same time, for the purple is a blending of blue and scarlet. Then the fine twined linen speaks of His moral glory — that perfection which was seen in His every action and in His every word. He could not be less than what He was (perfect) and therefore His moral glory could not be hid.

But there was no approach to God through the life of Christ. His perfect life only condemned us, and like the veil rose up before us to show how utterly unfit and unworthy we were in ourselves to be in His presence. Before we could approach God the veil must be torn — Christ must die. In the Old Testament the high priest approached through the veil with the blood of a sacrifice, which God accepted during the time He was looking ahead to the work of His Son; but the veil was never torn in those times and the sacrifice had to be offered again every year. As soon as Christ had finished the work of redemption, however, the veil was torn, because He has obtained “eternal redemption for us” (Heb. 9:12). Do not try to approach God in any other way than through the work of His Son. If you are relying upon what He has done, you are already “perfected forever” (Heb. 10:14).

Hanging of the Veil

This beautiful veil was hung by hooks of gold upon four pillars of shittim wood overlaid with gold. The pillars, like the boards of the tabernacle, stood in sockets of silver. Four in the Bible is used to symbolize the whole world, for we find such expressions as “the four corners of the earth,” (Isa. 11:12) “the four winds,” and others. These four pillars would no doubt tell us how the work of Christ has opened up a way of blessing for the whole world (1 John 2:2). Perhaps it would also bring before us our privilege as worshipers. The redeemed from every nation have the privilege of drawing near upon redemption ground, like the sockets of silver, conscious that believers are made the righteousness of God in Christ (2 Corinthians 5:21). Then, like the pillars overlaid with gold, we can “hold up the veil.” This is exactly what true worship is. It is to present Christ to God in all the loveliness of His person and work. This is the privilege of every believer, for every believer is a priest (1 Peter 2:9).

1. What does the veil represent?

2. The priest’s garments used many of the same colors as the veil. Why?

3. The moral glory of the Lord, represented in the fine twined linen, is a delightful subject for a believer. Every believer would benefit from considering it further while reading The Moral Glory of the Lord Jesus Christ by J. G. Bellett.

A Redeemed People: Bible Talks On Exodus, Exodus 26:17-30: Resting on Redemption

We have spoken of how we are made the righteousness of God in Christ, and of our perfect standing in Him. It is so natural for us to be occupied with ourselves, and with our own unworthiness, that some might wonder how we could be brought into such a wonderful place of favor. A couple of weeks ago a young man was talking to a friend about the way of salvation. He told him that he was sure he was suitable to go straight to heaven to be with the Lord if he died. His friend replied, “You mean to say that you have been sinning for over forty years and that you can go straight to heaven: I don’t believe it.” The young man was able to tell him that his only title to glory was the blood of Christ which had cleansed him from all sin (1 John 1:7). This is exactly what was typified in the sockets of silver in which the boards stood.

The Silver of Redemption

The silver used to make these sockets was obtained from the redemption money about which we read in Exodus 30:11-16. Silver, therefore, speaks to us of the cost of our redemption. Now, of course, we know that we are “not redeemed with corruptible things, as silver and gold ... but with the precious blood of Christ” (1 Peter 1:18-19), and this is what the silver typified. Each board stood upon two sockets of silver into which were fitted two tenons, or hands, which held the boards upright. How beautifully this typifies the two hands by faith laying hold of what the Lord Jesus Christ accomplished for us at Calvary. We are utterly unworthy in ourselves, but it is through Christ’s mighty work of redemption and through the value of His shed blood, that we are now in a place of perfect acceptance and favor before God. Surely the thought of this makes us want to sing what another wrote many years ago,

Uniting Bars

When these boards were set up we have noticed that they were held in their places at the bottom by standing in these sockets of silver. In addition to this there were five bars of shittim wood overlaid with gold running along the sides, and there were loops of gold in the boards there, through which these bars passed. The standing was on silver (redemption ground) alone, but the five bars above kept them in their places according to God’s plan. Five speaks to us of weakness, and perhaps these boards would typify to us the gifts which an ascended Christ has given to the church for our edification and blessing (Ephesians 4:11-16). God has given us the written word of the apostles and prophets, and we rejoice that there are still those who are gifted to evangelize, as well as pastors who care for the saints, and teachers to instruct them in the truth.

When the Lord saved us He did not want us to become independent of all other believers, any more than the boards of the tabernacle were independent of one another. When we accepted Christ as our Saviour we became members of the one body of Christ — “members one of another” (Rom. 12:5). Undoubtedly the precious truth of this has been lost to many of God’s dear children, but God’s purpose is that all the gifts should be working together, though in a sense of their own weakness, like the five boards, to “keep the unity of the Spirit, that the building may be “fitly joined together,” (overlaid with gold and with bars of gold) according to the character of God.

1. What does the silver teach us?

2. One of the bars was twice as long as the other two. Which one and why?

3. The Glories of Christ by H. F. Witherby gives some wonderful and very simple instruction on the tabernacle that would help in studying it further.

A Redeemed People: Bible Talks On Exodus, Exodus 26:15-16: Boards Teach Lessons

We now come to a very interesting part of this wonderful tabernacle — the boards. These boards, as we have remarked before, typify to us the place that believers have “in Christ.” The shittim wood speaks to us of humanity. The Lord Jesus’ humanity was perfect. He was “holy, harmless, undefiled, separate from sinners” (Heb. 7:26), but we are part of a fallen race and our humanity is fallen.

Righteous in Him

However, we notice that the wood of these boards was not seen at all, for they were overlaid with gold. Although we were ruined through the fall, yet God in His matchless grace has saved us, and now we are “made the righteousness of God in Him [Christ]” (2 Cor. 5:21). He does not see us merely as forgiven sinners, but looks upon us as though we had never sinned at all, and as clothed in all the loveliness and beauty of the best robe which He has put upon us. “There is therefore now no condemnation to them which are in Christ Jesus” (Rom. 8:1). Our standing

before Him is as perfect as the Lord Jesus Himself for we are “in Him.” “As He is, so are we in this world” (1 John 4:17).

I remember once seeing a piece of shittim wood polished and shining, but still it was shittim wood and nothing more. How many today are just like this — trying to “polish the shittim wood” — trying to make themselves fit for the eye of God by efforts of their own. But let us assure you that unless you have Christ for your righteousness you can never stand up before God as the boards in the tabernacle did. The very finest piece of shittim wood obtainable could never find a place in this tabernacle unless it was overlaid with gold, whereas the most rough and knotty piece would be perfectly acceptable as long as it was covered with gold.

Board Dimensions Teach Lessons

Each board was ten cubits long and a cubit and a half wide. The number ten reminds us of our responsibility to God, just as there were ten commandments in the law. There were also ten curtains which remind us of how the Lord Jesus always walked to please His Father in all things. He perfectly measured up to that which God required of man, for He “[magnified] the law and [made] it honorable” (Isaiah 42:21). But what about ourselves? We come under God’s solemn verdict, “All have sinned, and come short of the glory of God” (Rom. 3:23). In ourselves we could never keep God’s holy law or measure up to His glory, but Christ was made a curse for us (Galatians 3:13), and now we who are saved are accepted in Him just as the boards were overlaid with gold. Oh how good it is to be delivered from thoughts of self, and to glory in Christ alone, for He is our All in All. “He that glorieth, let him glory in the Lord” (1 Cor. 1:31).

We have just noticed in the gold overlay of the boards how our standing in Christ is perfect. It could not be more perfect than it is. God would have our communion and walk to also be according to the perfection of Christ. Therefore the width of the boards was the same measure as the height of the ark and the table—a cubit and a half. We are to have Christ before us and seek to “walk, even as He walked” (1 John 2:6). We all fail, and provision has been made for our failure (1 John 2:1), but God’s desire is to reproduce Christ, practically, in the lives of His children. Let us look to Him for strength and we shall receive it (Philippians 4:13).

1. What does the length represent?

2. This chapter mentions the Christian’s standing in Christ. How would you distinguish between the Christian’s “state” (communion and walk) and “standing”?

3. Our position before God in Christ is a fundamental truth introduced in this chapter. You can enjoy a lot more of it in The Christian: His Position and His Work by C. H. Mackintosh.

A Redeemed People: Bible Talks On Exodus, Exodus 26:14: Rams' Skins and Badgers' Skins

The next covering for the tabernacle was of “rams’ skins dyed red” (ch. 25:5). This covering, like the curtains of goats’ hair, was not seen by the natural eye either from the inside or the outside of the tabernacle. It was for the eye of God alone. Nor is there any size given for it, and all we know is that it “covered” the tabernacle. We will read later in Exodus 29 about two rams that were slain when Aaron and his sons were consecrated for the priest’s office. One ram was slain, its blood was sprinkled upon the altar, and then the whole ram was washed and burned upon the altar. Then the other ram was killed, its blood was taken, and some of it was put on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of Aaron and each of his sons. We will not enter into the meaning of this in detail here, except to mention that these rams speak to us of Christ in His devoted obedience even to death. His ear was ever open to hear His Father’s voice, and His blessed hands and feet were always willing to do His Father’s will at any cost.

The Meaning of the Ram’s Skins

As we pause to think of where that path of devoted obedience led Him, it is not hard for us to see how the “rams’ skins dyed red” (ch. 25:5) represent the devotedness to God that took Him through death on the cross. But this covering was hidden from the eye of man, for we shall never know, not even through all eternity, the awful suffering which the Lord Jesus endured in those dark hours of Calvary, when “His visage was so marred more than any man, and His form more than the sons of men” (Isa. 52:14). We shall never know what it meant to Him to be “made ... sin for us,” (2 Cor. 5:21) but, blessed be His Name, we shall find our place of eternal joy and happiness under its “covering.”

No Beauty Seen

The outermost layer of the tabernacle was badger skins, which lack color and beauty. Perhaps the one who reads these lines is unsaved. You have never seen your need of such a shelter. You may be enjoying a so-called “good time” in your sins and have never stopped to consider your eternal destiny. The things of time and the pleasures of this world look much better to you than the drab-looking tabernacle with its outer covering of badgers’ skins. You are like the Jews who, when the Lord Jesus Christ was here upon earth, could not see any beauty that they should desire Him. They did not want the despised and rejected Jesus (Isaiah 5:2-3). No, Jesus was not popular, nor will any one who walks in His ways be popular, either. But the day is soon coming when all will be changed. The Lord is soon coming to take His own to heaven, and then judgment will begin to fall upon this Christ-rejecting world. The One who was once despised and rejected will come in power and great glory and judge the world in righteousness. Then your pleasures will be forever ended, if not before, and your eternal portion will be the lake of fire. We plead with you to take warning now, and come to Christ.

Remember that under the outer covering of badgers’ skins, under those rams’ skins dyed red, and under the curtains of goats’ hair, were those lovely inner curtains and all the other beautiful things inside the tabernacle. Oh, if you will only come to the Lord Jesus and receive Him as your Saviour, you can enjoy them all, now and forever. “In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore” (Psa. 16:11).

1. What do the badgers’ skins represent?

2. How, specifically, was the Lord treated by the Jews when He came to be their Messiah?

3. In The Man of Sorrows by J. N. Darby, there are some excellent examples of Christ's rejection by man that help in understanding the badgers' skins mentioned in this chapter.

A Redeemed People: Bible Talks On Exodus, Exodus 26:6-13: Boards and Goat's Hair

These beautiful curtains for the tabernacle could only be seen from the inside, for there were three other coverings over the top of them. How this reminds us that the unsaved cannot see any beauty in the Lord Jesus. By contrast those who are saved, like the priests who entered the tabernacle, can look up and gaze on the loveliness of Jesus. We delight to do so! It is this occupation with Himself that causes us to raise our songs of praise to Him.

The Boards of the Tabernacle

This wonderful covering of blue, and purple, and scarlet, and fine twined linen hung down over the boards and down the back of the tabernacle. We might wonder why we are not told about the boards first, just as we would speak of the sides of a building before we plan the roof, but there is a perfect reason for this. This covering all by itself is called "the tabernacle," and speaks of Christ, whereas the boards are typical of believers; therefore He must come first, and we after. How the wisdom of God shines out in every line of God's holy Word, and only blind unbelief cannot see it. "The entrance of Thy words giveth light; it giveth understanding unto the simple" (Psa. 119:130).

Goat's Hair Curtains

Over the top of these lovely curtains was a covering of goat's hair. We remember how, on the great Day of Atonement, there were the two goats, one of which had to be slain and its blood brought into the holy place, while over the other the sins of the people were confessed. This covering of goats' hair would tell us of Christ in the twofold aspect of His work on the cross — propitiation (the slain goat) and substitution (the other goat). As the propitiation He satisfied all God's holy claims against sin and became the Mercy Seat where God can meet the sinner. As the substitute He took the place of believers who had deserved to be judged for their sins. God dealt with Him instead of us, laying our sins upon His blessed holy head in those three dark hours on Calvary.

We have also noticed that there were eleven curtains of goats' hair, which contrasts with the ten inside the curtains; and each goats' hair curtain was two cubits longer as well. The increased numbers and dimensions remind us that the Lord Jesus' work on the cross not only answered the claims of the broken commandments, but also brought us into a far more wonderful place of blessing than we could ever have enjoyed even if we could have kept the law. What marvelous grace!

The curtains were held together with brass clasps. The curtains underneath had been held by gold clasps. Brass, in the Scripture, speaks to us of the judgment of God against sin as at the brazen altar, and so is used with these curtains, reminding us of Jesus suffering at the hand of God for our sins.

Hidden for Faith's Sight Only

These wonderful goats' hair curtains could not be seen from inside the tabernacle, because the curtains of fine-twined linen were under them, nor could they be seen from the outside, for there were two other coverings over them. Surely we learn in this that salvation is "by faith, not by sight," (2 Cor. 5:7). How many are beset with doubts and fears simply because they will not take God at His Word. God says that He is satisfied with the work that His Son has accomplished, and faith believes it and rejoices. We cannot see or feel it, any more than the Israelite could see or feel the covering of goats' hair, but "we know," because God has spoken.

1. What does brass represent in Scripture?

2. In what ways are the boards a good representation of a Christian?

3. Propitiation and substitution seem like technical words but they contain very necessary truth about Christ and bring rest to the soul. Present Truth for Christians by H. E. Hayhoe gives excellent instruction on these topics and many others in a very simple format.

A Redeemed People: Bible Talks On Exodus, Exodus 26:1-6: Lessons From the Curtains

The blue of the tabernacle covering would remind us of Christ as the heavenly one. We look up and see the bright blue sky, and then we think of the Lord Jesus coming down, a heavenly Stranger, to walk through this dark scene. The purple comes next, and then the scarlet. The scarlet was the color of earthly royalty, and so we know that the Lord Jesus is the rightful King who shall someday reign over the whole earth. But the purple was in between the blue and the scarlet, and is a perfect blending of the two. It is another reminder of the divine mystery of His Person. As one looked from the blue to the scarlet his eyes fell upon the purple, and so the Lord Jesus was perfectly divine and perfectly human (sin apart). Faith just believes and rejoices in this.

Sin Never Excused

We have considered the cherubim before, and how they speak to us of the righteousness of God in government and in judgment. "Holiness becometh Thine house, O Lord, forever" (Psa. 93:5), and so these cherubim were wrought into the curtains in order to remind us that God can never pass over sin. It must be judged. But we who are saved know that the judgment of our sins is not future — it took place at Calvary. There the Lord Jesus, the Holy One, "was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:5). Have you trusted in His finished work? Remember that nothing else can satisfy the claims of a holy God. You have no righteousness of your own, and so why not take Christ as your Saviour and be "made the righteousness of God in Him"? (2 Cor. 5:21).

Ten Curtains

There were ten curtains for the tabernacle, all of equal measure. Five of them were joined together with loops of blue then the other five were joined in the same way. These two groups of five were then joined together with gold clasps in the center. There were ten commandments and ten always speaks to us of responsibility toward God. Man has failed utterly in his place of responsibility, but these curtains typify Christ, and surely there was no failure in Him. Five speaks to us of human weakness, just as David in his weakness chose five smooth stones out of the brook, but in the strength of the Lord he was victorious. The Lord Jesus came in weakness, as the Babe of Bethlehem, but the “loops of blue” would tell us of who He was as the heavenly One. The hymn writer has expressed it so beautifully,

In the very center, just where the veil hung between the holy place and the most holy place, were clasps of gold holding the two groups of five together. Here we see that although the Lord Jesus came in weakness, it was His Person, like the gold clasps, that gave value to His work. As soon as He had said, “It is finished” on the cross, God Himself could rend the veil so that sinners, cleansed in Christ’s precious blood, might have access into the very presence of God, “accepted in the Beloved” (Eph. 1:6).

1. What does the color blue represent in the Bible?

2. How many different representations of Christ are there in the tabernacle?

3. The redeemed soul grows as it’s occupied with Christ who is so beautifully presented in the tabernacle. His beauties and perfections are ably presented in Unsearchable Riches by E. Dennett.

A Redeemed People: Bible Talks On Exodus, Exodus 25:34 - 26:1: Light and Covering

This beautiful candlestick was “beaten” out of pure gold and was made with almond blossoms on each branch. We might also notice that the olive oil used to make the light had to be beaten, too, for apart from the death and resurrection of Christ we would have remained in darkness. He was “beaten” for us at Calvary, but like Aaron’s rod that budded and brought forth almonds, all the fruit is in resurrection. Now, consequent upon His going back to the Father, the Spirit of God (the oil) has come down to bring us into the good of our portion in Christ.

We notice, too, that there were four golden bowls of oil in the candlestick, reminding us that through the work of Christ, light and blessing go out to the “four corners” of the earth. God will gather a redeemed people “out of every kindred, and tongue, and people, and nation” (Rev. 5:9). How wonderfully all this is typified in the candlestick, and may we always realize our debt to Him who endured so much for us. May we walk according to the light at all times!

Living in the Light

There is also a practical application to this, for we find that the seven assemblies in Asia were responsible to be light-bearers, or candlesticks, in the earth (Revelation 1:20). The nation of Israel was set as God’s candlestick on the earth in Old Testament times, but how sadly they failed. Then Christ, the true Light came, and His life was always by the power of the Spirit of God. However, the world did not want that Light shining in all its brightness. They soon cast Him out, nailing Him to the cross of Calvary.

Now, during the night of Christ’s absence, the Spirit of God has come down, dwelling in the professing church as a divine Person, as well as in the body of every believer. The Church is therefore responsible as the candlestick on the earth now, but how sadly she has failed, just as Israel did. Nevertheless the professing church is still responsible, while here on earth. Let those of us who are truly the Lord’s be careful to let our light shine for His glory that more of Christ may be seen in our lives. There were snuff dishes and tongs of pure gold to be used in trimming the lamps. A charred wick prevented the pure oil from flowing freely, and trimming the wick made it burn brightly again. The Lord often has to put His chastening hand on us to “trim” us so there will be more light for Him. The Lord knows just when it is necessary to remove some hindrance to light and testimony in our lives. May we be exercised by all He passes us through!

The Coverings

The next thing described is the covering, or more accurately the tabernacle itself. It, like the veil which we will mention later, was made of fine twined linen, and blue, and purple, and scarlet, with cherubim wrought with needlework on it. Even these very colors make our hearts think of the glories of Christ. The fine twined linen tells us of His walk of perfect obedience to God His Father. We have remarked before that gold tells us of divine righteousness — the very character of God — but this fine twined linen would tell us of that moral loveliness which was always seen in Christ’s daily life. How lovely it is to meditate upon this, and to see the perfect, display of His moral glory which “could not be hid” (Mark 7:24).

1. How and why does the Lord use his “tongs” on each of us?

2. Each color in the covering has a spiritual significance. Could you describe what each represents?

3. The Holy Vessels and Furniture of the Tabernacle by H. W. Soltau provides a rich and extensive source of teaching on the tabernacle that includes the topics covered in this chapter in greater detail.

A Redeemed People: Bible Talks On Exodus, Exodus 25:23-33: Showbread and Candlestick

The height of the table of showbread was the same as the height of the ark. This shows that the measure of communion (found in the table of the showbread) and holiness (the ark) must always be Christ who never changes. This is most necessary in these days of carelessness, for God never lowers His standard, and holiness always becomes His house (Psalm 93:5).

Around the edge of the table was a border, a handbreadth wide, and then there was a crown of gold above it. This would impress on our minds afresh the dignity (the borders) and glory (the crown of gold) of the Person whose table it was. How little is thought of this today, for the hand of man gets busy, and tables are set up, all claiming to be the Lord's Table. Let us test their claims by the Word of God and see if there is the golden border and the crown of gold round about.

The Showbread and Staves

On the top of the table were twelve loaves of bread, one for each of the twelve tribes of Israel. This bread was the food of the priests. Even when, through failure, the ten tribes separated from the two, God's thoughts about His people did not change and the twelve loaves were still to be placed there. Surely these things have an important lesson for us, for although there are not twelve loaves on the table now as in Israel's day, there should be one whole loaf figuring the one body of Christ composed of all believers (1 Corinthians 10:16-17). True, the church of God is sadly divided — even worse than Israel's division — but the one loaf on the table still speaks to faith of the one body of Christ — perfect and complete in Christ the Head (Ephesians 1:22-23). It is also a symbol, when broken, of the Lord Jesus' own body given in death for us.

There were rings and staves in the side of the table so that the Levites could carry it from place to place on their wilderness journey. This would remind us that we, like the Israelites of old, are pilgrims on our way home. Some of them had doubted God's power and had asked, "Can God furnish a table in the wilderness?" (Psa. 78:19). They limited His power on their behalf, but how bountifully He met all His people's needs every step of the way in spite of their unbelief. How wonderfully He has met ours, too, supplying both our temporal and spiritual needs.

Lampstand

Over against the table was the golden candlestick or lampstand. It was beaten out of a talent of pure gold and had seven branches. Its size is not given, for the light and glory of the Person of Christ are infinite — they cannot be measured. There was no natural light in the holy place, the only light there being that given by this wonderful seven-branched candlestick. Undoubtedly this has a voice for us even today, for in the understanding of the things of God we must not allow natural wisdom or reasoning to work. It would be like allowing natural light to enter the holy place. The Lord Jesus Christ is the Way, the Truth and the Life — and the Life was the Light of men (John 14:6; 1:4). All truth centers around Him, and is only apprehended by the Spirit. The candlestick with its seven branches, three branching from either side and one in the center, would remind us of this fact, for we read of the "seven Spirits of God" (Rev. 3:1) in Isaiah 11:2 and Revelation 5:6. Seven, in Scripture, always speaks of perfection, and so the Spirit of God by His perfect knowledge will lead us into all truth when we are walking in communion.

1. What did the showbread represent?

2. Oil was the fuel for the lampstand. How does this symbol help us to understand more the benefit we receive in our souls from the person of Christ?

3. Another nice book on the tabernacle that will help with its symbols is Foreshadows by E. C. Pressland.

A Redeemed People: Bible Talks On Exodus, Exodus 25:18-23: Tabernacle Furniture

Above the mercy seat and looking down upon it were two cherubim made of pure gold. These great figures of angels were to be made with their wings stretching upward and their faces looking downward at the mercy seat where the blood was to be sprinkled. The first time we read about these cherubim was when God drove Adam and Eve out of the Garden of Eden because of their sin. He then placed the cherubim at the entrance of the garden, where, with a flaming sword, they kept anyone from entering paradise or eating of the tree of life.

Righteous Judgment and Government

Now in Exodus 25 instead of waving the flaming sword their faces are looking down at the mercy seat where the blood was sprinkled. These cherubim speak to us of the righteousness of God in government and in judgment, but here, instead of executing judgment, which sinful man deserved, they looked down upon the blood which satisfied God's holy claims. The sword of judgment had fallen upon the victim whose blood was sprinkled there, and God was satisfied.

Of course we know that the blood of bulls and goats which was sprinkled on this tabernacle mercy seat could never put away sin (Hebrews 10:4), but it was accepted by God for that time to make an atonement for sin (Leviticus 17:11). It pointed on, in figure, to the precious blood of Christ which alone could meet all God's holy claims, and so we read in Hebrews 9:12 that He has "obtained eternal redemption for us" (Heb. 9:12). Of course the Israelites knew nothing of this at that time; but their sacrifices, which were repeated over and over again, might have shown them that God had something better in view. Now Christ's one perfect sacrifice has satisfied all God's righteous demands "once for all," and so God has declared "Their sins and iniquities will I remember no more" (Hebrews 10:17). The sword of judgment has fallen upon the true victim, and now there is no condemnation, no judgment, for the sinner who approaches God through Christ's finished work (Romans 8:1; John 5:24).

Have you come to God in this way, or are you vainly trying, like Cain, to come to Him through something you have done? We must warn you solemnly, here and now, that there is no other way but God's way, and if you try to approach God in any other, you will surely meet the sword of divine wrath and judgment.

Table of Showbread

The next piece of furniture mentioned was the table of showbread which was made of shittim wood overlaid with gold, just like the ark. Its construction would clearly show us that it typifies Christ, and with the showbread upon it, it would tell us of Christ identifying Himself with His people. There was frankincense sprinkled upon the loaves which would surely remind us of how He has placed His comeliness upon us (Ezekiel 16:14), for we are brought into favor before God, in and through Christ in whom we stand.

There was, as we know, only one table — the Lord's Table. Some might despise it in the day of Israel's ruin (Malachi 1:7), just as we find those who despise it today in the church's ruined state. However, let us set aside the thoughts of man and seek to learn the lessons the Lord has for us in it. We notice that it was smaller than the ark and the mercy seat. Undoubtedly the reason for this is, that although Christ is the mercy seat for the whole world, the Lord's Table is only for believers.

1. What do the cherubim represent?

2. Can you distinguish between the cherubim and the seraphim?

3. If you are finding it hard to visualize each of these items of furniture in the tabernacle, you would probably find the chart The Tabernacle: Cutaway and High Priest to be an excellent resource.

A Redeemed People: Bible Talks On Exodus, Exodus 25:12-17: Glories of Christ

On the sides of the ark there were four rings of gold, two on each side, through which long staves, covered with pure gold, were placed. The ark was carried by means of these staves as the children of Israel moved from place to place on their journey through the wilderness. It reminds us, as we have remarked before, of our pilgrim character, for the ark went ahead of the people each time they moved. We, too, are to follow Christ as we go on in our "wilderness journey" (ch. 17:1) through this world. The staves were never taken out until the ark was brought into Solomon's temple. Solomon's temple is a figure of the temple that will be built in Jerusalem in a future day when the Lord Jesus reigns over the earth in peace. Then "traveling days" will be over, and Christ will have His rightful place on earth as well as in heaven.

The Contents of the Ark

Three things were to be put inside the ark: the golden pot full of manna, Aaron's rod that budded, and the tables of stone on which the ten commandments were written. The manna typifies Christ as the bread of God who came down from heaven (John 6:32-33). Aaron's rod — that dry stick which budded, blossomed, and brought forth almonds — would tell us of Christ who went into death and rose again, the victor over all the power of the enemy. All the fruit of His work is because of His resurrection (1 Corinthians 15:23). The tables of the covenant in the ark would remind us of how the Lord Jesus was the only One, who, in the midst of the law-breaking nation, could "magnify the law, and make it honorable" (Isa. 42:21).

Glories of Christ

How beautifully all these things, placed inside the ark, present to us the glories of Christ. Few dared to look inside the ark, and any who did were smitten dead (1 Samuel 6:19-20). This should be a warning to us, for we are never to try to understand the mystery of the person of Christ. The Lord Jesus was perfect God and perfect man at the same time, and although we cannot understand it, we must believe it, and hold "the mystery of the faith in a pure conscience" (1 Tim. 3:9). If we try to fathom it, we are sure to be smitten, but rather let us wonder, worship and adore as we think of the way God has revealed Himself in the Son. "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him" (Matt. 11:27).

The Mercy Seat

As we think about this wonderful ark, and how it typifies Christ in all the glory of His Person, the first question that arises in our minds is, "How can we who are sinners be in His presence?" God has not left us without a perfect answer to this important question. On the top of the ark was the mercy seat, and referring to it, God said, "There I will meet with thee, and I will commune with thee from above the mercy seat" (ch. 25:22). Let us then carefully examine the instructions as to this wondrous place of meeting. We are told that the mercy seat was to be equal in size to the ark, for all the claims of divine righteousness must be met before the sinner can be in the presence of God, and therefore the mercy seat must be the full size of the ark, which typified the Person of Christ. Indeed, Christ is both "the Ark" and "the Mercy Seat," and there can be no approach to God except through Him.

1. Why were those who tried to look into the ark killed?

2. Where in the New Testament is the teaching of the Mercy Seat presented?

3. Notes on the Tabernacle by J. T. Armet does a wonderful job of presenting simply many of the figures contained in the tabernacle.

A Redeemed People: Bible Talks On Exodus, Exodus 25:8-11: The Ark

"And let them make Me a sanctuary; that I may dwell among them." Long, long before this, when the worlds were created, the Lord Jesus was rejoicing in the habitable parts of His earth and His delights were with the sons of men (Proverbs 8:22-31). "God is love," and the wonder of wonders is that He has made fallen man the object of that wondrous love.

He wants the company of man, His creature, but sin makes a barrier, for "God is Light" as well as love, and He cannot have sin in His presence. He came down into the Garden of Eden to walk with Adam, but Adam had sinned and was hiding behind the trees. It was not until God Himself had clothed both Adam and his wife with coats of skins that they could stand before Him.

Dwelling With God

Now in Exodus 25 the children of Israel were a redeemed people, and God told Moses to make a tabernacle that He might dwell among them. We know all too well how sadly Israel failed, but now, through the finished work of Christ, He has promised to be in the midst of His gathered people. Faith sees Him there as we meet around Himself, "For where two or three are gathered together in My name, there am I in the midst

of them" (Matt. 18:20). Soon faith will be changed to sight, and we shall meet around Himself above. We read of the eternal state, "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" (Rev. 21:3). What a glorious future is before the redeemed!

The Ark

It is interesting to notice the order in which Moses was instructed to make the tabernacle. When we think about a home we first make plans for its size and construction before thinking about the furniture, but God's thoughts are not ours! He told Moses how to make the ark first, before mentioning anything about how to make the tabernacle itself. This, of course, was not an ark like the one Noah built. The ark for the tabernacle was just a small piece of furniture slightly less than four feet long and a little more than two feet wide, but oh, how important it was. It must come first, for it speaks to us, typically, of the Person of Christ, and this is the corner stone and foundation of Christianity. Take it away and everything else falls.

This ark was to be made from shittim wood — a very hard, rot-resistant wood which grew in the desert. It reminds us of the Lord Jesus' perfect humanity, for His body never saw corruption. The ark was then covered within and without with pure gold, which speaks to us of divine glory and righteousness. This shows us that the blessed One who became man, was nonetheless God. He was perfect God and perfect man at the same time. Around the top of the ark was a crown of gold, showing us how God would always guard the glory of the person of Christ. We know only too well how men, led on of Satan, have always attacked the deity of Christ down through the ages of the Christian era. Never was it more common than today, and one has to be careful much of the religious literature around us in these days, making sure that we reject everything as false which does not have the "crown of gold" upon it.

1. What does the shittim wood remind us of?

2. Can you give more examples of how the Bible guards the glory of the person of Christ?

3. The glory of Christ's incorruptible humanity is presented in a helpful manner by W. Kelly in The Holy Humanity of Our Lord Jesus Christ.

A Redeemed People: Bible Talks On Exodus, Exodus 25:1-7: True Learning

"And the Lord spake unto Moses, saying, Speak unto the children of Israel that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering" (Verses 1-2). The children of Israel were a redeemed people who had once taken shelter under the blood of the Passover lamb in Egypt, and therefore God could accept what they brought.

Unsaved people often try to bring something of their own works to God, but His Word tells us that "The sacrifice of the wicked is an abomination" (Prov. 15:8). Such offerings are like what Cain brought and can never be accepted. Neither they nor their offerings can be accepted apart from the blood of Christ which alone makes us fit to stand before God. This is what Abel's offering spoke of, and therefore both he and his offering were accepted.

Metals That Teach Lessons

The children of Israel were told to bring gold, silver, brass, and other things to the Lord. As we remarked before, these are types and shadows of heavenly things. The offering of these things to the Lord would show us what true worship is, for each of these different metals and other things speak of the varied aspects of Christ's Person and work. However, we are not left to our own imagination as to the meaning, but will find the explanation within the pages of God's blessed Word. Of course God's book is infinite and we are only finite, so we can only touch the surface of the precious things taught us in these chapters. We are slow learners, too, but let us be diligent, for "The soul of the diligent shall be made fat" (Prov. 13:4).

True Learning and Worship

We must, however, approach the Word of God with subject minds and wills, realizing that the Spirit of God is the true teacher. We learn mathematics and languages according to our natural ability and intellect, but we do not learn the things of God in this way. The Spirit of God can only teach us when our wills are in subjection, and we are willing to walk in the truth. "Head knowledge" of the truth of God is dangerous, and we have no desire in these chapters to add to the intellectual knowledge of any who do not want to practice the truth which they learn. God wants reality in our Christian lives, and would have us walking according to the light He has given us.

True worship then, as we learn from our chapter, is to present Christ to God in all the glory and perfection of His Person and work. How little is known of this today! How many people are all taken up with their blessings, and show little attachment of heart to Christ. Such Christians are like a child who receives a beautiful present from his father, and appreciates it, too, yet never wants his father's company. How it would grieve the father's heart! The Lord wants your company. He not only wants you to serve Him and to sing of your blessings, but He wants you to find your delight in Him. It gives Him joy to see you at the prayer meeting, at the Bible reading, and to find you in your place at His table remembering Him in His death. The children of Israel's offering was that which typically spoke of Christ, and so in worship God delights to have His children tell Him how much they think of Christ, His well beloved Son. Nothing is more pleasing to Him than this.

1. What prepares us to stand before God?

2. What is the typical meaning of the gold, silver and brass mentioned in this chapter?

3. Christ is All! by F. C. Blount does a wonderful job of presenting the truth of having true fellowship with the Lord and not just selfishly enjoying our blessings.

A Redeemed People: Bible Talks On Exodus, Exodus 24:12 - 25:1: Heavenly Pattern

Only Moses was allowed to go up into the cloud, and there he received the Ten Commandments written in stone with the very finger of God. God also gave him instructions as to the building of the tabernacle, which we shall find most interesting and instructive. Moses remained on the mountain with God for forty days and forty nights, and when he came down into the camp of Israel again his face was shining. No doubt if we see a little of the wonderful meaning of the tabernacle and its furniture, our faces will shine too, for it all speaks to us of the glories of Christ, and of the believer's place in Him.

Important Patterns

Perhaps some will find our "Talks" about the tabernacle a little difficult to understand, but we will make them as simple as possible. Even if you have to read them over two or three times you will be well repaid for the trouble, for God tells us that the things in the tabernacle were the "patterns of things in the heavens" (Heb. 9:23), and surely we are interested in these. Some of you may have seen your mother take a pattern for a dress and read the instructions two or three times to be sure that she made it correctly. How much more important are the instructions about this wonderful tabernacle when we realize that they typify to us the wonders and glories of the Saviour with whom we shall spend eternity. If mother makes a mistake in cutting a dress pattern she may spoil the material, but if you try to approach God in any other way but God's way, you will lose your soul forever. How solemn!

These chapters, like all of God's Word, bear the unmistakable stamp of divine inspiration to the careful and prayerful reader. Unbelievers only show their own folly in finding fault with them. They do not have the Spirit of God as their teacher, and therefore they can never understand God's Word, but when we accept the Lord Jesus as our own personal Saviour, then we are indwelt by the Holy Spirit of God who leads us into all truth (John 16:13).

Center and Guide

The tabernacle was so constructed that it could be taken down and moved from place to place by the priests, and the Levites, and it was the center around which everyone in the twelve tribes of Israel pitched their tents. Surely this shows us, that, as we go on in our "wilderness journey," (ch. 17:1) traveling home to glory, we like them have the privilege of being gathered around a Center. Yes, Christ is now the true gathering center for His people. Moreover, the children of Israel were never to move from one place to another until the glory cloud, which was over the tabernacle, lifted. Then the ark, followed by the other parts and furniture of the tabernacle went on before them. This is full of instruction for us as Christians, for it shows us the only safe way to make a move in our Christian life. Let us be careful not to go to another place unless we look up for divine guidance and receive our "marching orders." Too often we move from one place to another because of some financial gain, or a more favorable climate, but unless "the ark" (Christ) goes on before to find "the right way" for us, we may be sure that we will not have His blessing. "They that wait upon the Lord shall renew their strength" (Isa. 40:31). Let us ever wait on Him!

1. What is the tabernacle a pattern of?

2. How does the Lord guide His people?

3. The end of this chapter mentions a couple important ways that God guides His people. You can find a lot more on this vital subject in the pamphlet How to Know the Will of God for Your Life: Part 2, Four Ways God Guides by B. Anstey.

A Redeemed People: Bible Talks On Exodus, Exodus 23:16-33: Christ's First Place

Next there was the feast of harvest (Pentecost). At that time they were to offer a basket full of the firstfruits of their harvest to the Lord, before they began to reap the rest of it. In this way they gave the Lord His portion first, and they also acknowledged that the harvest was really His. They took it as from His hand.

It is also a beautiful picture of Christ who is the firstfruits from among the dead. Because He has been raised to glory, the whole harvest will be gathered in (1 Corinthians 15:20,23). The harvest began, as it were, on the day of Pentecost, though it actually takes in all the redeemed ones. The reaping time is going on now. What are you and I doing in His harvest fields? (John 4:35-36.) Are we seeking to proclaim the Saviour's love to sinners? Let us remember that the harvest will soon be ended.

The Feast of Tabernacles

This brings us to the next feast — the feast of ingathering, sometimes called the feast of tabernacles. At that time the children of Israel rejoiced before the Lord because the whole harvest had been gathered in. What rejoicing there will be in heaven and on earth when the whole redeemed company joins in redemption's song! Will you be in heaven to sing the Saviour's praises in that day? If you are not saved, do not go another day without settling this important matter.

Leaven and Fat

The two things mentioned in the eighteenth verse are important. "Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning" (ch. 23:18).

We can apply this in a practical way to ourselves. Some of our young readers profess to be saved through the blood of Jesus. Leaven represents evil, and it was forbidden to have blood and leavened bread together. Are you walking in separation from evil? We are living in days of easy profession, and since God was so definite in His commands to His people Israel, how much more careful we should be, when we think of how much He has done for us!

The fat of the sacrifices was their part. It was also God's part and it was to be offered at once, rather than being left until the morning. God must have His portion first. How often we look after our own interests first, and then if we have time we think of the Lord's claims. Too often

we leave His things till tomorrow so that we can look after our own things today, but this was not God's way for Israel, nor is it His way for us. The Lord should have first place today. Are we ready to give it to Him?

Grace and Separation

The Lord promised to go before His people (as the Angel) and lead them into the land of Canaan. This promise was conditional on their obedience. Therefore although grace brought them in they never possessed all God had for them. There is, however, a blessed day coming when God will bring them into a possession of all their land, but it will be on the ground of pure grace at that time.

Once more, at the very end of Exodus 23, they were reminded to be in separation from the people of the land, "lest they make thee sin against Me" (ch. 23:33). We can never go on in worldly friendships and expect to be kept from dishonoring the Lord's name. The world is still at enmity with God, and how can we be friends of God's enemies? (James 4:4)

1. Who was to get the first portion of the fat of the offering?

2. There are many places in Scripture where God calls for the first place. What examples do we have of blessing that results from Him having the first place?

3. This chapter presents Christ's first place in the harvest and in the offerings and separation from the world. Having Christ first in the life so that He crowds out the world is an important theme of Living Wholly for God by J. G. Bellett.

A Redeemed People: Bible Talks On Exodus, Exodus 23:1-15: Rest and Fruitfulness

Here there is a needful word, "Thou shalt not raise a false report" (ch. 23:1). Let us be careful that we do not tell things about others unless we are sure they are true. Let us also be careful that we do not exaggerate. Some stories become so exaggerated, because every person who tells them adds a little, that soon they are so far from the truth one would not recognize them. We should be careful when repeating things which we have heard that we do not state them as facts unless we are very sure they are true.

Sabbath Rest

Another thing which the children of Israel were told to do was to leave their land uncultivated every seventh year. Even the land was to enjoy its Sabbath of rest. The Sabbath, as we have explained in a previous chapter, was God's pledge of rest on the earth. If the children of Israel had been obedient and kept God's holy law then they could have earned His rest, but this they never did. Rest will come to the earth in a future day, not through fallen man's obedience, but through Christ — the man of God's counsels.

God delighted to remind His people of His covenant and of His rest, and therefore the Sabbath must come first before the order of the feasts. All acceptable service must be the result of the rest which Christ alone can give. Dear reader, have you received it? Have you heard Him saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28)? We who are saved have rest of conscience now, and some day we will enter into God's rest above. Israel will have their rest on earth.

Holiness, Thanksgiving, and Kindness

In this chapter only three of the seven feasts are mentioned. First, there is the feast of unleavened bread. We remember how the children of Israel had to put away leaven out of their homes at the time of their Passover, for God would always have His people to be in separation from evil, and leaven typifies evil (1 Corinthians 5:7-8). At the various times when the Israelites appeared before the Lord, they were to come as worshipers, and they must not come empty-handed. There is a message in this for us as Christians also, for we should not come before the Lord empty-handed. There are two kinds of sacrifices mentioned in Hebrews 13 which we can bring. The first is "the fruit of our lips, giving thanks to His name" (Heb. 13:15). Even children can learn to thank the Lord for His many mercies, and above all for what He has done for us at Calvary when He "bare our sins in His own body on the tree" (1 Peter 2:24).

Then we can be kind and help others in need, and this, we are told, is well-pleasing unto the Lord (Hebrews 13:16). How good it is to see children learning to be kind-hearted and generous to the poor. Showing a kindness often gives us a chance to speak a word for the Lord which God may use for His glory. Others may not notice these little things, but they rejoice the heart of God. We are not told to bring a lamb or a bullock as were the Israelites, but let us seek to lead useful happy lives for the Lord's glory and be sure never to come before Him empty. The Christian's life is to be one of fruitfulness, first to God and then to others.

1. How can we bring an offering to God today?

2. What will God do to bring rest to the earth?

3. You may find out a lot more about the time when the Lord brings rest to the earth in The Coming and Reign of Our Lord Jesus Christ by E. H. Chater.

A Redeemed People: Bible Talks On Exodus, Exodus 21:28 - 22:31: A Gracious God

The value of a Hebrew servant was set at thirty pieces of silver (Exodus 21:32), but the price of a freeman was much higher than this. Christ, as we have remarked before, was the true Hebrew Servant, yet the nation of Israel valued Him at this miserable price. Such is the heart of man! The Creator of the universe was sold by Judas for the price of a slave, and they bought Him only to crucify Him! What about you? You cannot be neutral in this matter. "What think ye of Christ?" (Matt. 22:42). is still the great question. Remember your eternal destiny depends upon your answer. Have you received Him as your Saviour, or are you still rejecting Him in your heart?

A Gracious God!

Another beautiful link in the chain of grace is found in Exodus 22:1. If an ox or a sheep were stolen and killed, the one who was guilty must return four in place of the one he killed. Israel has been guilty of taking the Lamb of God, selling Him for a slave, and then killing Him. How can they make such a terrible act right before a holy God? They never can. There is only one Lamb of God, and they have nothing to pay. Surely their case is a hopeless one! But we hear that blessed One saying, “Then I restored that which I took not away” (Psa. 69:4). The Israelite was to give four sheep for the one taken and killed, and so the Lord Jesus, because of the infinite value of His person and work, has not only brought salvation to the guilty nation of Israel, but the glorious message of the gospel now goes out to the four corners of the earth. Surely He has restored that which He took not away, and fourfold too!

The children of Israel were reminded that they were not to afflict strangers, widows or fatherless children, nor were they to oppress the poor. If they did, God said that He would hear the cry of the needy, for He said, “I am gracious.” How good to know that He cares for the needy, and how abundantly He has provided for our need as sinners!

Firstfruits

They were also to be careful not to delay the offering of their firstfruits to the Lord. God could not accept the firstfruits of the ground when Cain offered them, but He told the Israelites to bring theirs. This might seem like a contradiction, but there are no contradictions in the Bible. It is God’s Word and God cannot contradict Himself! If there is something we cannot understand in the Bible, let us remember that the fault is with us, not with the Bible. God could not accept Cain’s offering, because he brought it as the ground of his acceptance before God; whereas the Israelites were a redeemed people, sheltered by the blood in Egypt, and now they were to acknowledge God’s claim over what they possessed. If you are unsaved God does not ask you to do something, or to bring something to Him. You must accept His Son as your Saviour first — you must be redeemed with His precious blood — and then you can gladly acknowledge His claims over all you have. Under law they must give a certain amount and they must give promptly, but grace teaches us to give more than they did and to do it joyfully and willingly.

1. What did a thief need to do if he were caught stealing a lamb?

2. How did David have to repay fourfold for the “lamb” that he stole from Uriah?

3. This chapter briefly mentions the subject of Christian giving. If you would like to know a lot more, and are willing to work at it, you may find the pamphlet Christian Giving: Its Character and Objects by A. P. Cecil and others to be quite helpful.

A Redeemed People: Bible Talks On Exodus, Exodus 21:1-27: Moral Teaching in the Law

The laws and ordinances which we find in our chapter would show us that God, though so great, is interested in all our dealings with one another. There is instruction for everyone, boys and girls as well as men and women. The Israelites’ hopes were on earth, and so they were to be an example to other nations of righteous government. Although we are a heavenly people and “are not under law,” (Rom. 6:14) we must not forget the words of the Apostle, “Shall we sin, because we are not under law, but under grace?” (Rom. 6:15). Grace does not command, but it does teach, and Christianity goes much farther than the laws given to Israel. It is a terrible thing to use our liberty for an occasion to the flesh (Galatians 5:13). God never gives liberty to sin — never!

Moral Instruction

Of course there were many ordinances for the Israelites which have only a figurative meaning for us. They were not moral laws. They tested the people’s obedience, for they were called upon to obey the voice of God without knowing why He told them to do certain things. The moral ways of God, however, do not change; they are always the same. Therefore you will find great moral instruction in going over these chapters. The law demanded an eye for an eye and a tooth for a tooth, but here grace goes farther — we, as Christians, are to return good for evil.

Most of the laws in Christian lands are based upon the law of God through Moses. The civil government must punish the offender, and it is right that they should. “The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God” (Rom. 13:1-2). We who are Christians recognize the authority, not because the person is superior, but because authority is given by God. We submit to it as to God, but if they ask us to do something which God’s Word forbids, and we cannot obey as to God, we must still submit to the authority, but we ought to obey God (Acts 5:29). When the Lord Jesus stood before Pilate, He acknowledged Pilate’s authority as given from above, even though Pilate used it wrongly (John 19:11).

Warnings and Grace

In these days of being “disobedient to parents” (Rom. 1:30) it might be well to notice that under law, when a child hit or cursed his parent he was to be put to death. This is very solemn. God owns the authority of the parents whether under law or grace. Thank God, there is salvation even for naughty children now if they come to Christ!

We also find the silver line of grace interwoven through these very laws. There was to be a place of refuge appointed for the man who killed another unintentionally. How beautifully this typifies Christ, the true “place of refuge” (Prov. 14:26). Although the nation killed Him, He graciously spoke of their act as being done in ignorance (Luke 23:34), so that He might be their place of refuge. And not only was that work of redemption for the guilty nation of Israel, but now Christ is the place of refuge — the true Hiding Place — for every sinner who comes and admits his guilt. Dear reader, can you say, “Jesus is My Hiding Place”?

1. How should we respond when we are mistreated by another person?

2. Why was it important that the Lord Jesus said, “Father, forgive them; for they know not what they do,” (Luke 23:34) when He was on the cross?

3. You will find many further applications of the law today in The Moral Content of the Ten Commandments and Their Application to the Christian by C. H. Brown.

A Redeemed People: Bible Talks On Exodus, Exodus 20:24 - 21:6: Christ the Servant

After God’s holy law was given the question was, How could man worship? Could he attach some of his own works to the worship of Jehovah? No indeed! God knew beforehand that man could never get blessing through law-keeping, and so He made provision for His people to worship apart from anything they had done or could do. Their sacrifices were to be such as spoke of the excellence of Christ, and their altar must not display any of their own works. That would never do! They could use earth or stone in building it, but not hewn or cut stone, for if they used their tools it would be spoiled. Let us understand very clearly then, that nothing of man is acceptable to God in worship.

Christ Come Down to Bless

The Israelites were also told that they must not go up by steps to God’s altar, for that would exalt man. He must be in his true place in the dust if he would approach God in worship. Men would like to go up to meet God, but God said, “I will come unto thee, and I will bless thee” (ch. 20:24). What grace! If men tried to go up, their nakedness would be seen, but God in Christ has come down to bless us. Now He has lifted us up “among princes,” but to lift ourselves up would only be pride, which God hates. Let us remember then, that man’s work and man’s way cannot be accepted in worship.

The Hebrew Servant

Exodus 21 is also remarkable. The Israelites were told that when a Hebrew servant had worked his appointed time, he could then go out free, but if his master had given him a wife he could not take her with him. If he said, “I love my master, my wife, and my children; I will not go out free,” (ch. 21:5) then he was to be brought to the judges and his ear was to be bored through with an awl and he must serve forever.

What a beautiful picture of Christ, the true Hebrew servant! He came into the world and, as Man, He served His Father during His life of perfect obedience. In His own right and title He could have gone back to heaven alone, without the death of the cross, but love made Him a servant. He allowed Himself to be brought to the “judges” and endured that awful judgment of sin, fully satisfying God’s holy claims. He was “obedient unto death, even the death of the cross” (Phil. 2:8). He would not have the glory and joys of heaven alone! Love to His Father, to the Church (His bride) and to each child of God individually, led Him to choose the path of service forever. Just as the Hebrew servant had his ear bored through, so the Lord Jesus said, “Mine ears hast Thou opened” (Psa. 40:6). Having come down and taken the place of a servant, He has chosen to associate us with Him, and to occupy the place of a servant forever (Luke 12:37).

Wonder of all wonders! Christ, the Son of God, has become a man, and will remain a man forever in order to have the company of His redeemed. He came “not to be ministered unto, but to minister, and to give His life a ransom for many” (Matt. 20:28) (Mark 10:45). He served on earth, and He is still serving above as our Great High Priest and Advocate (Hebrews 4:15-16; 1 John 2:1). Even in that coming day of eternal blessedness we read that “He shall ... come forth and serve them” (Luke 12:37). Surely our hearts should bow in worship at such love — “the love of Christ, which passeth knowledge” (Eph. 3:19).

1. Who is the true Hebrew servant?

2. When do we have the privilege of service to Christ?

3. For more on the Lord as a servant you might read The Servant’s Heart: Bible Talks on Mark.

A Redeemed People: Bible Talks On Exodus, Exodus 20:1-23 Law or Grace?

God then gave the law, known as the Ten Commandments. This gives us what God required of man on the earth. If the children of Israel could have kept God’s holy law, then they could have earned the earthly blessing He had in store for them through their own obedience. But they could not keep it. They had broken the first commandment, as well as some of the others, before Moses ever came down from the mountain. They had made a golden calf and started to worship it. How hopeless was their case unless God intervened in grace! But God did intervene, for if they had been under pure law, it would have brought certain condemnation; and so He put them under a mixture of law and grace by instituting the sacrifices.

The dispensation, or period, during which man was under law lasted about fifteen hundred years. Man was given a long test, but it only proved beyond question that he was utterly helpless to keep God’s holy law. We are not only sinners but helpless sinners. We could never obtain blessing through law-keeping. The law could not justify the guilty, but could only condemn him; and since all are guilty, since all are law-breakers, the law must pronounce every man “guilty before God” (Rom. 3:19).

How good to be able to turn from such a sad picture to the cross of Christ. There all God’s holy claims against sin were fully met, and now God can come out in the fullness of grace. Instead of condemning the sinner who believes, He justifies him from all things (Acts 13:39). What matchless grace! Dear reader, are you justified?

The Law Today

Perhaps we should remark here that the law has its place even today. It cannot give life to a dead sinner (Galatians 3:21), nor is it the rule of life for a Christian (Romans 6:14). It is like God’s looking-glass and it often convinces men of their guilt. It showed Paul his guiltiness, for he says, “I had not known sin but by the law” (Rom. 7:7). When Paul read, “Thou shalt not covet,” (ch. 20:17) he saw that he was not only a sinner but a helpless sinner. He could not stop coveting, for it was his nature to do so. He needed life which the law could not give, but he found life — new life — in Christ. Christ bore the curse of the broken law and has brought us out of that place of condemnation altogether. We

are dead to the law by the body of Christ, and the law has no claim upon a dead man (Romans 7:1-4). We are now “in Christ” in a position of liberty where we serve in love (Galatians 5:6). “We love Him, because He first loved us” (1 John 4:19).

There is then, as we remarked, a valid use of the law even today (1 Timothy 1:8-13), and we may use it freely to show a sinner his guilt before God. But let us be careful not to tell him to keep it for salvation, for he cannot. “They that are in the flesh cannot please God” (Rom. 8:8). Nor let us give it to Christians as a rule of life, for our “rule” is much higher than the Ten Commandments. Our rule is a person — it is Christ. He is the Object and Rule of the Christian’s life, and in Him we have life, motive, strength, and everything we need. He is our all in all and the nearer we are to Him the more we feel the constraint of His love.

1. How can the law be properly used today?

2. The Lord Jesus and the Pharisees both referred to the law when they spoke. However, they used it very differently. Can you describe the use that each of them made of it?

3. If you want to dig deeper into this essential subject, you might want to read Jewish Bondage and Christian Freedom by J. L. Harris. It isn’t particularly easy reading, but it does provide excellent and needed truth.

A Redeemed People: Bible Talks On Exodus, Exodus 1:15 - 2:3: Moses's Parents

Pharaoh then told the midwives that when a little boy was born they were to cast him into the river. The midwives saw that this was a very wicked thing to do, and because they feared God they saved the boys alive. Long before this, back in the Garden of Eden, God had promised that the Seed of the woman, the Lord Jesus Christ, would crush the serpent’s head. He had also told Abraham that “in thy Seed shall all the nations of the earth be blessed” (Genesis 22:18). Satan was busy here trying to destroy the boys so that the promise could not be fulfilled. Later on, in the days of Esther, a decree was passed to kill all the Jews, but God intervened and delivered His people. Shortly after the Lord Jesus was born, Herod issued a proclamation that all the children two years old and under were to be slain, but God saw to it that His beloved Son, that Holy Babe, was hidden from Herod’s malice. God always makes the wrath of man, and even Satan’s rage, to praise Him, and “we can do nothing against the truth, but for the truth” (2 Cor. 13:8). May the Lord give us all to count on Him more, and see His hand working behind the scenes at all times.

Guided in Great Decisions

“There went a man of the house of Levi, and took to wife a daughter of Levi” (ch. 2:1). The tribe of Levi, we find later on, was the tribe which was particularly devoted to Jehovah. In the spiritually weak nation, it is refreshing to see a young man who was faithful and who took a wife who also feared the Lord. Dear young reader, if you and I walk with God, He will guide us in these great decisions of life. He can lead you to the right partner who will be a true helper in the path of faith.

Godly Parents

Soon God gave them a little son, and what were they going to do with him? Were they going to allow him to be thrown into the river as Pharaoh had said they should? No, indeed not. They saw that their son was a goodly child and so they hid him. Perhaps the one who is reading these lines is the child of Christian parents, and they have tried to hide you from the power of the prince of this world, Satan. How thankful you can be for a Christian father and mother who are concerned about your present and eternal blessing. Perhaps you even feel resentful at times about the limits they set, and you would like to get out and see the world. Let us remind you that Satan is its prince. He has dressed up the world to deceive you; and your parents, who know something of its wickedness, have tried to hide you from it, and from the sorrows caused by walking in its ways.

Moses’s parents knew that they could only hide their boy for a little while. The time came when they could not hide him any longer. They then made an ark of bulrushes and covered it with black pitch inside and out so that it would be waterproof. There was nothing very attractive about its appearance, all so black, but it was an illustration of the death of Christ. Moses’ parents knew that their boy was safe in it. They put him there in faith, counting on God to care for him.

1. Who is the “seed” that would crush Satan’s head?

2. Why does the ark make a good illustration of the death of Christ?

3. An excellent source of further thoughts on parenting can be found in the little booklet How Should a Child be Trained? by J. C. Ryle.

A Redeemed People: Bible Talks On Exodus, Exodus 1:1-14: Behind the Scenes

God had His plans for the children of Israel. He had told Abram long before that they were not to remain in Egypt (Genesis 15:13-21). Canaan was to be their land, and although they had been in Egypt for several hundred years, God had not forgotten His promises — He never forgets them! However He used means that might have seemed strange to the natural eye of man. He was going to bring Israel out of Egypt, but they had become idolaters like the Egyptians, and they needed to be awakened out of their sleep.

God Uses Circumstances

The children of Israel had multiplied greatly in the land, and God used this to arouse a feeling against them. Of course it was very wrong for the Egyptians to turn against them and harass them, but God used the circumstance, in His perfect wisdom, to work out His own plans. A king arose who didn’t know Joseph. He forgot the mighty deliverance which God had brought through Joseph, and he decided to make the Israelites slaves. Doesn’t this remind us of the world today? It is quickly forgetting Christ, and what He has done for sinful men. Kings, governors and

statesmen are coming to power who do not know Christ, and in many places it is becoming very difficult for those who wish to be faithful to Him. But God is still in control. He is still working behind the scenes, and just as a special wave of trouble preceded Israel's great deliverance out of Egypt, so we know that as things become worse, it is a sure sign that the Lord Jesus will come soon.

Primarily, of course, this incident illustrates what is happening to the Jews in our day. God has used persecution to bring them back to Canaan. Now they are going back in unbelief. However, God will soon bless them in their land, as He has promised in His Word. Just before this they will experience a horrible time, the "time of Jacob's trouble" (Jer. 30:7) (the tribulation).

Satan's Treasure Cities

The Egyptians made the lives of the Israelites miserable, for they forced them into difficult service. They had to build treasure cities for Pharaoh. Satan, like Pharaoh, is a difficult master, and he delights to enslave people. The sad part is that many do not seem to realize that they are Satan's slaves and that they are building his treasure cities. Men, women, and even children get so engrossed admiring the treasures of the cities of this world that they forget they are doing Satan's work. Then suddenly sickness and death overtake them, and they wake up in a lost eternity. If you are unsaved, listen to this warning now, while God still shows His grace. He will deliver you from Satan's power, setting you free in Christ. God told Moses to tell the children of Israel that He had come down to deliver them. In the same way we can gladly tell you that the work of redemption has already been finished at Calvary. Will you accept Christ as your own personal Saviour today?

1. Why did the Israelites need to be wakened up?

2. How is Egypt like the world today?

3. A wonderful and simple explanation of God's plan of salvation can be found in A. Marshall's God's Way of Salvation.

A Redeemed People: Bible Talks On Exodus, Exodus 19:1-25: The Holy God

The nineteenth chapter marks a turning point in the ways of God with Israel. God had promised that He would bring His people out of Egypt and that they should worship Him in that mountain — Mount Sinai. Up to this point God's dealings had been in grace, and now He proposes a trial. Would they obey His voice and keep His covenant? If so, He would bless them on that ground. Moses gathered all the elders of Israel together and put the question before them. They did not even stop to consider it, but answered at once, "All that the Lord hath spoken we will do" (ch. 19:8). How self-confident they were! Had they forgotten all about their past murmurings and rebellion? Had they forgotten how weak they were without the intercession of Moses when fighting Amalek? Apparently they had. Little did they realize that to put themselves under law and to expect blessings on the ground of obedience was to forfeit blessing entirely, unless God should intervene in grace.

Under the Law

And yet how many are putting themselves under law today and expecting to earn the favor of God in this way. How many are trying to get to heaven by good works of their own. Even though thousands of years have rolled by, during which not one person has ever kept the law (except the Lord Jesus Himself), people are still trying to put themselves under the law with the curse that goes along with it (Galatians 3:10). How much better it would have been for the children of Israel to tell God how helpless and guilty they were, and admit that they could never keep His holy law. This is the true position of the sinner: not to promise something for the future, but to say like the poor publican, "God be merciful to me a sinner" (Luke 18:13).

God took the children of Israel at their word. He put them to the test. First of all, before He gave them the law, they must sanctify themselves and wash their clothes. Washing clothes, in the Bible, always represents changing one's ways and associations. They were to be ready on the third day, for then God was going to come down and give them His law. Bounds were to be set around the mountain because they must not come up to or even touch the border of it. If they did they were to be stoned or shot through with a dart. They had undertaken to obey the voice of God, they must obey it to the very letter or judgment would fall. God is holy and He cannot have sin in His presence — no, not even the very smallest sin.

Fear and Trembling

At last the third day came. Let us imagine we were there to hear and see it. The day began with thunder and lightning and a thick cloud upon the mountain. Then the trumpet began to blow and it became louder and louder. The whole mountain was on fire and the smoke went up like a great furnace. It shook greatly and the people trembled. They were right to tremble as they stood in the presence of God, for it is a solemn thing to have to do with a holy God. Apart from the work of Christ on Calvary, there is no escape from God's righteous judgment. He alone could meet all God's holy claims against the sinner, and, blessed be His name, He has done it at Calvary, where He "made peace through the blood of His cross" (Col. 1:20). Have you thanked Him for His finished work?

1. Why were the people right to tremble when lightning and thunder shook Mt. Sinai?

2. The Lord tested Israel when He offered them the covenant based on obedience and they failed. Can you show that this pattern of God testing man runs throughout the Bible?

3. The Law and the Gospel, a booklet by C. H. Mackintosh presents several of the themes of this chapter in more depth.

A Redeemed People: Bible Talks On Exodus, Exodus 18:1-27: Suffer Now, Reign Tomorrow

The seventeenth chapter closed with the promise of the cutting off of Amalek. Now the eighteenth chapter opens with a visit from Jethro, Moses's father-in-law. He had heard about God's ways with Israel, and of how God had delivered them out of Egypt, so he came to see them,

bringing Zipporah, Moses's wife, along with him. Jethro and Zipporah were Gentiles and provide a beautiful picture of Israel's blessing in a coming day. Zipporah had been sent away during the time of judgment upon Egypt and of Israel's deliverance out of it. Similarly Christ will take His Gentile bride — the Church — to heaven before the awful tribulation comes upon the world. Then, after the tribulation, Christ will come back with His bride to set up the kingdom. The Gentile nations which believe will, like Jethro, come up to see the glory of the Lord at Jerusalem and will rejoice before Him. They will then offer their sacrifices and keep the feast as Jethro did, while they hear about all the wondrous ways of God with His people Israel (Zechariah 14:16).

True Justice

Jethro also saw Moses sitting to judge the people, and so there will be a display before all of righteous judgment on the earth in that day (Isaiah 11:1-9; 32:1). Sometimes the wrongdoer is let go, and the innocent have to suffer now, but when the Lord Jesus reigns He will not make any mistakes — His government will be perfect. We Christians should remember that we cannot expect to see justice in this un-righteous world. They have rejected the only "Just One" — in fact they murdered Him — and now we can expect to suffer if we walk in His ways. It is part of our heritage while our Lord is rejected. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29). However, we know that when He reigns in righteousness, as He will before very long, then we shall reign with Him.

Avoiding Suffering

Jethro made some suggestions to Moses about how to govern the people, and Moses immediately took his advice without inquiring of the Lord. It did seem like a good idea to appoint others to help him, but he should have asked the Lord about it. Sometimes we may become weary in well doing and may try to make things easier for ourselves. Let us be assured that if God has given us a work to do for Him, His grace will sustain us in it. Why should Moses accept the advice of his father-in-law, who was apparently a "natural man" in every way? It is always dangerous to take either help or advice about the Lord's service from the unsaved. Notice here how Jethro saw all the wonders that the Lord had wrought and then turned and went back to his own land. He did not choose to accompany the people of God through the hardships of the wilderness, but seemed to think only of the easiest path for himself and for Moses. Moses, on the other hand, chose "rather to suffer affliction with the people of God" (Heb. 11:25). May we as young Christians be content to suffer with Him now, for we shall reign with Him later (2 Timothy 2:12).

1. Why was Jethro's advice bad for Moses?

2. There are many scriptures that refer to Christ suffering first and reigning later. There are many more that show the same pattern for a Christian. Which ones can you find?

3. Many believers in Christ have suffered through the ages. Foxe's Book of Martyrs by J. Foxe presents many who died in faith and provides motivating history.

A Redeemed People: Bible Talks On Exodus, Exodus 17:14-16: The Lord Our Banner

Moses was told to write an account of this battle with Amalek and put it in a book so that it might be rehearsed in the ears of Joshua. He needed to be reminded over and over again that victory was of the Lord. Sometimes, even in our own lives, God gives us some great victory and then we begin to take the credit ourselves. We forget that it was in His strength and not our own that we gained it, and then when the next difficulty arises we go right down to defeat. We try to meet it in our own wisdom and strength and we find out how utterly helpless we are. Just as Moses was told to remind Joshua over and over again how the victory over Amalek was won, so we need to go to the Lord each day, telling Him how weak and helpless we are and asking Him for strength to meet the difficulties of the way.

Future Freedom From the Flesh

We shall always have the flesh in us as long as we are in this world. We can never "rest on our oars" and suppose that the struggle is over. The Amalekites were the enemies of Israel for generations to come, and they are even to this day. But there is a day coming when God will "utterly put out the remembrance of Amalek from under heaven" (ch. 17:14). When Israel is brought into blessing in their land in a coming day, Amalek will be cut off completely. We know, too, that when we get home to glory we shall never have the old nature to trouble us there. We shall be perfectly like Christ then, and shall be able to relax and forever enjoy the presence of the Saviour whom we love without having a single bad thought to trouble us. What a glorious prospect — our Amalek will be cut off then!

In the meantime, as we pass through this scene, may we do as Moses did and build our altar, calling it Jehovah-nissi, which means "The Lord our Banner." We have nothing to fear — not because of any strength in ourselves, for there is none — but because the Lord is our banner. Let us then raise our banner high, so that all can see it, and give Him all the glory.

History's Spiritual Lessons

We have traced the journeys of the children of Israel all the way from Egypt and have seen how God was sufficient to meet their every need. We may notice, too, that, as He always does, God has meaning in the order of these events. In the sixteenth chapter we have the manna, which speaks of Christ as the Bread of God who came down from heaven. Then in our chapter we have the smitten rock which reminds us of Christ bearing the judgment of God for our sins. This is followed by the water flowing out, for the believer is now indwelt by the Holy Spirit because Christ has gone up on high. After this comes conflict with Amalek — the sinful nature within — and victory is assured because Christ is our Great High Priest above.

All this is most beautiful and instructive, and reminds us afresh that the Bible is not just a history book, or a collection of interesting stories. It is God's Word and every page bears the stamp of divine inspiration.

1. What does Jehovah-nissi mean?

2. Why does G. Hayhoe suggest that the order of events at the beginning of Israel's journey through the wilderness shows the divine inspiration of God's Word?

3. The internal proof in Scripture for its inspiration is immense. One very long, somewhat challenging, but very helpful work on this subject can be found in God's Inspiration of the Scriptures by W. Kelly.

A Redeemed People: Bible Talks On Exodus, Exodus 17:8-13: The Amalekites and the Flesh

The children of Israel had no sooner had a drink of the refreshing waters which flowed from the smitten rock, when the Amalekites came and fought against them. As we remarked in the last chapter, this water speaks to us of the Holy Spirit, and therefore we find that conflict begins at once. "The flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17).

Perhaps you have been saved recently. If so, you are now indwelt by the Holy Spirit of God (Ephesians 1:13), and He will never leave you (John 14:16). But you still have the old nature, called the flesh, and it has not improved at all. It is like the host of the Amalekites who fought against the Israelites and tried to hinder their progress. The flesh will hinder your progress, too, if you allow it to act. The way in which the children of Israel gained the victory is very instructive, for it shows the only way of victory for us.

Victory Over the Flesh

Joshua is a figure of Christ as the Leader of His people, and so Joshua went out with chosen men to fight against the Amalekites. Then, while the battle was going on in the wilderness, Moses, Aaron and Hur went up to the top of the hill and Moses held up his hands. As long as his hands were uplifted, the Israelites were victorious, but when he let down his hands, the Amalekites were victorious. This would show us that we cannot gain the victory over the evil inclinations of our sinful nature in our own strength.

Joshua led the Israelites according to the word of Moses. We need Christ leading us according to His Word in the power of the Spirit of God. Israel needed Moses holding up his hands on the top of the mount. We need Christ as our Great High Priest interceding for us on high. He is always ready to help us in every time of need (Hebrews 4:15-16), and we could never gain the victory if He were not interceding for us.

Moses's hands became very tired, and so Aaron and Hur made him sit down while they held up his weary hands, Aaron on one side and Hur on the other. In this way his hands were held steady until the end of the day, and the children of Israel were victorious. Aaron is the priest, and "Hur" means purity. How blessed to know that our Great High Priest's hands will never grow weary. His work on Calvary has so perfectly solved God's question about sin that in holiness He can maintain His work as our Great High Priest and Advocate. He who died for us is now living for us on high.

Certain Victory

Perhaps you may be distressed at times to find that the old nature with its sinful desire is still within. There is real conflict between the flesh and the Spirit, but let us remember that the battle is the Lord's and that He is the Leader of His people. Our Great High Priest is pleading for us, too. He knows all about our every weakness, but in His strength we can go forward, counting on Him for the victory. Our victory is just as certain as Israel's victory over Amalek, if we count on the Lord and go to Him for grace to help in time of need.

1. What work of Christ is nicely represented by Moses in this passage?

2. What does the example of Joshua teach us about our own warfare with the flesh?

3. If you are interested in learning more about the Lord in His work as our High Priest, you would enjoy listening to the recording of Christ's Intercession as High Priest and as Advocate by R. Thonney.

A Redeemed People: Bible Talks On Exodus, Exodus 17:1-7: Complaint and Grace

The wilderness journey was one of testings and trials, but it was also one which proved the all-sufficiency of God to meet their every need. It put faith to the test. Sadly it also revealed the lack of faith on the part of many who "could not enter in (to Canaan) because of unbelief" (Heb. 3:19). This world is now a "wilderness" to us as Christians, and how often we find ourselves tested by the trials of the way!

Blaming or Loving Others?

When the children of Israel came to Rephidim, they could not find water to drink. Instead of turning to the Lord and asking Him for it, they began to murmur again. The Lord had always met their need in the past, so why not trust Him on this occasion? Sadly, they blamed Moses. And don't we often do the very same thing ourselves? We get into some trouble, and then we start to blame others. It is an old habit which began when Adam blamed his wife, then Eve blamed the serpent, and so it has continued down to our day. But it is a very serious thing to do. God is over all, and nothing happens except what He allows. May we learn to take everything from His hand! Let us look up and seek His help in every time of need, but let us be careful not to blame others. If we do, then there is a message for us, as well as for the Israelites, in the words of Moses, "Wherefore do ye tempt the Lord?" (ch. 17:2).

Moses still loved the people of God, although they were almost ready to stone him at this time. Let us learn a lesson from this, for we should never cease to love and care for the children of God no matter how badly they treat us. We should love them because they are His people, not because of the good we see in them. If we find a feeling of bitterness arising in our hearts against some person who has been unkind to us, we can do as Moses did here, we can pray for that person. It is the easiest way I know to gain the victory over such feelings, and so in Moses's case the years that follow show how patiently he loved and cared for the children of Israel all through their journey.

Fresh Water From the Rock

Moses was then told to take his rod, with which he had smitten the river, and go to the rock. The Lord told him that He would stand before him upon it, and that when Moses smote the rock the water would come out so that the thirsty Israelites might drink. What a sight to see that vast multitude drinking the fresh, sparkling water flowing from the smitten rock! But this is more than just an interesting story, for God has told us that “that Rock was Christ” (1 Cor. 10:4). What a beautiful figure of the Lord Jesus, who was “smitten of God” (Isaiah 53:4) for us at Calvary. Through the work that He accomplished there, when He bore the full stroke of God’s judgment against sin, we can drink freely of the water of life. Our thirsty souls can find perfect satisfaction in Christ, and may we repeat God’s invitation to any unsaved reader of these lines, “Whosoever will, let him take the water of life freely” (Rev. 22:17). We can also see in this a figure of the Spirit of God who indwells the believer to bring him into the present good of his portion in Christ (John 7:37-39).

1. What should we do if the Lord shows us there is bitterness rising in our hearts toward someone else?

2. How did Moses respond later in the wilderness when the people complained again about a lack of water?

3. The author makes a passing reference in this chapter to the coming of the Spirit of God to indwell a believer. This lovely subject is very thoroughly and simply presented in Another Comforter by W. T. P. Wolston

A Redeemed People: Bible Talks On Exodus, Exodus 16:27-36: Sabbath and Lord's Day

This is the first time in the Bible that the Sabbath was given to man to keep. Although God had rested after the six days of creation in the Garden of Eden, He had never told man to rest (John 5:17), nor is there any mention of any observance of the Sabbath before this time, though it had been well over two thousand years.

Some might wonder why God gave the Sabbath to the children of Israel at this time before the giving of the law. It is important to see that God always shows us His purposes in grace before responsibility comes in. The children of Israel were now a redeemed people, and God could only give them rest based on that redemption. Afterwards, when they put themselves in a place of responsibility under law, God gave them the Sabbath as His promise of earthly rest if they could keep the law. They could not. Thankfully they will enjoy the Sabbath of rest during the millennial reign of Christ, and that rest will not depend on law-keeping, but on the work of Christ at Calvary (Psalm 130:3-8; Ezekiel 44:24).

Sabbath or Lord’s Day?

The Sabbath day is Saturday, and we are not asked now in this day of grace to keep the Sabbath. For a Christian to keep the Sabbath day is really to deny his position as a heavenly man. Our blessings are in heaven, not on the earth as Israel’s were. Heaven is our eternal home (2 Corinthians 5:1); our conversation (manner of life) is there (Philippians 3:20), and we are waiting for the Lord Jesus to come and take us there (1 Thessalonians 1:10; 1 Corinthians 15:49-52). Christ, who is the head of His body, the Church, is now seated in the heavenlies and we are seated there in Him (Ephesians 1:20, 2:6). Both of the occasions on which the Lord stood in the midst of His disciples in the upper room were on the first day of the week, and so was the day of Pentecost. We know, too, that this was the day on which the early disciples met to break bread (Acts 20:7). They were told that the Sabbath was a “shadow of things to come,” (Col. 2:17) and it was not for them to keep as Christians. Of course, we know that they often preached the gospel on the Sabbath when the Jews were together, and so we can and do preach the gospel at any time and in any place where the Lord opens the door. We are not under law as to the first day of the week, but it is our liberty and joy to use it as the Lord’s Day, for Him and for His glory.

Omer of Manna

Moses was then told to take an omer of the manna and lay it up before the Lord, and this he did. He placed it before the testimony, and then later, when the tabernacle was built, he put it in a golden pot in the ark. The manna, as we have remarked previously, typified Christ, and just as this golden pot full of manna was to be kept for the generations to come, so we are never to forget that all blessings come to us through Him. He was the true Bread of God who came down from heaven, and it is a delight to know that through eternal ages we will feed upon that “hidden manna” (Revelation 2:17). We will never weary of feeding on Christ as the One who came down to earth and went into death in order to bring us into blessing.

1. How does the manna remind us of Christ?

2. What scriptures help us to understand why a Christian doesn’t keep the Sabbath?

3. The truth about the Lord’s Day is only hinted at in this chapter. If you want to consider it more deeply you might enjoy reading The Lord’s Day: Do You Devote It to Him? by A. H. Rule.

A Redeemed People: Bible Talks On Exodus, Exodus 16:13-26: Feeding on Manna

The manna had to be gathered early or it melted away with the heat of the sun. No doubt there is a lesson for us in this. The way we can “gather the manna” now, is by reading the Word of God, which brings Christ before us. We ought to read it every morning, just as they gathered manna every morning. If we put it off until the cares of the day overtake us, like the rising sun in the wilderness, we will find that it is too late and we shall not get the same good from it. It will have “melted away” like the manna in the camp of Israel.

Gathering Manna

Perhaps some of our readers find that there is a great rush in the morning, getting ready for school or work, and you feel as though you do not have time. Let us urge you to take time to get this important food for your soul. You may not have time to read very much, but be sure to

read some. The children of Israel did not all gather the same amount, but they gathered according to their eating, and those who measured it up with an omer, found that they had no lack. “He that gathered much had nothing over, and he that gathered little had no lack” (ch. 16:18). The important thing for them was to gather it, and then measure it, and so the important thing for us is, first to read the Word, and then meditate upon it. They had to take the manna handful by handful and measure it into their omer, which is the equivalent of about five pints, and so if we take what we have read and apply it to our need for the day, we shall get the blessing, too.

No Left Overs

There is something else we should also notice here: they were especially commanded that none of it was to be left over until the next morning, except on the Sabbath. If they tried to keep it, which some of them did, it bred worms and had a horrible smell. This would show us that we cannot read two chapters today, and expect it to do for tomorrow as well. What we read today will not do for tomorrow any more than eating two dinners today would nourish our bodies for two days in the proper way. If we wish to be healthy, we need a dinner each day, and so we need a fresh portion each day from God’s precious Word. Just as the manna which was kept over developed an unpleasant smell, so there is nothing as dry and unpleasant as hearing a person speaking about some truth which he got hold of a long time ago, but which he is not in the good of at the present time.

The children of Israel could, however, keep the manna over for the Sabbath day. They were told to gather twice as much the day before, in order that they would have enough for the Sabbath, since the manna did not fall on the Sabbath. We will speak a little about the Sabbath and the first day of the week in the next chapter. To us the first day of the week is the Lord’s Day, and we should do our “gathering of the manna” during the week, perhaps more particularly the day before, so that we can enjoy what we have gathered as we meet around His table on the Lord’s Day. We can also use some of it during the remainder of the day in happy service for Him.

1. Why was the manna not supposed to be saved for the next day?

2. The Israelites put the manna into an omer. How can we do something similar with our daily “feeding” on the Word of God?

3. Daily Light by S. Bagster provides an excellent collection of scriptures on a single theme arranged into brief meditations. It might make a nice accompaniment to your daily reading of God’s Word.

A Redeemed People: Bible Talks On Exodus, Exodus 16:4-12: Bread From Heaven

God did not give up His people because they murmured. He loved them in spite of all their sinfulness, and even after forty years of wilderness life, during which their sinfulness was revealed, He still would not allow Balaam to curse them. Balaam had to say, “He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel” (Num. 23:21). What a gracious God is ours! How He loves His people! Nor does God love us because of anything in ourselves, but because of the goodness that is in His own heart. He knew all about us before He picked us up in grace and will never be disappointed in one of His children, though He may be grieved at our sinful ways. We should be more careful not to grieve His loving heart, but let us never doubt that love (John 13:1; Romans 8:38-39).

God Provides Food

God said that He would send them quails in the evening and manna in the morning. He knew all about their need and He was able to supply it, too. The quails were birds, something like partridges, but they were only sent on two occasions. The manna, on the other hand, was to be their daily food. God sent it down for them each morning of their wilderness journey. It tasted like wafers made with honey, and there was plenty for everyone.

The manna is an illustration of Christ as the Bread of God who came down from heaven (John 6:33). Only the children of Israel, who were a redeemed people, could eat of the manna. So now only the true children of God can “feed” upon Christ in His life down here. That is why the Lord Jesus said, “Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you” (John 6:53). There can be no association with Christ except through His death.

The Lamb Before the Manna

We hear a great deal today about the life and teachings of Christ from unsaved men. The first thing a sinner needs is to learn that he is lost in his sins, and that the Lord Jesus had to die to save him. This is what it means by eating His flesh and drinking His blood. It is the death of Christ appropriated to one’s own personal need.

Only after we have learned that the work of Christ has met all God’s holy claims against sin, and see that we are in a new standing, “in Christ” before God, can we enjoy thinking of the life of Christ as Man. We rejoice to think of His perfect obedience to God His Father in every step of His pathway. In this way we “feed” upon Him as the Manna. We have the new life from God, too, the very life of Christ which delights in obedience to God.

How foolish it is for a sinner who is “dead in trespasses and sins” (Eph. 2:1) to try to make Christ his Example! He is still at enmity with God until he has been reconciled to God by the death of God’s Son (Romans 5:10). Nicodemus would have accepted Christ as a great teacher, but the Lord’s message to him was, “Ye must be born again” (John 3:7). The children of Israel had to feed upon the Passover lamb, which typified Christ in death, before they could cross the Red Sea and eat the manna, which typified Christ as the Bread of God come down from heaven.

1. What does the manna represent?

2. What other food or drink in Scripture is used as a figure of the Lord Jesus Christ?

3. Going to Gilgal: Through Death and Deliverance by C. H. Mackintosh presents the meaning of the Passover and Red Sea that are mentioned as figures of Christ’s death in this chapter. It might be helpful to you in extending the very short description of these that is given in this chapter.

A Redeemed People: Bible Talks On Exodus, Exodus 16:1-2 Complaining or Rejoicing?

The children of Israel began to murmur, not only against Moses, but against the Lord. But then murmuring is by no means uncommon today, even in this land of plenty! We live in a complaining world, and we hear it everywhere. We can expect to hear more of it, too, as the Lord's coming draws nearer, since "unthankfulness" is one of the characteristics of the last days (2 Timothy 3:2). Let the children of God be on guard to not fall into this horrible sin. Even children can learn to be thankful for their many blessings. There is nothing more heartbreaking than to meet a child of God who lives in "Grumble Corner." We might expect it from those who do not trust in the Lord or know anything of His love and care, but it is sad to meet a murmuring Christian.

Grumble Corner

Everything is wrong for the one who lives in "Grumble Corner." The weather is always either too hot or too cold. The prices of food are so high that he cannot buy the food he likes. Other people have more money and better clothes than he has. They have better homes and cars, too! Then he is always complaining about his many aches and pains. He finds the neighbors hard to get along with, and his teacher or employer is not treating him fairly. He thinks that even his brothers and sisters in the Lord are thoughtless and ignore him. He seems to have such a hard lot in life, and the strange part is that no one is right but himself — at least this is what he vainly thinks! Perhaps some of us have lived in "Grumble Corner" ourselves, but it is a terrible place to live, and we hope that none of you are living there now. Those who live there bring great dishonor upon the Lord's name.

Thanksgiving Street

But there also is a bright, happy district called "Thanksgiving Street." Christians who live there have the same troubles as those who live in "Grumble Corner," but they count their blessings instead of their troubles. Sometimes the weather is bad, but they say, "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psa. 118:24). When the prices of food are high, they remember that the Bible says, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). When they see others having better things than they, they seek grace to "be content with such things as [they] have" (Heb. 13:5). When sick and infirm, they have a "throne of grace" (Heb. 4:16) to which they can come to "obtain mercy, and find grace to help in time of need" (Heb. 4:16). They try to act toward their neighbor in divine love, for "Love worketh no ill to his neighbor" (Rom. 13:10). They have also learned that they can do their work, even for a difficult employer or teacher, "as to the Lord" (Colossians 3:23). They love their brothers and sisters in Christ, for they have been "taught of God to love one another" (1 Thess. 4:9) — not to look for love from!

Even the world looks at these Christians and says, "These people have something that we don't have." They know it is real. It is the fruit of the Spirit displayed in our daily lives. We should never live in "Grumble Corner," and if we find ourselves there, let us confess it to the Lord and move to "Thanksgiving Street" at once. "Bless the Lord, O my soul, and forget not all His benefits" (Psa. 103:2).

1. What is the practical difference between loving someone and looking for love from them?

2. What other scriptures can you give that teach the principles of thanksgiving?

3. The Treasury of Scripture Knowledge by T. Scott and others contains tens of thousands of Bible references on many subjects. It would be an excellent resource for looking more deeply into the topics of rejoicing and thanksgiving.

A Redeemed People: Bible Talks On Exodus, Exodus 16:1-2: Murmuring

After leaving the lovely restful spot at Elim, the Israelites came to the wilderness of Sin. Although they had experienced the Lord's wondrous deliverance out of Egypt and through the Red Sea, and had seen His provision for them at the bitter waters of Marah, they had not learned to depend upon Him for everything. They had brought their dough with them out of Egypt, and no doubt some other food, and perhaps they had been eating it up to this time. Now it was finished, and what could they do? They should have turned to the Lord in faith, for He had always met their need in the past and was worthy of their complete confidence, but they murmured instead.

Only God Can Provide

God always tests those who profess His name, and brings His own to the point where they discover that everything here must pass away. The sooner we learn this the better, for then we learn, or should learn, to only look to the Lord. It is so natural for us to depend on others that it is not a pleasant experience, at first, when we find ourselves entirely cast upon the Lord. It is especially hard for the young folks, for the things of this Egypt-world look quite attractive and permanent to them. It is a keen disappointment when they begin to discover that this world is really a wilderness for the Christian. It is, however, a happy experience when we learn at the same time that God is "for us," able and ready to meet every need.

God's Better Things

But why did the Lord take His people out of Egypt and away from all the food which they enjoyed there? Did He want them to be hungry and miserable? Not at all! But He had something far better for them than all the food and treasures of Egypt. True there were some wonderful things in Egypt, but the Israelites were slaves there. The Lord had set them free and delivered them by His mighty power, and all the treasures of Egypt were worth less than what the bountiful hand of God planned to give them. They were His people and He wanted them for Himself, that He might dwell among them. He was bringing them to Canaan, a land flowing with milk and honey, and He must wean them from Egypt, slowly but surely. The food of Egypt was entirely different from that of Canaan and it could not be mixed. The onions and garlic of Egypt would not mix with the luscious grapes of Canaan, and so we find that the pleasures of this world — will not mix with our heavenly joys. The "flesh pots" which satisfy the man of the world, are very different from the "manna" which nourishes and satisfies the new life of the

Christian.

Turning Back

But the Israelites murmured. Sadly, many of them did not have real faith and they found it a hard path. The Christian’s path is one of faith, and although the unbeliever can start in it outwardly, he can never continue in it. Perhaps in a time of revival, or under pressure, he may start out and be carried along by others, but he will long after the world and want to go back to it. Eventually he will actually go back (2 Peter 2:20-22). A true child of God, on the other hand, is often tried by the hardships of the way, but he finds his resource in God, and rejoices in the provision God makes for him day by day.

1. Why did the Israelites complain?

2. Can you list all the times the children of Israel complained during their wilderness journey?

3. From Egypt to Canaan by J. Ritchie provides excellent and simple teaching from each of the stops the children of Israel made on their wilderness journey.

Detroit Conference: 1961, His Presence Individually and Collectively

Address—G.H. Hayhoe

Exodus chapter 15, verse 17. Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, oh Lord, which thy hands have established. And then let's turn over to Exodus 25. Exodus chapter 25, the first verse. And the Lord spake unto Moses, saying. Speak unto the children of Israel that they bring me an offering. Every man that giveth it willingly with his heart, he shall take my offering in the eighth verse, and let them make me a sanctuary, that I may dwell among them. According to all that I show thee, After the pattern of the Tabernacle and the pattern of all the instruments thereof, Even so shall ye make it, and then in. 96 I believe it is Psalm 96 and the sixth verse. Honor and honor and majesty are before him. Strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord, glory and strength. Give unto the Lord the glory. Do unto his name, bring an offering and come into his. Well, as I said, I'd like to speak a little bit about the sanctuary. I believe in the Scripture. It's something like Shiloh. Shiloh was a person and Shiloh was also a place in Genesis. It speaks of that the lawgiver would not depart from Judah, nor the ruler from that that tribe until Shiloh come, and unto him shall the gathering of the people be. And then when they entered the land, there was a certain city that was called Shiloh. Directions were given in the end of Joshua, showing us that it was a place, a geographical place that had to be found. And so we know that there is a person and there is a way that we can gather. That's according to His precious word. What a blessed thing it is for us, brethren. To enjoy individually his presence. And also to know that we can gather in a way that is pleasing and honoring to him. I believe it's the most wonderful portion that we can have. As one is often said, to have the enjoyment of His presence individually and collectively is really the sweetest thing that we can have. If we lose, if we lose that, we've really lost everything that is worthwhile. Christian fellowship is very lovely. We read in the second chapter of Luke about when the Lord Jesus was here upon earth and was a boy, that it was the habit of his parents to go up from year to year to Jerusalem. That was the place where the Lord had put his name. And we read of how and the Lord Jesus was 12 years of age that he. Behind and was talking to the doctors and it says that his father and his mother went a day's journey and found that he wasn't among the company. And sometimes when I read that, I think how easy it is for us to come up with two occasions like this and have a nice happy time and really enjoy fellowship together. And go away and take a day's journey without him. Maybe just thinking about how nice it had been. If I can picture them as they traveled home. They talked to one another of how wonderful it was to have been up there at Jerusalem, how they had seen that temple so glorious that even the disciples showed it to the Lord. And they could have talked about all those whom they had met, the nice conversations they had had. But they took a day's journey without Him. And I say we can enjoy the fellowship which many of us have enjoyed here together. And yet we can go on without him. And so they turned back and it took three days before they found him, and they found him just where they had left him. There he was. He was in the temple, and there they found him. And so if we find that we have been going along without him, perhaps just satisfied to say, well, I'm in the meeting and I enjoy fellowship with the Lord's people, but there isn't that personal communion with the Lord. It's worth. Three days journey back to find out where the point was, where we missed him, where we got so occupied with the nice times that we could have and the good fellowship that we actually lost sight of the Lord. Well, I just mentioned this because I hope it's in context with what we're going to speak about. It was a little mentioned about this this morning, our brother.

Brother Buchanan brought this a little bit before us about the sanctuary and so on, but I'd like to speak of it in this way and then look at some of the Psalms that have to do with this. Side of things to going back to that passage that we read in Exodus chapter. 15 We know the story very well, how the children of Israel were in slavery in the land of Egypt. There they were under the cruel taskmasters. There they were, and they cried out to the Lord, and the Lord in his goodness provided deliverance for them. He sheltered them from the judgment by the blood that was sprinkled on the lentil and the two side posts. I hope each one. Here this afternoon has taken shelter. Under the precious blood, For nothing else will shelter from judgment, nothing else will cleanse from sin. The blood of Jesus Christ, His Son, cleanseth us from all sin. There's no other shelter. There's no other way of escape from judgment. And He not only sheltered them from judgment, but He also provided a feast for them in their homes. He gave them assurance so that they didn't have to wait till the moment the destroyer passed through. They knew beforehand that they were safe. They could just rest in those homes and say we're safe. Because Jehovah said when I see the blood, I will Passover you. Is there a doubting Christian here? God doesn't want you to doubt. He wants you to rest upon his word. If you're if you've received them as your Savior, you're safe, but he wants you also to be sure he wants you to have peace. But then too, there was a feast and there was provision how they could enjoy that feast. Brethren, he wants us to be happy Christians, Mr. Darby once said. Our testimony to the world is our joy in the Lord. This world is full of misery and sorrow, and they're looking for somebody that has found happiness and found a way of getting it. And they ought to see in us that we have. They ought to see in us that we have a portion that really fills and satisfies our hearts. A glorious person, the person that we talked about this morning, in whom all the fullness of the Godhead is pleased to dwell, is the one who is our Savior, the one who Danes to fill our hearts. With peace and joy. And so there was also this feast. And then there was the deliverance out of Egypt. They went through the Red Sea. And it tells us in Galatians chapter 2 That the Lord Jesus died, that he might. Deliver us from this present evil world according to the will of God and our Father. He didn't intend to leave them back there in Egypt. He intended

that they should be outside of that. But as they crossed the Red Sea, they could rejoice and sing. And then there was the wilderness path before them. There were those 40 years, 40 years, as one is often said, to learn the two great lessons of Christian life. Our own weakness and helplessness, and the all sufficiency of Christ. That's what God told them as they look back upon the wilderness. They were to remember all the way the Lord had LED them to humble them and to prove them and to show them what was in their hearts. And also he said that they would prove that the Lord would provide. He did provide the mana how he provided the water your clothes didn't wear out, took care of them all the way and rather than the two things that God teaches us. In our wilderness pathway, our own helplessness were slow to learn this, but His own all sufficiency and how blessed this is. I don't say we have learned it, but these are the lessons that He is seeking to teach us along the way. But at the point where we read here, they have just crossed the Red Sea. They look back, they see all their enemies dead upon the seashore, and they break out in song. And surely we ought to be singing too. We have the little hymn that says this is the my story, this is my song, praising my Savior all the day long. He's given us every reason to praise him and thank him. And it's very interesting as we read through this, how they.

As it were passed over the whole wilderness, notice the 13th verse. Thou in thy mercy has LED forth the people whom thou hast redeemed. Thou hast guided them in thy strength unto thy holy habitation. 40 years of experiences were ahead, but this is in the past tense. And the captain of our salvation is not going to let one of his own fall by the way. He's going to bring many sons home to glory. And so in this triumphant song here in the 15th chapter of Exodus. They're singing as though the wilderness were all past. A lot of experiences followed, experiences that were very humbling, experiences that were very wonderful too, as they proved God's goodness. But now we come to this verse that we read the 17th verse. Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established. What is a sanctuary? Well, they have bird sanctuaries. They have animal sanctuaries, and in those sanctuaries the birds or animals are protected. It's a place of security for them. Well, we go through a world that's full of enemies, but there is a place of security for us, and that is in the Lord Jesus. He is our strength and our song. He's become our salvation. He's. Everything to us. And so He is our sanctuary, and we know that it speaks here of them coming into that promised land. And that is what is referred to the place for thee to dwell in the sanctuary, O Lord, which thy hands have established. That's Canaan that it's talking about. And how wonderful that for us we look forward to a time of eternal rest. A time when. God Himself shall wipe away all tears of all faces when we, as it says, His servants shall serve Him and they shall see His face and His name shall be in their foreheads. That's what it's going to be at the end of the journey. That's how glorious it will be when, as you notice the word sanctuaries here in the capital, and I believe the thought is that. The Lord Himself wanted to bring them in and plant them there. He wanted them to enjoy his full provision for them, we know that. They placed themselves under conditions that they couldn't keep and they spoiled it. But that was his purpose for them. That's what he wanted to do for them. And in the coming day He's going to fulfill that, and his people will lie down safely, and they will all be blessed and know how blessed for us to look on to that time, brethren, when we'll be there and when we'll enjoy those things. It's all of himself. Thou shalt bring them in and plant them which thou hast made for thee, for thee to dwell in, notice for thee to dwell in, because He wants the company of His people. He came down to have the company of Adam and Eve, but they hid from him. But he has provided for us something even more glorious than a rest on earth. He's provided, as we sang in the hymn, the rest of God, our rest to come, our place of liberty. Sometimes I like to think of it like this, as though God looked down when man spoiled it by sin and said, You've spoiled the rest that I wanted you. Enjoy the place where I could walk in the garden and commune with you. You've spoiled it by your rebellion and sin, but I'm going to invite you to a place you can't spoil, and I'm going to pay the price so you can be there over Ethan. If we just get hold of these thoughts, they'll fill our hearts. They'll make us realize what our portion really is. And so this was what the Lord desired for his people. And he wants us to live in the constant enjoyment of that glorious future that awaits us, but he also wants us to be in a present enjoyment of himself and of his company. So if you turn over to this 25th chapter of Exodus, here we find that the people have been redeemed. They have been brought out. In the meantime, they had asked for the law and placed themselves under it. But.

If they had been under pure allied would have been certain judgment. No, when Moses came down from the mount with the tables of stone in his hand, by the people had broken the first commandment. They were worshipping the golden calf. And so Moses broke the stones at the foot of the mount. Because if those commandments had been brought into the camp, it would have been judgment on everyone. And are not into judgment with thy servant, For in thy sight shall no flesh living be justified. So he broke them, and he went up, and he said, Peradventure, I shall make an atonement for you. Well, Lord told Moses he couldn't make an atonement, but he did give him the whole pattern of things in the heavens, because out of the Tabernacle is spoken of as a pattern of things in the heavens. And so Moses went back and God provided a way that he could go on with the guilty people. And. He gave him the pattern for the Tabernacle. He gave them all the instructions and said to him, See that thou make it according to the pattern which is showed thee on the mount. So when Moses came down the second time, his face was shining. He had other tables of stone, exactly the same as the ones that had been broken, but they were placed in the ark, and on top of the ark was the mercy seat, where the blood was sprinkled. God hadn't changed. His standard was exactly the same. God's holy law could not be changed, but grace had provided a way that he could go on with him, a picture of his provision, and so Moses face could shine. And so this is the instruction given here in this 25th chapter of Exodus where it tells us that those who those that says speak unto the children of Israel. That they bring me an offering. Every of every man that giveth it willingly with his heart, he shall take my offering. Anywhere, as I say, a redeemed people, they were brought out. God made provision now to go on with them. And now doesn't this produce something in your heart? You and I, brethren, are not under law. We're under grace. We didn't come to these meetings because we had to, but because we wanted to be over the word to learn more about our blessed Lord and Savior. It's a Christianity is liberty, holy liberty. And so they would offer willingly. And we often sing in that little hymn, love that transcends our highest powers, demands our soul, our life, our all. Can you stop for 5 minutes and think of what the Lord has done for you? And that feels something tugging at your heart that you want to give willingly to the Lord? Are you saying, oh, it's hard to be a Christian? It's hard to let him be Lord in your life? Not if you think of how much he loves you. Not if you think of what he's done. For you, thou and Thy mercy has LED forth thy people, whom thou hast redeemed. Oh, just think of the cost, the cost we spoke of a little this morning, the forsaking the bearing of sin, and the place of nearness that we have been brought into. And so knowing this now, it tells us here that these people were to bring an offer willingly. And then it says, And let them make me a sanctuary, that I may dwell among them. He wants your company. He feels grieved when he doesn't have our company and he it's going to be his enjoyment. Tells us that in that coming day he shall joy over thee with singing. He shall rest in his love. I like the way the little hymn puts it. He and I and that bright glory 1 deep joy shall share mine to be forever with Him. His that I am there when we love our children, our families and those dear to us. How we just enjoy it so much to be in their company. Oh, they're coming home. We're going to have a nice time. What are they going to do? Well, I don't know just. But we're just going to have a nice time because they're there. And how wonderful. That's why God. In describing, heaven gives very, very brief description about it. But rather his servant shall serve him, and they shall see his face, and his joy is going to exceed ours, that I may dwell among them. But there was a pattern, and the pattern was to be followed exactly.

Says in another place that God said to Moses, See thou make it according to the pattern which I showed to thee on the mount. And I want to ask you, are you just patterning your life according to your own plan, or is the expression of your heart like with Saul of Tarsus? Lord, what will thou have me to do? I need to ask myself that when we make our plans for the day, even as to how we gather, because this was to be the gathering place. And the Tabernacle was pitched. It says everyone that sought the Lord went out unto the Tabernacle of the congregation. Which was without the Cam. And so it's the it's the person. And so they weren't to do their own planning. It was to be exactly according to God's plan. What you say that would make it kind of hard? You think the person that loved you enough to die for you is trying to deprive you of something that's for your good. Why? Everything that he gives is a positive apex. It's the best that heaven can give. Even when we look at this world, how wonderful God's creation. Get up in the morning and see the beautiful sunrise and all the wonders of God's creation. Don't you often stop sometimes and marvel how everything is so wonderful in the creation, Everything is lovely. Man has spoiled it, but as God made it, how how beautiful and the plan that He has made for salvation, how glorious, costs us nothing. Salvation is a gift, and then to that. He's made a plan how his people could gather, he said, How they were due pitch their tents around this Tabernacle when it was set up. Did they plan themselves? No, it was all planned of God. You know, it's rather strange sometimes that many Christians, and I believe many of them have a real desire to please the Lord, have never really asked the Lord how he would have them to assemble. There's a common expression in Christendom. Go to the Church of your choice as though you followed God's plan up to the time you get saved, and then from then on you kind of take over with your own ideas about how you're to serve the Lord and how you're to gather. It was your planning then, no, In all thy ways acknowledge Him, and he shall direct thy paths. So we find them the sanctuary after they. The Red Sea, he says that he would guide them to the sanctuary, and I believe it's a picture of the blessing that God has in store for Israel in a coming day when he finally brings them into blessing. And when they'll have to say we have not brought any deliverance in the earth, that's what they'll say. And they'll just have to thank the Lord that he's done it all. And so with us too, We have been redeemed. Are we making the sanctuary for the Lord? Are we enjoying His company and walking in such a way that He can walk with us and that we can hold sweet communion with Him? What a great privilege that is. And turn over to that verse that we looked at in the Psalms, the 96th Psalm again, Psalm 96. Honor and verse 6. Honor and majesty are before him. Strength and beauty are in His sanctuary. Give unto the Lord. O ye kindreds of the people, give unto the Lord glory and strength, Give unto the Lord the glory due unto his name. Bring an offering, and come into his courts, says Honor and majesty are before him. Strength and beauty are in his sanctuary. We often feel pretty helpless in the pathway of life, but here we have the sanctuary now. And it says honor and majesty are before him. Strength and beauty are in his sanctuary. And don't we often find that renewed strength? I can remember when I was employed how sometimes the pressure of work would get pretty difficult. And then I just go to the meeting and you just seem to get a lift. You seem to get a fresh supply of strength. Just perhaps it wasn't anything special. It was said, but you just sat there in the Lord's presence saying some of the hymns that give glory to Him. You got to relift. You got strength. You got a fresh view of the. Because He's altogether lovely, strength and beauty are in his sanctuary. And then when you get that, then it says, give, give unto the Lord, O ye kindreds of the people, give unto the Lord, glory and strength. God told his people, Israel, none shall appear before me empty. I've heard Christians say, well, I've come to the meeting, but I didn't get anything. Well, there are times perhaps.

Plan. Perhaps there are times when we come together and there does seem little food in God's house, but we ought to come, brethren, as givers. We ought to come as givers. That's the way Mary came. There were a lot of people that had many wrong thoughts when Mary came because they found fault with her for what she did. But she wasn't occupied with all those people that were finding fault. She wasn't occupied with things about her, but she was just thoroughly taken up with the Lord. And she broke that alabaster box appointment and poured it upon the feet of the Lord Jesus upon his head. Oh, how wonderful. It says the house was filled with the odor of the ointment. And sometimes it just takes one person in the assembly was really enjoying the Lord to bring a blessing to the whole assembly. And it doesn't have to be a brother because Mary didn't say a word, not a single word. She just did that and I believe that there is something that each one of us can bring. Like the Israelite who brought his basket of firstfruits and presented it before the Lord. He reminded himself of how he was Assyrian ready to perish, told the Lord how he had brought him out from Egypt, and his heart was just full of praise. How can you and I sit in His presence and receive what we receive, and not want to make some return, some return? Give unto the Lord, ye kindreds of the people. Give unto the Lord glory and strength. Mary might have said, well, it's a kind of a fault finding group. You try to do something and they find fault, but she didn't say a word. She didn't say a word, she just left it all because the Lord knew her heart. And that ought to be a joy to us. The Lord knows our hearts. We do things sometimes and maybe they're not appreciated. Maybe sometimes we do. And I'm sure we all do make mistakes. But isn't it good that the Lord makes a right appraisal of everything and so. They found fault with Mary, but she didn't say a word, and then the Lord spoke up. And he said, Let her alone, she hath wrought a good work on me. She had the Lords approval. Well, I believe in her soul she was in the sanctuary. She was in the enjoyment of His presence, and so she was there as a giver. Give unto the Lord the glory due unto His name, bring an offering, and come into His courts. Well, here we have the thought of the sanctuary. I think particularly except. Associated with the Lord Himself and because, as I say, I believe the sanctuary. Is a place and it's also a person. A place wouldn't mean anything apart from the person. There's an empty house back in where we live, but if I went home and none of my loved ones entered there, it's just an empty house to me. But when the person whom I love is there, but then it becomes a home, becomes a place where I like to be. It's the person that makes it's true. It's a. Address, and I could tell you what the address is, but it's the person that makes the place, and that's what it is in the Scripture. It's the person who makes the place. Well, I'd like to turn to a few Psalms here. First of all, Psalm 73. I'd like to look at 3 psalms here, 707374 and 77, and I'd like to look at them in different ways. What is disturbing the psalmist is the prosperity of the wicked. In the 74th it's trouble in the sanctuary, in the assembly, and then in the 77th it's infirmity. I find many, many Christians get discouraged. Sometimes I get discouraged and I guess we all do at times get discouraged. And I think sometimes these three things bring before us. We see people that seem to get away with things as we say, and that bothers us. How could? Person get away with something so wrong and that upsets us and we get discouraged and it seems the Lord doesn't intervene. That's the 73rd. The 74th is they'd burned up. They've done wickedly in the sanctuary and they burned up all the synagogues of God in the land. In other words, there was an attack that spoiled the place where God's people assembled. And then last of all.

Infirmities, perhaps physical infirmities that come upon us. We get discouraged because of these things that come into our personal lives, but we find that the answer is getting into the Lorde presence and I believe it's important that we do. And if there are some who are in situations like this, uh. If you would just get into the Lord's presence, I believe that you would have the answer and that He would give you peace because. The sanctuary, as I said, is a place of peace and rest and protection. A bird sanctuary is where the birds are protected and where they know that the enemy can't intrude in that particular spot. And isn't it wonderful here that God has provided such a place for us? So let's read the first part of the 73rd Psalm. Truly, God is good to Israel. Even to such as are of a clean heart. But As for me, my feet were almost gone. My steps had well nice slipped, for I was envious at the foolish when I saw the prosperity of the wicked. There are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Therefore pride encompasses

them about as a chain violence covered at them as a garment. Their eyes stand out with fatness. They have more than heart would could wish. They are corrupt and speak wickedly concerning oppression. They speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return, hit her, and waters of a full cup are run out to them. And they say, How doth God know, and is there knowledge in the Most High? Behold, these are the ungodly who prosper in the world. They increase in riches. Verily, I have cleansed my heart in vain, and washed my hands in innocency, For all the day long have I been plagued and chastened every morning when I say, I will speak thus, Behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me, until I went into the sanctuary of God, Then understood I their end. The 22nd verse. So foolish was I an ignorant. I was as a beast before Thee. Nevertheless I am continually with Thee. Thou hast told in me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. My flesh and my heart faileth, but God is the strength of my heart and my portion forever. Perhaps you felt like this sometime. Jeremiah felt like this. He tried to be faithful to the Lord. The Lord gave him a message, and he tried to be faithful in delivering it. And he said Lord. Noah said it would be well with the Remnant, but everybody hates me. They just don't like the things that I'm saying, and I'm trying to speak a message from thee. And he felt very discouraged. He even went as far as to say, wilt thou be unto me altogether as a liar and as waters that failed. Just think how discouraged poor Jeremiah got John the Baptist when God let the wicked triumph over him and he got into prison. He even went so far as to send a message and say, art thou he that should come or do we look for another? And there may be somebody just like that, somebody that was doing what was wrong and mean and everything. They seemed to be prospering. And your feet are just about slipping because it upsets you so much and you're allowing it to spoil your joy in the Lord. You're letting it come between you and the Lord. I guess many of us have experienced things like this. We're ashamed of ourselves about some of the things that come into our minds when things like this happen. But here God has put it right down in his Word and let us know in words inspired by the Holy Ghost, exactly how David felt when he looked at the prosperity of the wicked. He said my foot will not slip. He said they don't seem to have trouble. Things seem to go well for them. But I have cleansed my hands, I've tried to do what was right, and I've had nothing but problems and trouble.

Know the enemy. Comes in on times like that and he tries to get us discouraged and we ask the reason why. But God doesn't always answer everything here. In that coming day, brethren, we shall know as also we are known. There are many, many things that happen in life that will never get the answer for down here. Many times. Think of Uriah the Hittite, murdered through the unkindness of David. And he never understood in his whole lifetime why God would allow that. But he's. Mentioned among God's mighty man and so there are things that happen that we have to wait for the answer what did the psalmist do here? Did he find the answer to it all He says I went into the sanctuary of God then understood I therein what is the sanctuary Oh just like it says in the. 4th chapter of Philippians it says be careful for nothing. But in everything by prayer and supplication, with Thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. That's the answer God gives. You can't understand it. He gives you a peace. Nothing has been set right. Nothing was set right for Uriah the Hittite. And sometimes things are set right, and sometimes there aren't. But when you go into the sanctuary of God, then you just leave it all to the coming day. And Paul said that he committed everything to the Lord. He said, I am persuaded that he is able to keep that which I have committed unto him against that day. Many apply that to salvation, and very blessedly it is true of salvation. I've committed my soul and my eternal destiny to the Lord. But you can commit more than that. You can commit all the things that happen in life hard to understand. All those in Asia turned away from Paul. He was hurt. But he says I just come at it to the Lord. My responsibility is to go on and leave matters with the Lord. And that's the conclusion that he comes to in the end I just mentioned here. They it says here in this. 15th verse. Well, the 14th verse. For all day long have I been plagued and chastened every morning. If I say I will speak thus I should offend against the generation of thy children, he said. I feel that way, but I don't say it because a lot of people be offended if I said it. But that was the way he felt. He couldn't understand it. And it says in the 10th verse. Therefore his people return hit her, and waters of a full cup rung out to them. Remember the case of Jehoshaphat? He decided that he would step from a path of devotedness to his Lord and join affinity with Ahab at all. Ahab made a big feast. Oh, he said, that's grand. Come on, we'll have a great time. And so he goes along with it. Sad consequences came out of that. But the world will always welcome you when you step down to their level. They'll make a big fuss over you. They'll tell you you're a great person. But what about the Lord? What does he think of it? It's his approval that counts. It's what he thinks about it that counts. But now passing on down to the. 22nd verse he says, So foolish was I, and ignorant I was. As a beast before thee, that is, an animal just lives for time. And he said, when you and I don't look beyond this world, we're just living like a beast. A beast lives for time. But he says, these words are so beautiful and touching. Nevertheless, I am continually with thee. Thou hast told in me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory. Doesn't sound like the same person who's talking in the first part of the Psalm, does it? An entirely different tune now. Why he got into the sanctuary, got into the place of rest, peace of God is flooding his soul. And now he can say, Lords, holding my hand, He's holding my hand. And he said, I want his counsel, I want his plan.

Even if I do have to suffer, I'm going to say. Lord, thy name is wonderful counselor, and he said. And afterward received me to glory, he said, Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. What a change. The same person, but he got into the sanctuary. Is there a discouraged person here? And somebody seems to be doing wrong and getting away with it, as you say. You only think they're getting away with it in view of eternity. It's loss if it's not the will of God, but just to go on and made misunderstanding. Think of our precious Savior at the end of His. All his disciples for succumb and fled. The people that he'd healed weren't there to speak a word for him at the cross. But he died that we might live. What an example for us, he says. There is none upon earth that I desire beside thee. Oh, may I say to anyone who is discouraged like this, don't give up the sanctuary. Go into the sanctuary of God. The Lord will meet you there. It's a place of protection. It's a place of rest. Make me a sanctuary that I may dwell among them. What touching words strength is in His sanctuary? Strength to meet those problems and difficulties, that's where it is. For now, on the 74th Psalm, oh God, why hast thou cast us off forever? Why doth thou anger smoke against the sheep of thy pasture? Remember thy congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed, this Mount Zion wherein thou hast dwelt, lift up thy feet unto the perpetual desolations. Even unto all that the enemy hath done wickedly. In the sanctuary then it says in the seventh verse, they have cast fire into thy sanctuary. They have defiled. By casting down the dwelling place of Thy name to the ground, they say in their hearts, let us destroy them together. They have burned up all the synagogues of God in the land. We see not our signs. There is no more any prophet, neither is there any among us that knoweth how long. In passing on in this 16th verse, the day is thine, the night also is thine. Thou has prepared the light in the sun. Thou hast set all the borders of the earth. Thou hast made summer and winter. Then the 19th verse O deliver not the soul of thy turtledove unto the multitude of the wicked. Forget not the congregation of thy poor forever. Perhaps in a practical way I could speak of this as troubles that come into the assembly. I meet a number of people and they are so discouraged at the problems and how busy the enemy is coming into the assembly trying to destroy it. Burned up all the synagogues of God in the land. The synagogue was the assembling place for the people. The temple, as we know, was the sanctuary, the place where the Lord had put his name. So we actually have the two figures here, the meeting

place in the synagogue, and then the sanctuary, the place where you could find rest. And I've had brethren say to me, well, I come to the meeting, but I don't seem to get rest and refreshment for my soul. Here's one that's feeling this way. Is there any answer? Yes, God's in control. He's in control. The day is thine. The knight is thine. Why is it say the knight is thine? There are times when it just seems like that. But it is He is in control, brethren. He puts us to the test. Every one of us gathered to the name of the Lord Jesus, sooner or later are going to be put to test as to why we're there. Are we there because we enjoy the ministry? Because we like the people? Well, it's awfully encouraging when you go and your soul is fed, when you can have sweet communion with the Saints. But we're put to the test as to whether we're there because the Lord is there. Because it's His sanctuary and the enemy is doing his best, I believe in these last days to destroy a testimony to the truth of God and to the precious truth of the one body, and to be gathered to the name of the Lord Jesus. He's busy in so many places, and He's trying to make it so that when you come, you don't seem to get the rest and refreshment and enjoyment that He intends us to get in His presence and in the.

Where he has placed his name. But all don't get discouraged. God is faithful and so I think it's nice how he speaks there. He says in the 16th verse, the day is thine, the night also is thine. Yes, He's in control when everything's sweet and lovely. We've enjoyed these meetings. Our souls have been refreshed. It's been like the day, but the night is thine too. The night is thine when darkness seems to come in, when problems be set. The assembly. He's still there and he's still in control, and so he says. In the 19th verse, O deliver not the soul of thy turtle, thou unto the multitude of the wicked. The enemy would like to get us down, like to get us discouraged. He must have triumphed greatly when he got Jeremiah, that faithful prophet, to get so discouraged. He must have been triumphing when he saw, as our brother Lundeen brought before us yesterday, Elijah, that mighty servant of God, hiding down under a tree, and get it, letting his service come between him and the Lord. And blaming the people of God. Oh how he must have triumphed. The day is thine. The night is thine. The Lord is in control. These things can be something used of God to draw us nearer to Himself. Because in the night when everything's dark, very often, as a psalmist could say that we can commune with him upon our bed and be still. And have we often found that some of the sweetest times where when we're perhaps alone on our bed, there's no distractions at all, we could have that sweet communion with the Lord. Are there trials? Lord wants to draw you nearer to himself by this. So here we have. In the 73rd Psalm, person who's discouraged because he sees the prosperity of the wicked, sees people getting away with things and he can't understand that his Peter, well, nice slipping, he goes into the sanctuary of God and he says, Lord, just hold my hand, hold my hand, thou art my portion forever. We need that sometimes when trouble comes in the assembly. He says. Don't let the soul of thy turtle dove be turned over to the hands of the wicked. In other words, you say, well, I'm just one, but the Lord can hold your hand, He can give you peace. He can fill your heart just like He filled Mary's When she came, it says everyone found fault with her, but she herself was in sweet communion with the Lord, and she didn't say a word. She just left everything with the Lord. So here we find perhaps a little picture of problems in the assembly where the enemy is trying to destroy it, trying to spoil our meeting places so that we can't come and enjoy the fellowship that we should The Lord's faithful. There's still the sanctuary, there's still the enemy. The enemy may try to intrude, but there still is the sanctuary. Now the 77 some Let's look at this. I cried unto God with my voice, even unto God with my voice, and he gave ear unto me. In the day of my trouble I sought the Lord. My soul ran in the night and ceased not. My soul refused to be comfort. I remembered God and was troubled. I complained and my spirit was overwhelmed. Thou holdest mine eyes waking. I am so troubled that I cannot speak. I have considered the days of old, the years of ancient times. I called her remembrance, my song in the night. Commune with mine own heart, and my spirit made diligent search. Will the Lord cast off forever? Will He be favorable no more? This is mercy clean gone forever. Doth his promise fail forevermore. God forgotten to be gracious? Hath He in anger shut up his tender mercies? And I said, This is my infirmity, but I will remember the years.

Of the right hand of the Most High, I will remember the works of the Lord. Surely I will remember thy works, thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Thy way, O God, is in the sanctuary. Who is so great of God as thou art a 19th verse thy way is in the sea, and thy path in the great waters, and I footsteps are not known. Thou leadest thy flock like thy people like a flock by the hand of Moses and Aaron. Here he says in this in this tenth verse, This is my infirmity. Her brother was talking to us too about. Infirmities. He says this is my infirmity. In other words, he is some infirmity has come into his life. He thought calling to the Lord, the Lord would grant deliverance. But he said, I remembered God and was troubled. Instead of really feeling relief, he turned to the Lord. But the Lord didn't take the problem, the trouble away. And he says. I complained and my spirit was overwhelmed, he says. He couldn't sleep in the fourth verse and he looks back. He said it wasn't always like this. The sixth verse I called remembrance, my song in the night I commune with mine own heart and my spirit made diligent search, search. It's something like Job, you know. He just couldn't understand why God allowed him to lose his. Wealth, his family, his health is his health and his friends, just everything seemed to be. Kind of wiped out. It was a real trial. And this is and then he accepts it. He says this is my infirmity. Maybe the Lord has allowed something. He allowed it with Paul. Paul had a thorn in the flesh. He calls it an infirmity. He asked the Lord three times to take it away. And the Lord's answer was, my grace is sufficient for thee. My strength is made. Perfect in weakness to me. It's as though the Lord said Paul, you're going to have it the rest of your life. It's going to be there. But you're going to learn through this to lean on me and be a dependent person. And Paul said most gladly, I rather glory in my infirmities that the power of Christ may rest upon me. He said this infirmity has been a blessing to me. It's taught me dependence. It's taught me to lean on the Lord. It's taught me to find my support and my help in Him, His ways in the sanctuary, brethren, He's leading our souls not to find rest in circumstances, in health, in what goes on about us, but in Himself. In himself Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me, for I am meek and lowly, and harden ye shall find rest unto your souls. There are situations that won't be clear this side of the glory. There are things that may remain, but the Lord will always be a sanctuary. He'll always be there and maybe if those things. 'Cause us to turn to him and find our sanctuary, and we may not understand them. He says Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. We don't. There's some things we'll never understand until we get home to glory, but we can understand that they have been made a blessing to our souls. They've brought us to the sanctuary. They've brought us into His presence, and that's where He wants us to be. And He's going to find his eternal rest in that sanctuary that awaits us, when he'll wipe away all tears, when He'll explain everything, When we shall know even. Are known. He doesn't want us to wait until we get to glory, He wants to get into the sanctuary down here and I just like to close a little verse in Ezekiel Chapter 11, Ezekiel Chapter 11 in the 16th verse. Therefore, say thus saith the Lord God. Although I have cast them far off among the heathen alloy have scattered them among the countries, yet I will be to them. Has a little sanctuary in the countries where they shall come, yes.

We've spoken about the sanctuary being a place, but we've also spoken of this being a person. And here things had come to the point in the history of Israel when they were scattered. Must they say, well, there's no sanctuary now because we're scattered. We can't go to the temple. We can't go to the spot where the Lord has put his name. I will be to them a little sanctuary in all places where I have driven them. And no matter what your circumstance or mine is this afternoon or what awaits you when you get home, because you may like those who came down

from the Mount after that glorious time on the Mount of Transfiguration, there was a man. A situation there, a man and his child was in trouble and the disciples couldn't handle the problem. And there may be something awaiting you that's quite beyond you. But I want to tell you this, no matter what, I will be a little sanctuary. I will be a little sanctuary. Thank God He gives us the privilege of being in His presence collectively, but sickness problems may even hinder that. But oh, how wonderful, He never fails. I will be a little sanctuary. Well, brethren, these difficulties do come. In our lives, as we're saying, there are times when our feet well eyes slip. There are times when we get discouraged things that happen in the assembly. You get discouraged over sicknesses and infirmities that really get us down. But he still a sanctuary and in that coming day, as I say, when we're brought to our sanctuary in the glory above. His servants shall serve him, and they shall see his face. And his name shall be in their forehead, and God himself. God Himself shall wipe away all tears, mouth all faces. May He give us to enjoy more of this sanctuary now, that peace, that joy that He delights to give us even in the midst of situations that may never change, difficulties that may not be removed, situations that can't be explained, But He's always the same. He never fails, Jesus Christ the same yesterday. And today, and forever.

A Redeemed People: Bible Talks On Exodus, Exodus 15:20-27: Trial and Blessing

After the children of Israel had sung the song of Moses, then Miriam gathered all the women together and they sang with her. Her song did not go as far as that of Moses because she did not see the full extent of the blessings which God had in store for His people. Miriam’s song was accompanied with timbrel and dance. Sometimes when we become occupied with the melody or music we fall short of the blessings. The tunes of the hymns which express the deepest truths are sometimes not as pleasing to the ear, and perhaps do not go along as well with the idea of the “timbrel and dance,” (ch. 15:20) but the melody God hears is in the heart. He wants to hear it today, dear young Christian. Have you sung His praises today?

Bitter Waters

All this rejoicing was followed by a three-days march, during which they did not find any water to drink. After a time of great rejoicing sometimes God tests us, as He did the Israelites. To march three days without a drink was a very hard test, but at last they saw some water. We can just see them all running to get a refreshing drink, and imagine their disappointment when they found that the waters were bitter! Have you and I found it that way at some time in our journey? I am sure we have. And what did we do? Did we murmur as the Israelites in Exodus 15? Murmuring has never made bitter waters sweet, and it never will. But Moses did not murmur; he asked the Lord what to do, and He told him. We will never get the blessing by murmuring or by turning away from the Lord. We must turn to Him.

The Lord told Moses to take a certain tree and cast it into the water, and when he did, it became sweet. Surely, we can see a blessed picture of Christ in all this, for it is only as we bring Christ in His death for us into the sorrows and trials of this scene of death, that they can actually be made sweet — they can be turned into a blessing for us. This lesson must be learned by every child of God today, just as it had to be learned by the Israelites.

Elim

As soon as they had learned their lesson, the Israelites came to Elim. The waters were not bitter there, and there was plenty for all. There were twelve wells (one for each tribe) and seventy palm trees (one for each year of our lives), and they encamped there. May we, too, learn that there is blessed refreshment for us all the way along our journey through this wilderness world. The Lord Jesus said, “The water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:14). Just as He gave us a drink of the water of life when we came to Him as thirsty sinners, so we can drink again and again each day of our lives. And then in the glory above, we shall find that “pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” (Rev. 22:1).

God promised the children of Israel that if they walked in His ways, He would not put any of the diseases of the Egyptians upon them, but they failed grievously, and became subject to all those terrible diseases from which the Egyptians suffered. When the Lord Jesus came to earth, He proved Himself to be the Healer of His people, but they would not have Him. Now we have no promise of deliverance from disease, although God makes “all things work together for good” (Rom. 8:28) for those who love Him (Romans 8:28). Our blessings are heavenly, and we know that no sickness shall enter our home in heaven.

1. How did the Israelites react to finding bitter water?

2. Can you name a prominent Bible character that didn’t have some trouble in his or her life?

3. You might benefit from keeping track of the children of Israel’s journey. The Exodus Map by H. Claycombe provides one great way to do it.

A Redeemed People: Bible Talks On Exodus, Exodus 14:1-11: Promises

God called Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel up into the mountain to worship, but we notice that, with the exception of Moses, who was in a place of special nearness, they had to worship “afar off.” They could not come near in worship because Christ’s work of redemption had not yet been accomplished. The only true ground of approach to God is through the shed blood of Christ, as Hebrews 10:19 tells us, “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus” (Heb. 10:19). Now, we who are saved can come into the very presence of God and worship without any doubts as to our acceptance, for we are “accepted in the Beloved [in Christ]” (Eph. 1:6).

Empty Promises

The children of Israel knew nothing of this, nor of their own utter weakness, and so once again we find them promising full obedience to God. How sure they were of themselves! On one occasion before the giving of the law, and twice after it had been given, they said, “All that the

Lord hath spoken we will do and be obedient" (or words very similar). They never seemed to realize their own helplessness before God, and yet even in this present day how many are the same. How very few are willing to own their true position before God as helpless, lost sinners. It is one of the hardest things for the natural man to do. He clings and clings and clings to his own self-righteous rags (Isaiah 64:6), and will not exchange them for the "best robe" which God provides (Isaiah 61:10). How about you? Have you taken your true place, and accepted Christ as your Saviour? If not, will you not do it today and be saved?

Dedicated With Blood

Now God knew beforehand that the children of Israel could never obtain the blessings of His covenant through their own obedience, and therefore a sacrifice was slain and its blood shed. The death of a substitute was, and still is, the only ground of blessing for ruined man. Therefore God's covenant with Israel must be dedicated with blood, and so Moses sprinkled the book and all the people with the blood of the sacrifice. The lawbreaker deserved death, but through the blood of the sacrifice, God could go on with His people. He could look ahead to the cross where His own Son, the only Perfect Sacrifice, would die for sinners.

God Fulfills His Promises

Pillars were often erected in those days to keep up the memory of some great event, and so Moses erected twelve pillars, one for each of the tribes, in the place where he offered the sacrifices. If Israel were to come into blessing, as they will in a coming day, it must be through the death of a sacrifice. Moses' sacrifices pointed on to the perfect sacrifice of Christ by which the new covenant will be brought in (Hebrews 8:6-13), not founded upon what Israel hoped to do and failed in, but upon what Christ has already done.

After the sacrifice had been offered and the blood sprinkled, then these chosen men went up and saw the God of Israel. They caught a glimpse of His glory. This would no doubt tell us of the time of the new covenant, when chosen ones from Israel will be before the throne, and see the glory of God in a wonderful way during the thousand years of Christ's reign (Revelation 7:15).

1. Why did Moses sprinkle the book of the law with blood?

2. What other promises has God made for your blessing?

3. The Bible Promise Book is a nice book of scriptures that have been topically arranged by K. Abraham. While some of the categories can only loosely be referred to as promises, many of them show God's character in always fulfilling His promises.

A Redeemed People: Bible Talks On Exodus, Exodus 14:26-31; 15:1-19: Redemption's Song

As soon as the children of Israel were safely over the Red Sea, then the waters returned, and every one of the Egyptians was drowned. In the same way, when the Lord has taken His own to glory, judgment will fall upon this faithless world, and no one will escape it.

Singing

The Israelites saw the great work which the Lord had wrought, and they believed on Him. The Red Sea is a figure of the death of Christ for us, and so we know that our victory has already been won. Let us rejoice and sing as they did. This is the first time we read of singing in the Bible, and the reason the children of Israel could sing is because they had become a redeemed people that they could sing. The world had its songs at this time, undoubtedly, for Jubal had invented the harp and organ long before. However, the redeemed are the only ones who have a reason to sing, and only such songs bring pleasure to the ear of God.

Israel's song was for the Lord, and it was to the Lord. It told of redemption by power, and some of the expressions in it are really remarkable. They spoke of preparing a habitation for Him, and we know that on the ground of the work of redemption finished at Calvary, God will dwell with men (Revelation 21:3). God had come down in the Garden of Eden to seek the company of man, but Adam had sinned and he hid behind a tree. He was afraid of God. Not until God clothed him with coats of skins could he stand before Him. The tabernacle in the wilderness was a pattern of things in the heavens (Hebrews 9:23), and in it the only way of access into the presence of God was through the blood of the sacrifice. Our privilege of coming into the presence of God (by faith now, and soon by sight) is founded upon the one sacrifice of Christ, and through this wonderful and perfect work, God will dwell with redeemed men forever.

Glory to God

How beautiful it is to hear the children of Israel giving all the glory to Jehovah. They did not take any to themselves. Some Christian songs speak a lot about the singer, but God delights to occupy us with Christ, for He has done it all and He alone is worthy of glory.

They said, "Thou didst blow with Thy wind" (ch. 15:10). It is grand to think of this when the wind is blowing hard! It is God's wind, and it is a fine thing to learn to see His hand in everything, for He controls all. They also said, "Thou hast guided them by Thy strength unto Thy holy habitation." They were not in the habitation of Canaan yet, but faith can speak of future glory with as much certainty as it speaks of the past. No one can stop the fulfillment of God's purposes. We who are saved not only hope to go to heaven, we know we are going there, because God says so. To doubt is to make God a liar (1 John 5:10), but faith does not doubt; it believes without question, for one reason only — God has spoken. Because they were God's redeemed people, all the inhabitants of Palestine, the dukes of Edom, or the mighty men of Moab could not stop the children of Israel from reaching Canaan; God had promised to bring them there. Let us not forget that we trust in the living God, and He is going to fulfill His promises to us in spite of all man's opposition.

1. Why do we have the right to approach God?

2. What is meant by saying that "doubting makes God a liar"?

3. This chapter referred to the difference between singing about ourselves and singing about God. The Little Flock Hymnbook, though many of its songs require some careful thought, contains many hymns of true worship to God and is worth reading when you have some quiet time.

The cloud which had been before the children of Israel moved and stood behind them, and became darkness to Pharaoh and his army. Yes, the Word of God, which gives light and instruction to us, is a dark book to the unsaved. They cannot see any light in its blessed pages, and they hate it because it is a book of judgment to them, just as that glory cloud spelled judgment to the Egyptian host. Then, too, it kept them separate from one another all night. If we walk in the light of God's Word we will be separate from the world all through the night of Christ's absence.

Moving Forward

When the morning came, the children of Israel were told to go forward in the path which God had made for them through the Red Sea. The water was a wall to them on the right hand and on the left. Every step they took, they were reminded that it was only the power of God which kept them from being drowned in the Sea. No doubt as they looked at those walls of water, they marveled at the goodness and power of God which had made a way of deliverance for them.

Perhaps the Egyptians took all this to be a natural phenomenon. They did not seem to realize that it was the power of God, and so they decided that they too would try to pass through the Sea. If Israel could do it, why couldn't they? This reminds us of thousands of professing Christians around us in the world today. They go to church, they are baptized, and they take the sacrament. They follow the Christian way of doing things, but there is vast difference between them and those who are truly saved, just as there was a vast deliverance between the Israelites and the Egyptians. It was not because the Israelites were better — not at all — there was one thing which made all the difference. The Israelites had been sheltered by the blood, and the Egyptians had not. The Israelites were a redeemed people; the Egyptians were not. The Israelites were headed for Canaan, the Egyptians were doomed to perish in the waters of the Red Sea. The Egyptians had no faith and no blood, and there was no other way of escape from judgment. God's way was the only way, whether the Egyptians thought so or not, and they were soon to find this out to their eternal loss. If you aren't saved, we plead with you to take warning now, and find shelter under the precious blood of Christ. Soon the day will come when what might have been for your salvation and blessing will become the basis of your condemnation and judgment.

The Lord Fights for His People

When the Egyptians had followed the Israelites part of the way into the sea, the Lord began to fight against them and took off their chariot wheels. The Egyptians then realized that trouble was ahead and so they decided to turn back, but this did not make things any better; it only made them worse. This is like many professing Christians today. They are willing to follow the faith of others as long as it is to their advantage, but they have no living faith in their own hearts, and when trouble comes they soon turn back. They have no real love for the Lord Jesus and cannot bear any tribulation for His sake. What a "fearful looking for of judgment" (Heb. 10:27) is ahead of them. It's far, far worse than that which overtook the retreating Egyptians.

1. Why might the Egyptians have charged into the Red Sea after the Israelites?

2. Where else in Scripture did the Lord fight for His people when they were trapped?

3. Christian Position, Conflict, and Hope is a relatively challenging but worthwhile pamphlet on the exit from Egypt as well as the journey through the wilderness and in to the promised land.

Conference: 1982, Deliverance

Address—G.H. Hayhoe

Exodus chapter 13 and verse 17. And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near. For God said, lest peradventure the people repent when they see war, and they return to Egypt. But God led the people about through the way of the wilderness of the Red Sea, and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him, for he had straightly sworn the children of Israel, saying, God will surely visit you, and he shall carry up my bones, hence away with you. And they took their journey from Succoth, and encamped in Etham in the edge of the wilderness. And the Lord went before them by day, and a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light. To go by day and night, he took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people. And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Tiahira, between Migdal and Bethlehem, over against Baal's Ethan before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness has shut them in. And I will harden Pharaoh's heart that he will follow after them. And I will be honored upon Pharaoh and upon all his hosts, that the Egyptians may know that I am the Lord. And they did so. And it was told the king of Egypt that the people fled, and the heart of Pharaoh and his servants was turned against the people. And they said, why have we done this, That we have let Israel go from serving us? And he made ready his chariot, and took his people with him, and he took 600 chosen Chariots, and all the Chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued after the children of Israel, and the children of Israel went out with a high hand. But the Egyptians pursued after them all the horses and Chariots of Pharaoh and his horsemen and his army, and overtook them, and camping by the sea beside Pahereth before Belzepha. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them, and they were sore afraid. And the children of Israel cried unto the Lord. And they said unto Moses, Because there were no graves in Egypt, Hast thou taken us away to die in the wilderness? Wherever hast thou dealt us with us to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone that we may serve the Egyptian? For it had been better for us to serve the Egyptians than that we should die in the wilderness? And Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord, which he will show to you today. For the Egyptians whom he have

seen today, He shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore cry hast thou unto me? Speak unto the children of Israel, that they go forward, But lift thou up thy rod, and stretch out thine hand over the sea, and divide it. And the children of Israel shall go on dry ground through the midst of the sea. And I behold, I will harden the hearts of the Egyptians, and I will get me honour upon Pharaoh, and upon all his hosts, upon his Chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his Chariots, and upon his horsemen. And the Angel of God, which went before the camp of Israel, removed and went behind them. And the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night. And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by. Our strong E wind all that night made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a while unto them in their right hand and on their left. And the Egyptians pursued and went in after them to the midst of the sea, even all Pharaoh's horses, his Chariots, and his horsemen. And it came to pass that in the morning watch the Lord looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels.

That they drave them heavily, so that the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea and the water, that the waters may come again upon the Egyptians, upon their Chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared. And the Egyptians fled against it, And the Lord overthrew the Egyptians in the midst of the sea, And the waters returned, and covered the Chariots, and the horsemen, and all the hosts of Pharaoh that came in into the sea after them. There remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea, and the waters were awhile unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of. The Egyptians and Israel saw the Egyptians dead upon the seashore, and Israel saw that great work which the Lord did at some Egyptians. And the people feared the Lord, and believed the Lord. And his servant. Moses just like to read a couple of verses in the next chapter. Then sang Moses and the children of Israel this song unto the Lord, and stakes, saying, I will sing unto the Lord, for he hath triumphed gloriously. The horse and his rider hath he thrown into the sea. The Lord is my strength and song, and He has become my salvation. He is my God, and I will prepare him in habitation my Father's God, and I will exalt him. Well, I think many of us are acquainted with the position that the children of Israel were in, in the land of Egypt, and how it's a picture to us of the position that we were once in, exposed to the judgment of God. For God had announced judgment upon the land of Egypt. He had announced the judgment. There were many warnings beforehand, but at last He was going to bring that solemn judgment of the death of the first born. In every home that was not under the shelter of the blood. And so surely this is a picture to us, dear friends, of this world in which we live. Before the Lord Jesus went to the cross, he said, now is the judgment of this world. Now shall the Prince of this world be cast out. And this world in which we live is a world that is under the judgment of God. And it tells us also in the 17th of Acts God has appointed today, in the which He will judge the world in righteousness, by that man whom He hath ordained, wherever he hath given assurance unto all men, in that he hath raised him from the dead. And so Egypt was under judgment, and this world is under judgment. The day has been set, the judge has been chosen. But God provided a way of escape for His people when that judgment was announced upon Egypt. He told them that they were to take the blood of the lamb and sprinkle the blood of the lamb on the lentil and the two side pulse. And God said these lovely words, when I see the blood, I will pass over you. He provided a way of shelter from the judgment. And everyone that was in the home there where the blood was sprinkled could say I'm perfectly safe and oh, I just want to say at the beginning of this meeting. If there is anyone who is still part of this world that's under judgment, I warn you, the judgment is coming soon. It's absolutely sure, because the judge has been chosen. And the day has been appointed, but all there is a way of escape. And I beseech you to flee from the Ross to come. I beseech you to take shelter under the precious blood of Christ, God's Lamb. And So what gives assurance to the soul? Is it any good feelings of our own? Did any Israelite have to depend upon his feelings or something that he had done? Oh, God didn't say when I see how good you are. He didn't even say when I. See that you have good feelings. He looked at the blood. And even if there were doubts in their mind, if the blood was on the lentil and the two side pulse by the homeless safe. And so isn't it a wonderful thing tonight that you can have peace with God, not because of your feelings? Your feelings may change, but God's word doesn't change. The value of the blood of Christ doesn't change. And that's what we need to rest upon the finished work of Christ, that precious blood. And so they were perfectly safe.

When they took shelter under the blood, more than this, in those homes there was a feast going on. They could feed upon the roast lamb. And we who have taken shelter under the precious blood of Christ, we have found the feast of joy in the knowledge of Himself and of his love. But God didn't intend to leave his people there in the land of Egypt. He wanted to bring them out and bring them into the promised land, that land flowing with milk and honey. And heaven is our home. When Christ is our Savior, we can say, as we sometimes sing, heaven is our Fatherland, Heaven is our home. And I would say that the crossing of the Red Sea brings before us in type how that we are not only sheltered from judgment, but we are brought into an entirely new position. Any longer seen as being part of this world that is under judgment. But every believer is in Christ before God. It tells us in Romans chapter 5 how that for the believer there is justification of life. And I wish to say to everyone who has saved that you're not only sheltered from judgment, but God sees you in a position before him where there is no condemnation. He sees you in Christ and there is no condemnation to them which are in Christ Jesus. US. That's what it means. Justification of light. Tells us in John's epistle. As he is, so are we in this world. We don't need to wait till the judgment Day to find out if everything's going to be all right. The Lord Jesus has done the work, and as he is there at the right hand of God, so are we in this world. Can I believe the passage of the children of Israel through the Red Sea is a little picture of the entrance into an entirely new position before God? Let me put it simply, You're not just a forgiven Sinner. You're a new creature in Christ Jesus. That's what gives peace to the soul, it says. Being justified by faith, we have peace with God through our Lord Jesus Christ. I've illustrated it very simply like this. If I had stolen $100 from you and you forgave me, even though forgive them, I wouldn't be thoroughly at ease in your presence. I would feel a little uneasy and wonder what you really thought about me inside. But wouldn't it be a different thing if when you forgave me, you said, now listen, I have something. To tell you I'm not only forgiving you, but I'm going to look at you from henceforth, not only as forgiven, but as though you had never done that thing and could not do that thing. I'm going to look at you with all the love and affection of my own child. Oh, how wonderful. That's the position to which the believer is brought, A position where God tells us we are accepted in the beloved. This is not a very precious thing to know. Well, the children of Israel were not only delivered from the judgment that fell upon Egypt, but they were taken out of Egypt altogether and put in a position where they could look back and see all their enemies dead upon the seashore. And I wish that every believer here tonight would not only know that your sins are forgiven, but you would just relax and say, God not only looks at me as a forgiven Sinner, but He sees me in all the acceptance of His own beloved. Son, He sees me in a life that never sinned and that cannot sin. Judgment is passed for me because it was all settled by my precious Savior. Well, may the Lord grant that each one may lay hold of this and be in the enjoyment of it. But I'd also like to

look at this portion in a practical way too, in which we can apply it to ourselves in our lives, because we go through experiences in which God teaches us these things in various ways. And God not only sets the truth before us very clearly in his Word, but he also gives us very vivid pictures in his word, pictures that seem to me to make things much more real to. My soul, I must say that I learn a great deal from the pictures of God's Word. Sometimes I do little repairs on my car and you know, you get the part and there's not only the written instructions telling you how to do it, but there are also a few pictures and I like to look at the pictures. The pictures seem to really help me. I read the instructions and I look at the pictures. Now God does both in His Word. He sets the truth clearly.

Before us, But He also gives us pictures to make the truth very vivid to our souls. And here in this portion tonight we have the children of Israel leaving the land of Egypt, crossing the Red Sea, and coming up on the other side. And seeing the Lord has triumphed gloriously, the horse and his rider hath He thrown into the sea. Notice where it begins in this 17th verse of the 13th chapter, that when the Lord was about to take his people out of the land of Egypt, he didn't take them the easiest way. It says here that he didn't take them by the way of the land of the Philistines, although that was near, but he took them away. That seemed very difficult and very confusing, I might say to the to the. Egyptians, they just couldn't understand. And you know, we must never expect a natural man to understand the truth of God. The carnal mind is enmity against God. It is not subject to the law of God. Neither indeed can be, it says. The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are foolishness unto him because they are spiritually discerned. And Pharaoh never understood what God was doing with God's people. And you know, sometimes we who are believers, if we try to look at things from a natural sense instead of looking at the things that they're given to us in God's Word, we get confused too. And any of us might say, well, why didn't God lead me in any? Away. Wasn't there a simpler way? You know, God and his wisdom knows exactly what is best for us as it tells us who teacheth like Him. And he passes us through experiences that may seem very, very difficult, but they're all for our good. I remember hearing of a man and as he watched the the butterfly come out of the cocoon, he thought, well, that's difficult for that butterfly to come out of the cocoon. And so he decided that next time he saw it, he was just going to give a little slip and make it easier. But he found out that by giving that little slit that made it easier for the butterfly to come out, that the butterfly never developed its wings properly. That process that seemed so difficult was necessary so that the blood would be forced through its wings so that it would be able to stretch them out and fly. And so, you know, God passes us through things. And sometimes we have to learn things in a difficult way, but it's all His wisdom in teaching us as he sees best. So He didn't lead them the easiest way. He didn't lead them the easiest way through the wilderness. They could have made that a journey in 11 days, but it took 40 years. And we have to learn lessons in the school of God. We have to go through them. We have to learn the two lessons that we spoke of in the meetings. We need to learn our own hearts and we need to learn the faithfulness of God, and these are things that God teaches us in our wilderness experience. So what tells us here? That he didn't take them away? That was easiest and shortest. But it says he led the people through the way of the wilderness of the Red Sea, and the children of Israel went up harnessed out of the land of Egypt. Margin says 5 in a rank. We know, I believe five in the scripture is to bring before us our own weakness. We have 5 fingers on our hands and five toes on our feet and God teaches us our own weakness and you know, we have to learn this. That's one of the things that's hard for us to learn. But we must learn it. We have to learn this lesson. The flesh profiteth nothing. Someone asked Mr. Darby one time, Mr. Darby, you have a wonderful knowledge of the word of God, will you tell me how to study the Bible? And he said, well, study well, find 4 words. The flesh prophetess nothing. You know, that's the lesson that we have to learn. The scripture says if a man thinketh that he knows. Anything. He knows nothing yet as he ought to know it. If learning the truth doesn't humble us and make us think more of Christ, we haven't learned it in the right way. So he took them up, harnessed, He took them up five in a rank. He took them up in a way that he didn't look like a mighty army, but it looked like just a procession of weakness, just five and a rank. And you know I say again, the Lord Jesus said to his disciples.

Without me he can do nothing. Let us learn that lesson well, brethren, many of us have had to learn the hard way. Like Peter, he thought he could trust himself, but he only found his own weakness. He led them five in a rank out of the land of Egypt. Then it tells us they took the bones of Joseph with them. And why does God mention this fact? Well, I believe there's something very beautiful in this. The work of the Lord Jesus on the cross was not only for those of us who have lived since the cross, but it was the groundwork by which Abraham by which Joseph, by which Moses will be in the glory. There's only one ground of blessing, the theme of the redeemed in heaven, whether they live before. Or after is all the same Thou art worthy, for thou hast slain, and hast redeemed us to God. But I blood out of every kindred, and tongue, and people and nation. Joseph had died long before, but his deliverance was the same as the deliverance of the children of Israel who were living. And it says in the 3rd chapter of Romans, that God not only declares his righteousness for us who believe that he might be just, and the justifier of. That believeth in Jesus, but he also declares his righteousness in regard to sins that are past through the forbearance of God. God must act on a righteous basis. And so the ground of blessing, whether it be for those before the cross or since the cross is all that mighty work accomplished by the Lord Jesus on the cross of Calvary. And so perhaps I could say through the Red Sea went the bones of a man and also many. Living people. And what a wonderful thing it will be when the whole redeemed company will praise the Lord for that glorious work that was finished at Calvary. It tells us also here that in the 21St and 22nd verse that he made a provision that made it necessary for them to look up. That is that the children of Israel wanted to be guided in their journey. Why they must look up. And if it was by night, it was a pillar of fire. If it was a day in the daytime it was a shelter from the heat. And you and I have to be constantly looking up. It tells us continuing instant in prayer, we need to always look up to the Lord. Morning, evening, at all times when it says pray. Without ceasing, it means that we should always be in the attitude that we can just look up to the Lord and say, Lord help me, there was the cloud. The people failed often. They rebelled. They did all kinds of things. But he didn't take away the pillar of cloud by day or the pillar of fire by night from before the people. And I want to say to anyone here who's got away from the Lord and is discouraged, the pillar of fire is still there. The pillar of cloud is still there and you can turn to Him, and when you turn to him, you will find that He hasn't changed. The work of Calvary hasn't lost its value. And the believer who has failed can say He restore us, my soul. He restoreth my soul. Do you need help? He ever lives to make intercession for us. Our failure will never change His faithfulness. So this is brought before us at the beginning. How their deliverance out of Egypt. Now the Lord directs them to a place where they come and encamp by the sea. There was, as we have said, an easier way. And in fact, even Pharaoh, when he heard that the children of Israel had taken this way of getting out of the land of Egypt, he says here in the third verse, And Pharaoh will say, of the children of Israel. They are entangled in the land the wilderness has shut them in. I say again, the man of the world will never understand God's ways with his people. I'm sure that you've heard people say, well, why is it that Christians have trouble? Why is it that things aren't always easy for them? And that's exactly what Pharaoh said. He said, surely I could have found an easier way to get the people out of the land of Egypt if I was doing it. But to bring them to a place where they're right, a million people standing by the banks of the.

See, how do they ever expect to get across? Well, this was human wisdom. And have you ever found yourself in a situation like that? You found yourself in a situation where there didn't seem to be any human resource at all, no way out, as you might say. And this is exactly what

the children of Israel found themselves in here, and it was the Lord that brought them there. And why does he bring us to those kind of experiences in our lives so that we would realize. As we were saying a few moments ago, that our only resource is in the Lord, and it's a full resource. It's a complete resource because He's sufficient for everything. He is able for every situation. When those three Hebrew children found themselves faced with the possibility of being thrown into the fire, they said our God is able to deliver us, but if He doesn't deliver us, we'll trust him just the same. And His way of delivering them was not to keep them from going into the fire, but to go with them in the fire and to show that He was able to preserve them even in the midst of the fire. And many of us can say, well, in the midst of trouble He has been with us and sustained our hearts and given us a sense of His love and of His presence. And I might also say here at this point, it's very interesting in the Faith chapter, in the 11TH chapter. Of Hebrews, that there are two distinct groups that are brought before us in the end of that chapter. It won't take time to turn to it, but maybe it'll be instructive for you to look where it says there that there were some who subdued kingdoms, who wrought righteousness, who quenched the violence of fire. And then there's a little change. And it says others were tortured, not accepting deliverance. They were stoned, they were sawn asunder. They they just went through all kinds of. Of difficulties wandering in sheepskins and goatskins and dennings and caves of the earth. In other words, what the Spirit of God is bringing before us is that sometimes God answers prayer in a miraculous way and takes us out of a difficulty. And sometimes he leaves us in the difficulty and says, I want you to learn to trust me even when you don't understand the way. And So what I enjoy about it is that God gives us these. Groups, the groups that had miraculous deliverances and the groups that didn't seem to have any deliverances at all. And he uses he makes this comment. These all obtained a good report through faith. The faith that trusts him when he doesn't deliver. He is equally valuable as the faith that cries to him and finds deliverance because it's faith that he values. Without faith, it is impossible to please him. I suppose we'd all say, oh, I'd like to be in the miraculous class where things work out. I read books about people who had miraculous things happen, but they don't seem to happen to me. Well, shall I say it? Perhaps you're in the other group. Perhaps you're in the other group and the Lord wants you to trust him. As a little hymn says, trust him. When to simply trust him seems the hardest thing of all. And here were the children of Israel with the Red Sea in front of them, No. At their disposal, a million people. Babies and everything. How are they going to ever get across the Red Sea? And there they encamped by the Red Sea. And then to add to their horror. The philosophy Egyptians see their predicament and Pharaoh gathers his armies together and comes up behind them. So there's no retreat, there's no going back. The Egyptians are behind them in the Red Sea, in front of them. And listen to what it says here. In the 13th verse. And Moses said unto the people, fearing not, stand still and see the salvation of the Lord. All this must have been a hard thing. But isn't it good when we just stand still and see the salvation of the Lord, See him work things out in the way that he sees fit and best, not in the way that we would think or plan ourselves, because most of our discouragement and disappointment. Is because things don't work out the way. We had planned them, but God's plan is ever best because he's perfect in wisdom, He's perfect in love, and He's perfect in power. But you notice at this point here, they do become discouraged and it tells us in this 11TH verse they said to Moses.

Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore is this, and wherefore hast thou dealt us with us to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, let us alone that we may serve the Egyptians, for it had been better for us to serve the Egyptians than that we should die in the wilderness. Here we see this point of discouragement, and I just say this to any here tonight who are discouraged. There's no more dangerous time in your life because you know what the enemy is going to do. Just exactly what we see here. He's going to tell you, oh, following the Lord is a hard path. It's far easier to go back and go along with the world. You don't need to deny Christ. They didn't suggest that they weren't thankful for that blood that sheltered them from the judgment. They didn't say that they weren't thankful for that roast lamb that they had in their houses. But now it's the path of faith. Where are they going to go on the path of faith when they were faced with difficulties and problems that to human nature were insurmountable? Or were they in heart going to turn back and say, oh, isn't there an easier path? And we have seen Christians who've come to this point and when they were tempted them, they yield to the enemy and they say, I'm going to try the world for a while. The path of faith is just a little too hard for me. It may be that others can do it, but it's just too hard for me. Oh, can I say to you, that's the enemy's work, to try and lead you back into Egypt every time through the wilderness? When the children of Israel got discouraged, you'd hear a similar thing coming up. Why did we leave Egypt? The lakes and the onions and the garlic. Let's make a captain and turn back into Egypt. There's nothing more dangerous than when the Christian becomes discouraged. How that the world would creep him, but all the pillar of cloud was still there. God is faithful and as someone else has said, the path of the Christian is worthwhile if it were 1000 times harder than it is to live your life in company with the Lord Jesus. Find those who have gone on in the path of faith who have met some of the hardships of the path of faith. And the best hymns that we have, the sweetest ministry that we have is from people. Who experienced the Lord near in times of trouble. Many of our beautiful hymns were written by blind people, cripple people, people, people who had calamities in their life and even in the scripture. Some of those beautiful verses we enjoy so well, like rejoice in the Lord always. And again I say rejoice. They were written from within a prison wall. Oh brethren, may we realize that the path of following Christ. Is worthwhile, but I will say this, God does not promise you an easy path, but He promises you good company in the past. He promises to be with you, the Lord Jesus before he left his own said. We must, through much tribulation, enter into the Kingdom of God, Paul said to the young believers. He said, he told them unto you, it is given on the behalf of Christ not only to believe in him, but also to suffer for his sake. The Lord Jesus said in the world ye shall have tribulation, but be of good cheer. I have overcome the world and I don't promise you that it's going to be an easy path. Winston Churchill in World War Two, he said to the people, I can't promise you ease. I promise you blood, tears and sweat. But victory in the end? Well, dear friends, there's something far more glorious ahead for the Christian. World War 2 is over, but we haven't found all the blessings that we had hoped we would find as the result of it. We find the world on the very verge of another war. But oh, how different when we follow Christ. Although the end of the journey is to be in that eternal rest where the Lord will say to his own. Down now and I'll come forth and serve you. What a gracious savior. What a savior to have. I say it's surely worthwhile. Well, it tells us here, as we noticed that the Lord said to Moses. Speak to the people. Theory not stand still and see the salvation of the Lord for the Egyptians whom ye have seen today. He shall see them again no more forever. The Lord shall fight for you, and He shall hold your peace. And often when we find ourselves in a situation like that, that is perhaps the hardest thing for us to do, is to hold our peace, not to complain.

There's a verse in the 46th Psalm that says be still and know that I'm I am God. And so here was the time of just waiting upon God. They didn't know how it was going to be worked out, but the Lord had said. Fear not, just stand still and wait. Usually we find that when the Lord stands, says stand still, that's when we want to push forward. We want to do something. We want to, as it were, say, well, I'm going to try this or that. That's what Jacob did every time he found himself in a difficult spot. He had a scheme and he schemed and schemed and schemed until finally he came to the point where he had to say. All these things are against me. His scheming didn't work things out for him. But he saw that God was behind the scenes, and he was the one who was able to turn the sorrows of his life into blessing in the end. And then tells us here in the 15th verse. And the Lord said unto Moses, Wherefore criest thou unto me, speak unto the children of Israel, that they go

forward. Well, here we notice another thing. There was a time when they were to stand still and just wait. There was a time when they were to go forward. Isn't it very often true with us that at the time we should go forward we seem to stand still, and at the time we should stand still, then we want to go forward. This is part of ourselves. But we need to have the ear that's opened and listened. And when the Lord says go forward, we can be sure that He has opened up a way. And so we find that He had opened a way. The 16th verse says, But lift thou up thy rock. Stretch out thine, hand over the sea and divide it, and the children of Israel shall go on dry ground through the midst of the sea. When God said go forward, it wasn't that they had to make a lot of boats, that they had to swim across the Red Sea, that they had to find some way of their own. No, He was going to undertake the whole situation. And so when the time came that he said go forward. He also told Moses how to open up the way for them. And he has a way of opening things up and we can wait on him. And then when he opens up the way, we see that it's all His doing. He could take no credit to themselves for this at all. This was all his doing. This is the Lord's doing, and it is marvelous in our eyes. And here it seems to me and what took place we have a beautiful picture of the cross of Calvary. I like when I read this 16th verse where it says lift up thy rod and stretch out thine hand over the sea and divide it. It always makes me think of what the Lord Jesus endured when the rod was lifted up upon him. We sing in a little hymn, Jehovah lifted up his rod. O Christ, it fell on thee. Thou was forsaken of thy God. No distance now for me. Think of those hours of darkness. Think of the Lord Jesus as the one who bore the rod of God's judgment. As it says in lamentation, I am the man that have borne affliction by the rod of his wrath. And so that rod was lifted up. And brought down upon the head of our precious Savior. And every blessing that we will know for time and eternity is founded on Calvary. It's founded upon what the Lord Jesus did there. And so here we find this brought in. The rod is lifted up and brought down, and the waters are divided and all. Doesn't it touch your heart, my friend, to think of what the Lord Jesus has done? Isn't it good for us to just meditate for a few moments? And think of what He endured there at the cross of Calvary when He took our place. Now there's no hindrance to the heart of God flowing out in all its fullness of blessing to us. If it came to us on the ground of what we deserved, there would be no blessing. We deserve judgment. We deserve banishment from His presence. But every blessing that we know or will know for time and eternity is because of what the Savior did at the cross.

And that's why it's brought in here about this rod being lifted up and brought down here so that the waters were divided and the children of Israel went through on dry ground. Isn't that nice? On dry ground? This is certainly most unusual when we think that this was a sea. We know that even. When the tide goes out along the seashore, why it's not dry ground, but here they went over on dry ground. Oh, and God makes a way. It's a perfect way. It's a way where we don't have to, shall I say, have one bit of that judgment. The Lord Jesus said, all thy waves and thy billows are gone over me. And as the children of Israel walked through the Red Sea, the waters were a wall to them on the right hand. And on the left, but not one drop of the water touched them. Isn't that blessed? And how often we're reminded of what the Lord Jesus endured for us. We God would never have us forget it. When we gather on Lord's Day morning to remember our precious Savior in His death, we, as it were, stand upon dry ground. But we remember the time when the waves and the billows rolled over our precious Savior, and we see them as it were beside us, a wall protecting us, but not one drop of the judgment upon us. How isn't it blessed for us to know this? Well, this was the deliverance that God wrought for His people and brought them through. The Red Sea there and brought them right over on the other side. He didn't want them to go back. He didn't tell them you must fight the Egyptians. No, that wasn't the way he told them that they were just to go on that ground that he had provided. Then in the 19th verse, until the way was opened, we read something. Here in the 19th verse, the Angel of God, which was before the camp of Israel removed and went behind them, and the pillar of cloud went from before their face and stood behind them. And it came between the camp of the Egyptians and the camp of Israel. And it was a cloud and darkness to them, but it gave light by night to thee. Saw that the one came not near the other all the night. What a scene this was. Just think these million Israelites, and as they looked at that cloud, it gave them light, saw that their camp wasn't in darkness that night as God was opening the way for them to take them through the Red Sea, why they weren't in the dark there, they could look up and that cloud was giving them light. The assurance to them the God was for them, that God before us who can be against us. But what did it look like to the Egyptians? Why it was darkness to them? Don't expect the world to understand you, it says in first John 3. Therefore the world knoweth us not because it knew him not. They don't understand how the Lord guides us. They don't understand when we say, well, I'm going to trust the Lord, They say, oh, you've got to do this and you've got to do that. But when we say, well, I'm going to trust the Lord, Why? It's darkness to them. But oh how different for us. It gives light to our souls and all. All hot peace we have often found in the midst of a difficulty that seemed impossible to us. The Lord gave us that peace that passes all understanding in just trusting Him. But to the others it was darkness. And what did it create? It created a separation. A separation between the Egyptians and the children of Israel. A separation of God intends to be maintained. Because it says we are not of the world. Even as Christ is not of the world, he tells us not to make yokes with the world be not unequally yoked together with unbelievers, because those things that are light to us are darkness to them. Those things that give us joy are no joy to them. And so in that secret of our lives, we can only really enjoy these things in communion with the Lord and with other believers. We can never enjoy them in communion with the world, because the world. Will never understand God's care, and that which we enjoy of his presence as our portion. So they came not near each other, and brethren, may the Lord keep us a separated people unto Himself, it says. Very early in the church's history, it says.

It says and being let go, they went to their own company. And it's a great thing for us. We should be a witness to the world of what the Lord has done for us. And the Lord does send us to them to be a testimony and to preach the gospel to them. But as to our personal lives, why, for a people who are separated from this world, we don't have that which we can enjoy in common with them in our portion that we have in Christ. So it tells us then. In this 21St verse. And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong E wind all that night, and made the sea dry land, and the waters were divided. Now we come to the 23rd verse, and it says the Egyptians pursued and went in after them to the midst of the sea, even all Pharaoh's horses, his Chariots, and his horsemen. I believe this brings before us how we find so much. Profession empty profession round about us. There may be those sitting in the very seats in this room. You're sitting alongside those who belong to Christ. You have identified yourself with those who have put their faith and trust in the Lord Jesus. But God knows your heart. The scripture says the Lord knoweth them that are his. If you had been there that night, you could have said well passing through that sea, our people who. Have been sheltered by the blood people who have put their trust in the Lord. But look, all those Egyptians are going through too. Yes, the world is full of false profession. But there are terrorists among the wheat. They may deceive us, but they don't deceive God. And I just want to say if there's any young person here tonight or older one, and you've made a lip profession of the Lord Jesus, but there's never been a heart transaction. You've never received. The Lord is your Savior. You may be following along with other Christians. That's what it means in the 6th of Hebrews when it talks of those who were partakers of the good word of God and of these. Things and you may even be a partaker of many of the good things that Christians enjoy. You may be able to enter in in some measure to the warmth that is felt among them. But remember, if you haven't got living faith, it's going to be manifested someday. It's going to be brought to light. And it wasn't very long until God made it manifest. Who were really crossing that Red Sea in faith as those who had been under the

shelter of the blood. And those who were only doing it trying to follow along with the others without faith. It says in the 11TH chapter of Hebrews by faith the children of Israel pass through the Red Sea is by dry land, which the Egyptians are saying to do were drowned. Yes, they attempted. Oh I beg of you not to be satisfied with an empty profession if you have never received Christ as your Savior all do it tonight because the next verse says. The 24th verse it came to pass that in the morning watch the Lord looked. Under the host of the Egyptians through the pillar of fire and of the cloud and troubled the host of the Egyptians and took off their chariot wheels that they drove them heavily, so that the Egyptians said, Let us flee from the face of Israel to the Lord fighteth for them against the Egyptians. Speaks here about the morning watch and the coming of the Lord Jesus is spoken of as the bright and morning star and it tells us later on in the. 27th Birth. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it. And the Lord overthrew the Egyptians in the midst of the sea. So we see here before this time came, when the morning star appeared, and when the waters returned to their strength. Why they they started to go back, they said well, the Lord is fighting for. For Israel and their chariot wheels were taken off and they decided that they'd turn back. That's what we see taking place in Christendom today. We see the breakdown of false profession on every hand. We see people who once professed the truths of Christianity turning to all kinds of things. It amazes one to find in a Christian land like this. People who worship Satan, people who have accepted Eastern religions, they're turning their.

Back upon the profession of Christianity the wheels of their Chariots have been taken off and they say let's go back it's the apostasy which is already beginning but will not come to its whole bloom until after the church is gone so they they started back they said let's give up all this Christianity let's go back we're not going to go along with all this and so when they saw that the children of Israel were. Beginning to come up on the other side of the Red Sea, they were going back, and then, it says, when the morning appeared, Moses stretched forth his hand, and the waters returned to their strength. When the Lord Jesus comes and takes his own to glory, judgment is going to come upon this world, and all those who have the lamp without the oil are going to find themselves on the outside of the door. Those foolish virgins who had said they were going forth to meet the bridegroom, but they had no oil in their lamps. When the time came, the door was shut. They were on the wrong side of the door. And oh, I just say again to any who are professors, flee from the wrath to come. Take the Lord Jesus as your Savior tonight. Don't go on without Him any longer. Now it's still a day of grace. You can still be saved. But it says here, in the end of this chapter, that as far as the children of Israel were concerned, the 29th verse, they walked upon dry land in the midst of the sea, and the waters were awhile unto them, and their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians. The 31St verse. And Israel saw that great work which the Lord did upon the Egyptians. And the people feared the Lord, and believed the Lord and his servant Moses. They saw this mighty deliverance, they rejoiced in it, and they came up on the banks of the Red Sea, looked back, and saw their enemies dead upon the seashore, and their hearts and voices united in a song of praise to the Lord. Well, brethren, as we think of what the Lord has done for us. I say again, as I said at the beginning, is so blessed to know that. We're not only sheltered from the judgment, we're not only given to feed upon the roast lamb, but were brought into an entirely new position and allow the children of Israel hadn't yet entered the glory, that is, they hadn't entered the promised land of Canaan. They could look back and rejoice and in this very chapter it says here. In the 13th verse of the 15th chapter, Thou in thy mercy hath LED forth the people which thou hast redeemed. Thou hast guided them in thy strength unto thy holy habitation. And it's beautiful why they talk as if the journey was all over. They had a long time still to go, but they said, Thou hast guided them in thy strength unto thy holy habitation. That is, they knew that this. One who brought them through the Red Sea was going to bring them through the wilderness. And friends, Christ is the captain of our salvation. He is bringing many sons home the glory. And so they sang as if the wilderness journey was all over. Why? They knew the one who was their strength and their song. They knew the victory. They knew what he had done. And also tells us in the second verse, The Lord is my strength and song and he. Become my salvation. He is my God. Listen to these words, and I will prepare him and habitation. And we don't have time tonight to talk about what happened in the wilderness, but it's very, very lovely to see that this actually took place in the 25th chapter of Exodus. The Lord said to Moses, make me a Tabernacle that I may dwell among them. And all the instructions were given. Saw that God provided a way of blessing in their midst so that he could dwell among them, so that He could provide a way of approach into His presence. And I want to say this, if you know the Lord is your Savior, if you know that you've been brought into this place of perfect acceptance before him, it's your privilege to prepare him and habitation. It's your privilege personally to give Him a place in your heart and in your life.

And it's your privilege too, to be gathered in his appointed way, for that Tabernacle wasn't built according to their plan. It was built according to the plan that God gave. And he said, Make me a Tabernacle, that I may dwell among them. So there was the enjoyment of his presence as the one who was leading them through the wilderness into the land. And there was also that where they could be gathered in their tents with the Lord there in the midst of the company as they passed through the. Well, may we value the place that we have been brought into through the work of Christ, and may our hearts prepare Him in habitation. May we also give Him His place collectively, as we have that privilege that He has said. For where two or three are gathered together in my name, there am I in the midst of them.

A Redeemed People: Bible Talks On Exodus, Exodus 13:17-22; 14:1-18: God's Guiding

There was a much shorter way to Canaan than the way by which God took His people, but He knew what was best for them and He led them in His way — “the right way” (Psalm 107:7). We know that we have been ready to go to heaven from the very moment of our salvation, but God has a purpose in leaving us here. We are in His school, where there is much to learn, just as the children of Israel learned the ways of God in their forty years of wilderness life.

Long before this time, when Joseph was dying, he had requested that his bones would be carried out of Egypt and buried in Canaan — the land of promise — and so the children of Israel took them along with them. He had died in faith, trusting in God’s promises, but now we know that God has something better for him than an earthly Canaan, and he will receive heavenly blessing (Hebrews 11:16).

Guidance

As the Israelites journeyed along to Canaan they needed guidance, and so God Himself went before them in a pillar of fire by night and a cloud by day. And we need guidance too! We cannot choose our own path through this tangled, evil world without making many mistakes, and so God has given us guidance for each step in His own precious Word. “His divine power hath given unto us all things that pertain unto life and godliness” (2 Peter 1:3). Yes, we have all we need in Him, and let us not try to take one step without guidance from above.

Satan’s Attack, God’s Defense

Before the children of Israel were safely out of the land, Pharaoh made another attempt to bring them back into slavery. How often we find Satan making just such an attack, especially on those who are recently saved. Pharaoh could not see any way for them to get across the Red Sea. If they did cross, what a hard journey it would be through the wilderness! Did the devil ever tell you about what you have given up for Christ, and that you are having a hard road? Has he tempted you to return to this Egypt-world and build his treasure cities again? Let us look beyond this world of tribulation and see the glorious end of our journey, for it is far brighter even than Israel’s blessing in Canaan. God has saved you and me for His own glory. Our deliverance is sure, and the future is as certain as God Himself. God would not allow Pharaoh to take one of His people back to Egypt; neither will He allow anyone to pluck a single sheep from His hands of love.

God’s Word to the children of Israel at this time was, “Stand still, and see the salvation of the Lord” (ch. 14:13). God must bring each one of us to the point where we feel our own helplessness. The enemy was behind, the sea was ahead, and the only thing the Israelites could do was to stand still and wait for the Lord to open the way. They were thoroughly cast on Him, and He undertook their whole case. Moses said, “The Lord shall fight for you, and ye shall hold your peace” (ch. 14:14). Once we have learned this, then the word is “Go forward” — God will open the way for us. Just as God used Moses’s rod to make a path through the sea for the Israelites, so Christ bore the “rod” of God’s judgment for us, and the victory is ours. Let us rejoice in it, and sing His praises as they did on the far side of the Red Sea.

1. Will Satan ever give up attacking God’s people as long as he has the chance?

2. What other examples are there in Scripture of God delivering a trapped people?

3. God’s guidance is a very important topic and a lot has been written about it. One pretty good pamphlet that will help you to continue studying this subject is How to Know the Will of God for Your Life: Part 1, The Crossroads—the Place of Decision by B. Anstey.

The Christian Shepherd: 2001, "A Lamb for a House"

“If the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb” (Ex. 12:4).

A man’s first responsibility was to his own family in providing a passover lamb—to his own household. He was not to share the lamb with others unless he had first shared it with his own family.

Dear fathers and mothers, you may be very much concerned that your children have nice clothes to wear, that they have a good education, that they’re well fed and that they have proper medical care. All these things are right, but oh! never forget that your first responsibility to your dear children is the welfare of their souls.

It is their souls that are going to live forever, and your first responsibility, dear parents, is to speak to them about God’s Lamb. Are you speaking often to your own children about the Lord Jesus, God’s Lamb? Do you speak His blessed name often in their ears? Oh! be sure that they are under the shelter of the blood and that they are feeding upon Christ. The household was to feed on the lamb before it was shared with a neighbor.

No doubt the little ones didn’t eat as much as the grown-ups could eat. Sometimes when we have a family Bible reading—a time when we are feeding on the Lamb—we might talk in such a way that the children don’t understand at all what we are saying.

Each “according to his eating.” We see here that thought was to be given as to how old each one in the household was and what they were capable of eating—what they needed according to their age. Some needed less, some needed more. So we read in Hebrews 5:14, “Strong meat belongeth to them that are of full age.”

It’s nice when parents talk to their children and try to make the truths of God’s precious Word simple and understandable for them. Let us never forget that even little boys and girls can know and love the Lord Jesus as Saviour and, too, can enjoy what He has done for them on the cross.

“With many such parables spake He the word unto them, as they were able to hear” (Mark 4:33).

“They . . . so spake, that a great multitude . . . believed” (Acts 14:1).

“Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God” (Mark 10:14).

G. H. Hayhoe (adapted)

A Redeemed People: Bible Talks On Exodus, Exodus 12:37-51; 13:1-16: Circumcision and Redemption

As the children of Israel journeyed, they passed by Rameses — that great treasure city which they had built for Pharaoh. This is just like what we have to do if we are going to be in the path that is pleasing to the Lord. Once we were slaves to sin and Satan, anxious to have all our treasures here, but as Christians we are called out of this Egypt-world and our treasures are in heaven. The more we lay hold of our heavenly treasures (the unsearchable riches of Christ), the more willing we will be to give up the empty vanities of this scene. The children of Israel gladly left their place of slavery in Egypt and had Canaan ahead of them. How much better is our eternal heavenly home ahead of us!

Title by Circumcision

God said of the Passover, “It is a night to be much observed unto the Lord” (ch. 12:42). Should we not feel this, though in a deeper and fuller sense, concerning the “night” which the Lord Jesus passed through for us at the cross of Calvary?

All males who kept the Passover were to be circumcised, whether strangers or Israelites. There was only one law for both. The one title (ticket) to that feast was circumcision, the sign of death, figuring the death of Christ. Only those who took that place had a right to eat the Passover. So now, only those who know that Christ died for them have a right to eat the Lord’s supper. This is our only title. But our title is not a figure — it is a reality! It is the death of Christ applied to our own personal need.

Because of the wondrous deliverance granted to the children of Israel, they were told that the firstborn was to be the Lord’s. Of course, in Israel it was a law — they must own the Lord’s claim — but in Christianity it is the constraint of love. When we think of what the Lord has done for us, of the mighty cost of our redemption, surely we feel that we belong to the Lord, “Ye are not your own, for ye are bought with a price” (1 Cor. 6:19-20). May we who are saved do as the Macedonians of old, who “first gave their own selves to the Lord” (2 Cor. 8:5).

Redemptions’ Claim

God told the children of Israel that the remembrance of this was to be upon their hands (affecting all they did), for a memorial between their eyes (guiding them in all that attracted their eyes), and in their mouths (the subject of their conversation). In other words, it was to affect their whole life from then on, and so the knowledge of Christ as our Saviour should affect our whole life.

Every firstling of an ass (donkey) was to be redeemed with a lamb, and all the firstborn of their children were to be redeemed too. A donkey, as we know, is a very stubborn animal. Since we are so stubborn, God compares each one of us to a donkey (Job 11:12). Either the donkey must be redeemed or it must die, just as every sinner must either be redeemed or else die. Either he must take shelter under the shed blood of Christ, or he must spend eternity in the lake of fire, which is eternal death.

1. What spiritual truth is illustrated by circumcision?

2. What else required redemption in the Scriptures?

3. Night Scenes of Scripture by W. T. P. Wolston has a section on redemption discussing the same night mentioned in this chapter. You might find it helpful in studying this subject further.

A Redeemed People: Bible Talks On Exodus, Exodus 12:21-36: Leaving Egypt

Full instructions had been given about how they were to keep the Passover and the feast of unleavened bread. However, it was not enough to know all about these things; the children of Israel must act. Moses said, “Draw out and take you a lamb” (ch. 12:21). Perhaps the reader of these lines may know all about Christ, but have you received Him for your own personal need? If not, we plead with you to do so now, before the night of judgment comes upon this Egypt-world.

Hyssop

A bunch of hyssop was to be used to sprinkle the blood on the lintel and side posts of their homes. Hyssop was a common weed, and it reminds us of how useless we are in ourselves — only fit for the fire of judgment. Some people do not like to admit this. I was speaking to a lady today who said she did not think she deserved to go to hell. She was satisfied with her own good works and did not feel her need of Christ as her Saviour. She refused to take her place as a sinner — just a useless “bunch of hyssop” (ch. 12:22) fit for the fire — and therefore she refused the shed blood of Christ to shelter her from judgment. God did not say, “When I see how good you are,” for “there is none that doeth good, no, not one” (Psa. 14:3). But God said, “When I see the blood, I will pass over you” (ch. 12:13). You and I are just as useless as a bunch of hyssop in ourselves, but through Christ’s finished work we are “accepted in the Beloved” (Eph. 1:6).

Instructions and Warning

Perhaps their children would ask why they kept the Passover, and they were to be ready to explain. God told them exactly what to say. Our children often ask questions, too! Are we ready to answer them from God’s Word? May we always do so for the Lord’s honor and glory.

I suppose while these instructions and warnings were being given to the children of Israel, the Egyptians were having a good time. Their good time did not last very long, for the promised judgment came, and then what an awakening there was. There was one dead in every home where the blood had not been sprinkled. People do not like to have their rest disturbed now, but the Egyptians were surely disturbed that night when it was too late. What an awakening there will be for this poor world when the Lord comes and takes His own to heaven. Their rest will surely be disturbed then, as they cry, “Lord, Lord, open to us,” (2 Sam. 11:11) only to find that it is forever too late.

Exiting Egypt

Pharaoh called for Moses and told him they could go, and take their children, their flocks, and everything they had. The Egyptians seemed to be glad to be rid of them. They gave them all they needed for their journey, too. The children of Israel went gladly, for they were ready. The world today is becoming tired of the true Christian and his testimony for Christ, and they would like to get us out of the way. Not long ago a very well-educated man said, “We could do without any of those Christians!” Well, he is going to have his wish, perhaps sooner than he expects, but it will be a sorry day for him when they are all gone and he finds the door of grace shut forever. “And they that were ready went in with him to the marriage: and the door was shut” (Matt. 25:10).

1. What did God tell the parents to say to their children?

2. Why did the world at the time of Christ reject Him and want Him out of the way?

3. A good word to parents on one of the themes of this chapter can be found in Beware of Leaving Your Little Ones in Egypt by C. H. Mackintosh.

A Redeemed People: Bible Talks On Exodus, Exodus 12:14-20: Rooting Out Leaven

The Lord knew how quickly the Israelites would forget what He had done for them, and so He told them to celebrate the feast of the Passover every year. He knew how quickly we would forget about Christ's suffering and death for us, so He has given us this precious remembrance feast — the Lord's supper. The children of Israel gave great importance to the feast itself but quickly forgot its meaning. Sadly, many today partake of the Lord's supper and think rarely if they think at all, of what it cost the Lord Jesus to bear our sins in His own body on the tree.

Removing the "Leaven"

The feast of unleavened bread was also to be observed. The Passover had to be eaten with unleavened bread, and then they were not to eat anything with leaven in it for six days more — seven days in all. Leaven is a type of evil (1 Corinthians 5:8), and so we can see that there was to be complete separation from evil following the eating of the Passover. As we think of what it cost Christ our Passover to bear our sins, surely we too will want to be in separation from this present evil world and its ways. How can we unite with this Christ-rejecting world and look for our pleasure here? Not only were the Israelites told not to eat leaven, but they were to put it out of their homes entirely. Let us ask ourselves the question, "What about our homes — and our rooms, too?" What kind of pictures are on the walls? What kind of books or magazines are lying around? What are we talking about or listening to? If the Lord Jesus were to walk into our homes unexpectedly, would we wish we could hide a few things? Do we forget that He sees them all the time? May the Lord give us each the needed exercise before Him, that we may put away the "leaven" out of our houses. Remember, the leaven was not even to be found in their homes. It was to be put outside for seven days — for the whole week! If you know the Lord Jesus as your Saviour, why not start today? Look over your room and put out all that is not pleasing Him, and then with His help keep it clear of leaven. Perhaps someone may say, "But we are not under law!" Yes, that is true, and God does not say to us, "Thou shalt not" as in the law; but don't we delight to please the Lord, who gave up all for us?

A Good Example for Us

Many, many years ago some men and women who lived in Ephesus had used "curious arts" before they were saved. They had many expensive books about these things. When they had found the Lord Jesus as their Saviour they had no further use for their books. One day they all came together and made a great bonfire, destroying every one (Acts 19:19). They could have sold them for fifty thousand pieces of silver, but they did not wish to sell them. They were bad books and they did not want anyone else to use them, so they forfeited the money here — though they gained above! No one had told them that they must destroy their books, but they loved the blessed Saviour who had died for them, and they decided, like the Israelites of old, to put away the "leaven" out of their houses. There are still some "curious arts" today, and may we imitate the faith of these dear Ephesian believers and put them away!

1. What does "leaven" represent?

2. What additional teaching do we have in Leviticus about leaven and the offerings?

3. More on the serious subject of leaven can be found in the booklet A Little Leaven: Truth That Is Fast Being Let Go and Which Is Quite Unknown to Many.

A Redeemed People: Bible Talks On Exodus, Exodus 12:12-13: Sheltered by Blood

The head, the legs, and the purtenance (the inward parts) of the Passover lamb were all to be eaten. This would tell us of how we can feed upon Christ, in a spiritual way, as the One whose every thought (His head), every action (His legs), and all the inward motives of His heart were perfectly pleasing to God His Father. It is, however, only through His atoning death that we can do so, and therefore the Passover lamb had to be roasted with fire before they could eat it. How good to know that we do not have to be occupied with ourselves, with all our blemishes, but with Christ that blessed One in whom the Father found all His delight.

None of the roast lamb was to be left until the morning, and if any of it did remain, it was to be burned with fire. They were not to look upon it lightly, and if they ate it the next morning there might have been a tendency to do so. It was therefore to be burned with fire, so that there might not be any lessening in their minds of the awful judgment of sin.

Faith and Christ

Of course, the children of Israel did not understand all this. To them it was a test of obedience. Some people want to understand everything in the Bible before they will believe it. They never can, and it would not require faith if they did. It was not a question of what the Israelites thought about the blood, nor of their opinion of the way the feast was kept; God had spoken and that was enough. He was satisfied with the sprinkled blood, and only the blood made them safe from the judgment which was to fall. They were sinners like the Egyptians, but God did not say, "When I see your good deeds," or "when I see your good intentions," or even "when I see your faith." God said, "When I see the blood, I will pass over you" (ch. 12:13). What assurance! Their faith might have been weak, but as long as there was enough faith to believe God and sprinkle the blood, they were perfectly safe. Perhaps you are wondering if you have enough faith. Do not think about this any longer, but think rather of how the Lord Jesus is worthy of your complete confidence. Your faith may be as weak as that of the woman who touched the hem of Jesus' garment, but the moment she touched HIM she was healed. It is not a question of the amount of your faith, but is it in HIM — in Christ? If it is, you are perfectly safe for time and eternity. May the Lord help you to forget about yourself and your feelings and look only to Him. Trust in His precious blood alone for your salvation, for God has declared, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

Keeping the Passover

The Israelites were to keep the Passover feast each year at the appointed time. They were never to forget about the blood which sheltered them from judgment. They had to kill another lamb every year for a memorial, but Christ, our Passover (1 Corinthians 5:7) has died for sin once (Romans 6:10), and now the work of redemption is eternally complete. But although we are not told to kill a lamb in commemoration of the Lord's death for us, we who are saved have the privilege of remembering Him in death in the way He appointed. Like the disciples of old we can meet to break bread on the first day of each week (Acts 20:7). The loaf placed on the table tells us of Christ's body given in death for us, while the cup speaks of His precious blood shed for the remission of our sins.

1. What do the head and legs of the roast lamb represent?

2. Leviticus 1-5 shows many more details about the offerings. What other aspects of Christ's death do they show?

3. When considering the subject of the Lord's Supper you might be helped by Who Should Partake of the Lord's Supper? by B. Anstey.

A Redeemed People: Bible Talks On Exodus, Exodus 12:9-11: Applying the Lessons

We are living in days when even Christians do not seem to realize the awfulness of sin. It is looked upon very lightly, but if we had been in the homes of one of those Israelites on that Passover night, no doubt a deep feeling of solemnity would have come over us. Terrible plagues had been falling on Egypt, and that night the destroying angel was to pass through and slay the firstborn in every home where the blood had not been sprinkled. The doors were shut and the solemnity of death was felt. While they could and did enjoy the roast lamb, the unleavened bread was not a tasty food, and certainly the bitter herbs were not very pleasant to eat. They were also a hated people, expecting to leave Egypt at any moment. Their loins were girded and each had his staff in his hand while they ate in haste. They were not indulging in Egypt's pleasures, and their staff represented dependence and readiness for the journey to Canaan. The reason they ate it in haste was because they were not to be time wasters. Life is very short and it is easy just to waste our time until we find that the best of our life is gone — spent for self. We may well consider the following quote as we think of wasted time in our lives.

"Lost, one golden hour, somewhere between sunrise and sunset; set with sixty diamond minutes. No reward is offered for it is gone forever."

The Remembrance Feast

A few more remarks might be fitting at this time, too. The Passover pointed on to the cross; the Lord's supper looks back to it. A still deeper solemnity should characterize our coming together to remember the Lord in His death than the solemnity in the observance of the Passover by the Israelites. There should not be any lightness on such occasions, but instead, that which was seen in type in the Passover should be felt in its full reality at the Lord's table. How unbecoming at such a time to see the world in its fashion, its ways, and its light talk. Sometimes we find that the remembrance feast is followed by the making of plans to spend the remainder of the day for one's own pleasure! Let us take to heart that word, "[Let] none of you go out at the door of his house until the morning." With the Israelites it was a literal thing, but for us it would mean that we are to be a people truly separated unto the Lord.

Five Lessons

How we long to find these things more definitely seen among the people of God. First, let us think of (feed on) Christ as the One who bore the full judgment of God against sin. Second, we should separate from all that is evil (the unleavened bread). Third we need a deep sense of what our sins cost the Lord (the bitter herbs). Fourth, they were to have girded loins, for the desires and affections of the natural man were to be kept under control. Finally, each one was to have his staff in hand and his shoes on his feet while he ate the Passover in haste. Our privilege of remembering the Lord in His death is only until He comes. May we be watching and waiting for Him, and not be found on the streets of this Egypt-world when the marching orders are given in the "morning."

1. What is the important lesson for us from the expression "eat it in haste" (ch. 12:11)?

2. How does the Apostle Paul warn against time wasters?

3. Many symbols from Scripture are defined simply in the Concise Bible Dictionary by G. A. Morrish.

A Redeemed People: Bible Talks On Exodus, Exodus 12:5-8: The Passover Lamb

There were specific instructions as to the lamb which the children of Israel were to take. It must be without blemish and a male of the first year. All this pointed on to Christ, our Passover Lamb (1 Corinthians 5:7), the holy, sinless One who alone could bear the judgment of sin for us. Their lamb was to be kept from the tenth day to the fourteenth day. This would no doubt tell us of Christ walking down here in His path of perfect obedience to the glory of God His Father before He laid down His life at the cross. Notice that it says that the whole assembly of the congregation of Israel was to kill it in the evening. Although there were many lambs killed in the many homes, they are spoken of as one, for they typified the one sacrifice of Christ, whose shed blood is the only shelter from coming judgment.

The Blood Applied

The blood was to be caught in a basin. Then a bunch of hyssop was taken, dipped in it, and the blood was sprinkled on the lintel (the top) and on the two side posts of their home. The blood had no saving value to them while in the basin. It had to be sprinkled as God had said, and yet how many boys and girls know all about the blood of Christ but have never applied it to their own personal need. To them the blood is still "in the basin."

After they had sprinkled the blood they were to go into their homes and remain there until the morning. Are you saved? Are you under the shelter of the blood of Christ? Do not go out into the world then. Shut your “door” and remain in separation until Christ comes for us as the bright and Morning Star. This was most important for the children of Israel, as it is for us, for there was danger in the streets of Egypt, and in the homes of the Egyptians who were not under the shelter of the blood.

Wonderful Work to Do

You may say then that there is nothing to do in this separated path. On the contrary, there is plenty to do! The Israelites were to be feeding on the roast lamb: and preparing for their journey. No doubt most of those homes were very busy places as they prepared to leave Egypt, never to return.

The lamb was to be cooked in a certain way. It was not to be eaten raw, nor sodden with water (boiled), but roasted in the fire. Knowing that this lamb speaks of Christ we can see that we are to think of Him as the One who bore the full storm of God’s judgment against sin (the fire). The Israelites could not eat of it raw for we cannot have part with Christ except through His death. Nor was the lamb to be boiled, for if it were cooked in that way it would not be exposed to the full heat of the fire. All these things teach us about Christ. The Lord Jesus bore the full storm of God’s judgment against sin, and therefore the Passover which pointed on to Him must be roasted with fire.

The roast lamb was to be eaten with unleavened bread and bitter herbs, too. Leaven in the Bible always speaks of evil, and so the only way we can enjoy thinking of Christ in His sufferings and death is to walk in separation from evil. Then the bitter herbs would tell us of the fact that we should always remember what it cost God to put away our sins, for the bearing of our sins was indeed a bitter thing to the holy Lamb of God. These two things were to be eaten with the Passover lamb.

1. Why was the Passover lamb supposed to be roasted and not boiled?

2. How many “types” (people, places, or things that teach truth) of Christ are there in the book of Exodus? If you seriously tackle this question you’re going to have a very long list.

3. If you really want to learn more on the subject, a book that covers many of the types in scripture that may be worth your consideration is Types and Symbols of Scripture by J. N. Darby, W. Kelly and others.

A Redeemed People: Bible Talks On Exodus, Exodus 11:1 - 12:4: A Necessary Sacrifice

The Egyptians had become weary of the people of God, and they were going to be glad to see them go. The world, too, is becoming weary of true Christians who witness for their Lord and Saviour. The unsaved will no doubt be glad to have us out of the way when the Lord comes and takes us to heaven, but there will not be much gladness when God’s awful judgments begin to fall upon them.

God said that when He took His people out of Egypt not even a dog would move his tongue against them. Imagine hundreds of thousands of people going out of Egypt in great haste, as they did, and not one dog barked! Surely God controls everything, and no man or beast can harm us unless He allows it.

The Substitute

One great question remained. If God began to act in judgment where would He stop? How could He bring judgment upon the Egyptians and pass over the children of Israel, since they were sinners and deserved the same judgment? God is holy and He must punish sin. How could he spare the firstborn of the Israelites and bring them to Canaan as His people, while killing the firstborn in the Egyptian homes? “The wages of sin is death,” (Rom. 6:23) and the wages must be paid. Either the firstborn in every home must die, or a substitute must be provided. Moreover, it must be a substitute which God would accept. No other substitute would do; no other means could be found. So God told them of the substitute, and assured them that He would accept it. He said, “When I see the blood, I will pass over you” (ch. 12:13). How precious, how assuring!

“This month shall be unto you the beginning of months: it shall be the first month of the year to you” (ch. 12:2). It was to be a new beginning and so God changed their calendar completely. From then on they used a different calendar from the Egyptians. This reminds us of the new birth. We were born in sin and shaped in iniquity (Psalm 51:5), and had our backs toward God. We were dead before Him and we must “begin” to live — we must be born again — before we can please God or enter heaven.

The Lamb Was Enough

The children of Israel were to take a lamb for every house, and if there were any small households they could share the lamb with their neighbor. Surely there is a lesson for us in this. There could never be a household too large for the lamb (for it typified Christ), but there might be one that was too small. Perhaps the one who reads these lines is saved. Have you shared your knowledge of Christ with your neighbor? Have you told him of God’s Lamb? Surely there is enough in Him to fill our hearts to overflowing so that there is something for others as well. Let us not keep the good news to ourselves but tell others that they, like the neighbors of the Israelites, may know the value of the sprinkled blood, and share the joy of feeding upon Christ in their homes.

1. Why was Israel’s calendar changed?

2. What New Testament believers had their hearts so filled that they had to tell others?

3. If the Lord has stirred you to do the work of an evangelist there are many ways to do it. One that fits into every day of life is to share gospel tracts. If you don’t already have some favorites that you use you can get started with Color Tracts Variety Pack (Item #5703) from BibleTruthPublishers.com. Many other publishers also provide good quality gospel tracts.

A Redeemed People: Bible Talks On Exodus, Exodus 10:25 - 11:2 Wealth Now or Later?

We noticed that Pharaoh wanted the children of Israel to leave their flocks and herds — their business interests — in Egypt. Moses said, “No!” “There shall not an hoof be left behind” (ch. 10:26). May we who are saved have true purpose of heart to put the Lord first in everything. It is easy for some of us to become so ambitious that we allow money-making to come before the Lord’s interests. While it is right that we should provide for honest things in the sight of God and men, we ought to put first things first. A few hours spent for the Lord will yield a great deal better income in the end than a few hours of overtime at work. The need was never greater and the laborers are so few. May the Lord stir us up to live “unto Him.” Let us devote our spare time to sitting at Jesus’ feet and telling others of His love! How often we mourn as we see Christian young men and women of ability devoting all they have in order to lay up treasures here, but when asked to visit the sick, to teach a Sunday school class, or to do some little service for the Lord, they tell us that they “can’t.” Let us take our “flocks and herds” (ch. 10:9) out of Egypt, “for thereof must we take to serve the Lord” (ch. 10:26).

The World’s Rejection

How Pharaoh hated this definite, decided reply from Moses. He told him to get out and not see his face again. The world will soon be through with us if we are truly decided for Christ. Moses was content to take the place of rejection, for he said, “Thou hast spoken well, I will see thy face ... no more” (ch. 10:29). May we, in like manner, bid farewell to this Egypt world and have done with it completely. Soon it will be a solemn reality that they will see our faces no more — for Jesus is coming!

Looking Ahead

God said He was going to send one plague more, the worst of all. It was death. All the sorrows and trials of this world are as nothing compared with eternal banishment from the presence of God, and this is the “one plague more” (ch. 11:1) which awaits you if you don’t have Christ as your Saviour. Turn to Him now, we beg you, while He waits in grace.

We who are saved are now a despised people following a rejected Christ, but soon the tables are going to be turned. Here in our chapter the children of Israel were slaves, while the Egyptians had all the wealth. But God was about to take them out of Egypt, and He told them to ask their neighbors for their jewels, their gold, and their fine clothing. We may see the world having all the seemingly good things now. Our young hearts are also liable to draw back from the path of suffering which belongs to the Christian. But our deliverance is coming soon. We shall be taken out of this world to be with Christ. A little while later when He comes to take back all that’s His — the whole scene — He will take it in His saints (Ephesians 1:18). We will have all then as Christ’s joint-heirs, and we will never lose it. We will have it without any sorrows or tears to spoil it, and our portion will be eternal. Dear young reader, it is worth waiting for! Let us not try to accumulate our jewels of silver, jewels of gold, and fine clothing now. Let us wait for God’s time, which is very near. “Ye have need of patience ... for yet a little while, and He that shall come will come, and will not tarry” (Hebrews 10:36-37).

1. Why doesn’t it make sense to go after wealth now?

2. Where else does Scripture teach the need to not chase riches in this world?

3. If you’ve been challenged by the theme of this chapter, you would probably appreciate digging into it a bit deeper. Love Not the World by J. C. Rule is a good place to start.

A Redeemed People: Bible Talks On Exodus, Exodus 9:29 - 10:24: Clever Lies

Pharaoh’s heart remained as hard as ever, and so God sent another plague. He sent grasshoppers (locusts) over the whole land, which not only ruined their crops but went right into their homes. They had never seen such a plague before, and even Pharaoh’s servants advised him to let God’s people go. Pharaoh decided to yield a little more. If they would not sacrifice to the Lord in Egypt, nor a little way from Egypt, perhaps they would consent to leave their little ones there. Pharaoh knew that if they did, the older ones would soon be back in Egypt again with their children. He used good reasoning too, for he said it would be hard travelling with them, and that they would have difficulty. How often this same advice is offered to Christian parents by the “Pharaohs” of today. We are told that our children must have some of the world, and that we must not rob them of all it offers. We are told that they are too young to understand and that we must wait — yes, wait until the world has a good hold of them and then it is too late to try to bring them to “Canaan.” It is true that the children did make it difficult travelling, but they shared the parents’ joys as well as their sorrows along the way. Some might have reasoned, “Why bring the children? They cannot worship!” But faith does not reason; it trusts God. May God help us to entrust our families to Him and seek to bring them up in the nurture and admonition of the Lord (Ephesians 6:4).

Pharaoh pretended to be repentant and called for Moses again. He asked that the grasshoppers be removed and so God sent a strong west wind which took them all away. Not one was left in the whole land. However, as soon as they were gone Pharaoh again refused to let the people go again.

Light and Darkness

Moses was then told to stretch forth his hand toward heaven and bring darkness upon the land. It was such a terrible, dense, thick darkness that it could be felt, and everyone stayed inside their home, “but all the children of Israel had light in their dwellings” (ch. 10:23).

Let us make a few remarks here about this wonderful fact. We who are saved have divine light as we pass through this dark scene. We were once darkness, but now we are “light in the Lord” (ch. 30:8) (Ephesians 5:8), and we are to walk as children of light. The light in our dwellings is the Word of God which we should read each day. “The entrance of Thy Words giveth light” (Psa. 119:130). The children of Israel dared not go out of their homes, for outside all was dark — a darkness that might be felt. Let us be careful about going out into the darkness of this Egypt-world, for we will soon lose our way if we do. Instead let us walk according to the light of God’s precious Word and we shall be safe.

Pharaoh made one more suggestion to Moses, and it was the cleverest of all: he suggested that the children of Israel go, taking everything but their flocks and herds. In other words, he wanted them to have their business interests in Egypt. There is a word for us in this. Perhaps you are planning what line of work or profession to pursue. Look to the Lord for guidance in this important decision, dear young people, for we have only one short life to live, and only what is done according to the will of God will abide. We would not want to leave our “flocks and herds” (ch. 10:9) in Egypt, would we?

1. What is the “light in our dwellings”?

2. How did Satan use subtlety with Eve?

3. Satan’s crafty ways are exposed in Satan’s Operations on the Lord’s People: Ten Tactics the Devil Uses to Overthrow Our Lives Exposed by the Word of God by B. Anstey. The title is a mouthful but the content is excellent.

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