

The Book of Exodus

Bro. Frank Shallieu

(1989–1991 Study)

The following notes on the Book of Exodus were compiled from a Bible study led by Bro. Frank Shallieu in 1989-1991. They should be utilized with the following understanding:

1. Each paragraph preceded by **“Comment”** or **“Q”** (an abbreviation for **“Question”**) was introduced by someone other than Bro. Frank.
2. The original study did not follow a prepared text but was extemporaneous in nature.
3. Although the transcriber tried to faithfully, with the Lord’s help, set forth the thoughts that were presented in the study, the notes are not a verbatim rendering and, therefore, should be considered in that context.
4. Finally, Bro. Frank did not review the notes for possible errors that may have inadvertently entered the text.

With this disclaimer in mind, may the notes be a blessing as a useful study guide.

BOOK OF EXODUS

(Study led by Bro. Frank Shallieu in 1989–1991)

Exod. 1:1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

Exod. 1:2 Reuben, Simeon, Levi, and Judah,

Exod. 1:3 Issachar, Zebulun, and Benjamin,

Exod. 1:4 Dan, and Naphtali, Gad, and Asher.

Exod. 1:5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

Verses 1–5 were covered in the Genesis study. See Genesis 46:8–27.

Exod. 1:6 And Joseph died, and all his brethren, and all that generation.

Joseph and his 11 brothers (all that generation) died in Egypt. Verse 6 shows the passage of time. Joseph died at age 110; his family had come to Egypt when he was 39.

Exod. 1:7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

The increase of the children of Israel is emphatically stated. They were fruitful, they increased abundantly, they multiplied, they waxed exceeding mighty, and the land was filled with them. We are reminded of the promise to Abraham in Genesis 15:5. God brought Abraham forth and said to him, “Look now toward heaven, and tell the stars, if thou be able to number them: ... So shall thy seed be.” Although it is true there is a prophetic application along *spiritual* lines, there is also a *natural* application. Genesis 22:17 states, “I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.” And Genesis 46:3 reads, “Fear not to go down into Egypt; for I will there make of thee a great nation.” Thus God promised a great multiplication of the natural seed. Deuteronomy 1:10 records Moses’ words: “The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.” In comparing sand and stars, we do see a contrast between natural and spiritual, but where only the stars are mentioned, it can be a natural promise. In Deuteronomy 1:10, Moses was saying that there already was a fulfillment, that the seed was innumerable as the stars of heaven.

It is to the credit of the Israelites after Jacob and his sons died that they did not try to go back to the Promised Land, that they did not run ahead of the Lord. Of course they were experiencing prosperity in Goshen, but they showed an underlying faith in the promises, nevertheless.

Let us consider two more Scriptures from the Book of Deuteronomy that show a *miraculous* multiplication. “A Syrian ready to perish was my [the Israelites’] father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous” (Deut. 26:5). “Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude” (Deut. 10:22). Prophecy has a stimulating effect and gives direction regarding future hopes.

Exod. 1:8 Now there arose up a new king over Egypt, which knew not Joseph.

A new Pharaoh came to power who “knew not Joseph”; that is, he did not acknowledge, regard, or recognize Joseph. (We would assume that as long as Joseph was alive, he was

remembered, but when he died, he was soon forgotten.) This development radically changed the fortunes of the Israelites.

Exod. 1:9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

Pharaoh informed his people that the Israelites were mightier than the Egyptians. How would he have done this? He certainly would not have told the Egyptians that he was afraid of the Israelites, so he had to select another method—and he had to do this before the taskmasters were set over the Israelites. One method would be to have holy days for the Egyptians that excluded the Israelites. On those holy days, Pharaoh would incite the Egyptians against the Israelites. Using another method, Pharaoh would inform his leaders, who, in turn and at their discretion, would tell the Egyptian people.

In the seven years of famine, Joseph got all of the people to become servants of Pharaoh. Egyptians and Hebrews alike were subject to Pharaoh, but as aliens, the Hebrews were on a lower level. Goshen was an agricultural and grazing land, but as the Israelites multiplied, Pharaoh ingeniously steered them into various types of labor. (In the antitype, the people's subservience was prophetic of the Kingdom, when Jesus will rule with a rod of iron over the people.)

Exod. 1:10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

Pharaoh used a clever stratagem, which is really the stratagem of the Adversary. From this standpoint, Pharaoh represents Satan. Pharaoh said, "Let us deal wisely with the Israelites lest they multiply and join our enemies in time of war and thus get out of Egypt." Pharaoh wanted the Israelites to stay because they were useful to him economically, but he wanted the minority Egyptians to control the majority Israelites. In addition, Pharaoh wanted to thwart the multiplication of the Israelites.

Exod. 1:11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

Taskmasters were set over the Israelites "to afflict them with ... burdens." And the Israelites built for Pharaoh the store cities of Pithom and Rameses. Taskmasters divided the people to build the cities and to keep them occupied and physically exhausted. The Egyptians thought this method would keep the Israelites from joining Egypt's enemies and from having so many children. Pithom has been excavated, and it is interesting that the lower brick levels contain straw, whereas the higher brick levels do not.

"Treasure cities" were storehouse cities. The Hebrew word translated "treasure" is rendered "store" or "storehouses" every time except here. Agricultural products and implements of war (such as horses and chariots) could be stored there.

Rameses was the starting point of the subsequent Exodus. Rameses was a city, but the other landmarks of the Exodus were not. Incidentally, nine different cities have been called Rameses down through history.

Exod. 1:12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

Exod. 1:13 And the Egyptians made the children of Israel to serve with rigour:

The more the Israelites were afflicted, the more they multiplied. The situation grieved the Egyptians, so they made the Israelites serve with “rigour,” that is, under even more difficult conditions. Notice the progression: The Egyptians “afflicted them with ... burdens” (verse 11) and then made them “serve with rigour” (verse 13).

This is the history of the Jewish people. No matter what their circumstances (Babylonian captivity, Diaspora, Russian pogroms, Holocaust, etc.), they survived and even prospered—if not at first, then eventually. They are an unusual people based on God’s providence.

The Adversary’s method toward those who might have an ear for truth is to *distract* them somehow. Examples are increased working hours with overtime, a promotion, sports, education, sex, family, and accumulating money. The Adversary would monopolize all of our time if we let him, but those who are *hungry* for truth overcome these temptations.

Exod. 1:14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

Their lives were bitter with *hard labor*. The Israelites had to do brick and mortar work, as well as agricultural work in the field. Thus a variety of projects were assigned to them, and when they finished one project, they were given another project.

Exod. 1:15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:

Two Hebrew midwives are named: Shiphrah and Puah. No doubt there were more midwives, but these would be the chief ones, the ones in charge.

Exod. 1:16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

When a son was born, Pharaoh’s order to the midwives was to kill him.

Exod. 1:17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

But the two “supervisor” midwives “*feared God*” and thus disobeyed Pharaoh, saving the male babies alive. Probably these two particular women became midwives through providence because God knew they would react this way. With the Israelites’ hope that a Messiah was coming—to be born of a woman—the midwives feared to kill the male babies. Genesis 3:15 revealed that the seed of a woman would bruise the serpent’s head.

Exod. 1:18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

Exod. 1:19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

Here is another case, like that of Rahab, where God approved of a lie. The lie was an evidence of the midwives’ faith. When Pharaoh asked why the midwives saved the male babies, they responded that the Hebrew women were lively and delivered quickly before the midwives could get there. Their reply was probably a partial truth, but they also definitely “saved the

men children alive” (verse 17). The principle is the same as when the Apostle Peter said, “Should we obey God or man?” Peter (and the midwives) chose to obey *God*.

Exod. 1:20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

God rewarded the midwives for the stand they took, and the Israelites continued to multiply miraculously fast.

Exod. 1:21 And it came to pass, because the midwives feared God, that he made them houses.

Because the midwives feared God, He made them “houses”; that is, because of the midwives’ courage, their households and families (their *own* children) were favored providentially.

Exod. 1:22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Now a *different* situation occurred. Instead of charging some of the Israelites to kill the male babies, Pharaoh told all of the *Egyptians* to murder the Hebrew male babies by throwing them in the river. In other words, he gave the Egyptians license to murder the Hebrew male babies. The female babies would be allowed to grow up, for they could be domestics and would not become soldiers and warriors. The distinction shows that the caste system existed. The Israelites were to be servants and do menial work.

We are reminded of Herod’s order to slay all male babies two years old and under in the Bethlehem area when Jesus was a babe in order to eliminate the threat of Jesus the *King* when he grew to adulthood. Moses, a parallel, was amidst circumstances of all male Hebrew babies being drowned in the Nile River. Thus Herod and Pharaoh made similar decrees. Satan characteristically rewards those who oppose the children of light.

The river was to be the *grave* of the Hebrew male babies, but baby Moses was put in the river in an ark and was delivered. Hence the river became a river of *salvation*. Similarly, the Cross, a place of *death*, became a place of *salvation*. Earth’s history will be the universe’s history.

Q: The Nile was a source of life to the Egyptians. They used it for drinking, bathing, watering crops, etc. How could they put bodies in it?

A: They knew the bodies would float downstream, and they were not particular in regard to sanitation. Also, water purifies itself after a certain distance. The Nile was a convenient and quick—but *diabolical*—way of disposing of the bodies.

Exod. 2:1 And there went a man of the house of Levi, and took to wife a daughter of Levi.

Amram, a Levite himself, married Jochebed, a daughter of Levi (Exod. 6:20).

Exod. 2:2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

Jochebed bore a son. “When she saw ... that he was a goodly child, she hid him three months.” Acts 7:20 is a confirmation: “Moses ... was exceeding fair [to God—King James margin], and nourished up in his father’s house three months.” Not only was Moses fair to behold, but it was obvious that God’s providence was on him from the beginning. Perhaps in the circumstances from conception, the priests saw God’s hand in the matter.

Exod. 2:3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

When Moses was three months old and Jochebed could no longer hide him, she put him in an ark of bulrushes, daubed the ark with slime and pitch, and laid it in the reeds at the edge of the Nile River. This tiny rectangular ark was a picture of Noah's Ark, pitched inside and out with bitumen, and of the Ark of the Covenant. Both Moses and Noah picture Jesus.

When Jochebed put Moses in the ark, she was turning him over to the Lord's care, but in addition, she had a plan, as proven by her putting the ark in the reeds to prevent it from going downstream. Her intention and/or stratagem was to have the babe discovered by Pharaoh's daughter, who was accustomed to bathing at that spot. Obviously, the family had prayed about the baby and placed the ark in the reeds with great forethought. How carefully and prayerfully the ark must have been made! Jochebed had wisdom and *much faith*. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment" (Heb. 11:23).

The last verse of Chapter 1 showed the Nile River was to be a place of death for the Hebrew male babies, but the place of death now became a place of salvation for Moses. A river was similarly significant in Jesus' life. Not only was Jesus baptized in the Jordan River, a symbol of death, but he was raised out of the river to newness of life. The name Moses means "drawn out [of water]" (Exod. 2:10). Moses was a type of Jesus.

Exod. 2:4 And his sister stood afar off, to wit what would be done to him.

Miriam stood at a distance to see what would happen. As a child, she would not look as suspicious as the mother herself.

Exod. 2:5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

Exod. 2:6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Pharaoh's daughter went to the river to bathe, her maidens being with her. When she saw the ark, she instructed her maidens to fetch it. She opened the ark and saw the babe. Immediately he cried and perhaps held out his arms to be picked up and held. Her heart melted, even though she knew he was a Hebrew baby. She would have noticed how beautiful the baby was. Tradition says that Pharaoh's daughter was longing for a child, so there may have been a preparatory work on her, as well as on behalf of Moses. It was even providential that she came to bathe that day.

How did Pharaoh's daughter know the babe was a Hebrew? Perhaps the type of swaddling cloth revealed that fact. And it was good she knew the background of the babe before adopting him because then, in training him, she would take extra precautions.

Exod. 2:7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

Exod. 2:8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

Exod. 2:9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

Exod. 2:10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

Miriam showed up at just the right moment, and probably Jochebed had told her what to say. How wonderful that Jochebed became the nursemaid—and to think that she got wages, too, for nursing the babe!

The babe was taken back to his mother's house to be nursed and cared for. It was probably not an unusual request for a Hebrew woman to nurse a child for an Egyptian, for the Hebrews were servants in Egyptian households. The nursing period in those days lasted a minimum of five years and sometimes longer. Pharaoh's daughter would have seen Moses each time Jochebed was given wages.

We would assume that Jochebed told Moses she was his real mother, but he had to keep this information a secret when he went to Pharaoh's household. Jochebed would also have told him about God and the promised deliverance to come to the Israelites.

Notice, it was Pharaoh's daughter who named Moses. Years later "Moses" was incorporated into the names Rameses and Tutmose.

Exod. 2:11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

Exod. 2:12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

Moses was now 40 years old (Acts 7:23). The large time gap in his life is another similarity between Moses and Jesus. The Gospels recorded an incident about Jesus at age 12 and then nothing more until he was 30 years old.

There were three 40-year periods in Moses' life: (1) 40 years from his birth to the time he fled Egypt, (2) 40 years in the Wilderness of Sinai, and (3) 40 years from the Exodus to his death, which occurred outside the Promised Land. Moses knew the downtrodden Hebrews were his own people, and he would have nurtured God's promises in his heart (Acts 7:23–25; Heb. 11:25). Also, he was aware that circumstances in his life were unusual and that a deliverer was due, and he thought the Hebrews would realize he was the deliverer. However, when Moses avenged a Hebrew who was being mistreated by an Egyptian, his action was *not understood* by his own brethren. "For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not" (Acts 7:25). The Hebrews would have known that Moses was one of them, for this fact could not be kept a secret with Aaron and Miriam both knowing.

It was probably a difficult time for Pharaoh's daughter when Moses manifested a stand for the Hebrews, thus publicly revealing his lineage. She would have sworn her maidens to secrecy when Moses was a babe. Therefore, Moses' Hebrew background was probably not generally known in Pharaoh's household up until this time.

Exod. 2:13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

Exod. 2:14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

The very next day Moses intervened in a dispute between two Hebrews, standing up for the one in the right. The wrongdoer said, “Who made you a prince and a judge over us? Will you kill me as you did the Egyptian?” Then Moses feared, realizing his slaying of the Egyptian was known.

How do we harmonize Hebrews 11:27, which says that by faith Moses “forsook Egypt, *not fearing* the wrath of the king,” with verse 14, which says, “Moses *feared*”? The Hebrews text took place later, at the time of the Exodus. Moses genuinely feared at the present time but not when the Exodus occurred. Also, wisdom is the better part of valor. Jochebed did not fear Pharaoh for Moses’ first three months, but after that time, she used *wisdom* and put Moses in the ark. She *acted* after three months. In other words, there is a time to fear and a time not to fear.

Verse 14 reveals that Moses was high in office in Pharaoh’s household as “a prince and a judge.” Moses was educated in all the wisdom and learning of Egypt (Acts 7:22). He is credited with developing the hieroglyphic language to a higher level. He may even have been a warrior. During the time of his education, he would not have been publicly before the Israelites as a Hebrew. The point is that even though the Israelites knew Moses was a Hebrew, he was alienated from them for many years. Meanwhile, they were absorbed with their burdens and tasks. At any rate, they were turned off to him as a person when he slew the Egyptian.

Many seem to disbelieve a providence that is happening right before their eyes. The Israelites knew the time was drawing to a close for them to be in Egypt, yet they failed to see Moses as being providential. They should have been on the lookout for a deliverer, realizing he had probably already been born.

Notice that the one in the *wrong* criticized Moses: “Who made thee ... a judge over us?” The same attitude was shown by the scribes and the Pharisees toward Jesus: “Who made thee a Messiah?”

Q: Some have said that Moses was wrong to slay the Egyptian who mistreated the Hebrew. Wouldn’t this be an erroneous statement? To the contrary, isn’t the incident an evidence of Moses’ *good* character? Although Hebrews Chapter 11 does not mention the incident by name, it seems to be alluding to it in verses 24–26.

A: Moses chose that opportunity to show his sympathy for the Israelites under the burdens of their Egyptian taskmasters. It was proper for Moses to intervene between the Egyptian and the Israelite. The Egyptian, in authority as a taskmaster, had the upper hand, and Moses risked everything by that act. But instead of recognizing Moses as a deliverer, the Israelites misunderstood, as shown the next day by the attitude of the Hebrew Moses tried to stop from smiting a fellow Hebrew. Moses wanted the Israelites to know he was their friend. He thought in effect, “God has providentially put me in this high position, and I have empathy for your situation, as I have demonstrated. I am the one whom providence is seeming to favor in delivering you.” Moses expected the Israelites to keep quiet about his slaying and burying the Egyptian and to know he was now interested in them, but the attitude of the Israelite who was wrongly smiting a fellow Israelite revealed that some of the Israelites would speak of the matter and that Pharaoh would hear about it. Thus Moses had to flee.

Comment: Acts 7:23,24 is helpful here. “And when he [Moses] was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he *defended* him, and *avenged* him that was oppressed, and smote the Egyptian.” Moses had so

much faith in the prophecies that he felt it was due time for an action to be taken.

Reply: Yes, and he had all the capabilities from a natural and a physical standpoint when he smote the Egyptian. Tradition (Josephus) says that earlier Moses led part of the Egyptian army against the Ethiopians when the latter invaded southern Egypt and were succeeding. In a dream, Moses was pointed out as being the most capable one to handle the situation. By conquering the Ethiopians, he gained a position of prestige. Moreover, he was well educated and powerful in speech. Many get the wrong idea when Moses confessed at the burning bush, “Who am I? With my humble speech, how can I present myself before Pharaoh?” (see Exod. 3:11). His schooling in the desert and his humility in being a shepherd led to that statement.

Comment: Actually everything went according to schedule, for he was not ready to deliver the Israelites until he had been in the wilderness for 40 years.

Reply: Yes, Moses was ready and willing, but it was not the Lord’s due time. There were still 40 years to go to complete the 430 years, 215 of which were in Egyptian bondage (Exod. 12:40). We should fear to make a statement that Moses acted wrongly in slaying the Egyptian, for he was too great a person. Hebrews 3:5 states that Moses was faithful in all his house as a servant, and if he were wrong to kill the Egyptian, he would be *very wrong*. Also, on many occasions, God told the Israelites to kill all men, women, and children in defeating an enemy—even the animals—so what was one individual? Moses was very patriotic for his people. He prayed to God, “Blot me out of your book of life but save the people” (Exod. 32:31,32 paraphrase). Moses had this type of disposition even when he slew the Egyptian—a willingness to risk everything. The act was a manifestation of his *faith*.

Just as some criticize Moses here, so some have criticized Rahab for telling a lie. They say, “A Christian would not tell a lie like Rahab,” but this is an *invalid* criticism, for Hebrews 11 mentions Rahab by name and says she acted *in faith* by hiding the spies. One can be so much an idealist that there is a failure to realize circumstances can sometimes change matters. Pragmatism does have its place, but where a person is prone to be pragmatic, then some idealism would be helpful.

Exod. 2:15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

Moses fled from Pharaoh to Midian and sat down by a well. We are reminded of others who sat by a well such as Rebekah and Jesus. A well was a gathering point. In the Sinai desert, a well was not only a place of congregation for people who came to draw water but also a place of rest and refreshment.

The land of Midian was in Sinai, extending to Eilat and to the place of white stone and the rock formation known as Moses’ Seat. It was easily defended by a narrow pass. Keturah, Abraham’s wife after Sarah died, had children named Midian and Medan, progenitors of the Midianites.

Exod. 2:16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father’s flock.

Exod. 2:17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

Verses 16 and 17 are a confirmation of the righteous indignation that Moses possessed. He was willing to stand against odds to do what he felt was right. He was of good stature and strong.

For “priest of Midian,” the King James margin has “priest and prince of Midian”—in other

words, a combined office. The individual had seven daughters. In helping the daughters, Moses was also helping this influential priest and prince of Midian.

The seven daughters had come to the well to draw water to fill the troughs for their father's flock. Moses was an innocent bystander, just sitting by the well, until he saw the injustice of the shepherds. The daughters did all the work, filling the troughs with water, and then the shepherds chased the flock away so that their *own* flocks could drink the water. Moses stood up and helped the daughters water their flock. He asserted his authority to make sure the seven daughters got the water. Incidentally, watering the flocks was usually women's work, but Moses showed his humility by helping the daughters. He filled the troughs over and over.

Exod. 2:18 And when they came to Reuel their father, he said, How is it that ye are come so soon today?

Reuel's question ("Why are you back so soon?") shows that the shepherds did this injustice on a regular basis.

Exod. 2:19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

Exod. 2:20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.

In the excitement, the daughters neglected to ask Moses to dine and lodge with their family. Reuel had to mention their oversight and send them back to offer Moses hospitality.

Q: Are Reuel and Jethro the same person?

A: There are two options. The first option is that Reuel, Raguel, Jethro, Jether, and Hobab are all names that refer to the same individual. The second option, suggested by the very number of titles, is that at least two individuals are involved. In this case, Reuel would be the father, and his son was Jethro. (If Reuel were 40 years old now, he would be 80 at the time of the Exodus.) Reuel had seven daughters. If he died, his son Jethro would take over, for the term "father in law" is a loose term in the Hebrew that conveys various relationships. Rebekah's brother, Laban, for example, took over when the father was incapacitated. Another example is Lot, who was called Abraham's brother, yet he was actually Abraham's nephew. And Jacob was the father of 12 sons, yet he was also considered the "father" of Joseph's two sons.

Exod. 2:21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

Exod. 2:22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

Moses would have received a very good welcome. He was "content to dwell" with Reuel, who gave him Zipporah, his daughter, for a wife. She bore a son, Gershom, whose name means "a stranger here." Later Moses had a second son, Eliezer (Exod. 18:3,4).

Spiritual lesson: The seven daughters picture the seven stages of the Church. Reuel represents God, and Moses represents Jesus. Zipporah means "little bird," that is, the Little Flock. Reuel (God) gave Moses (Jesus) Zipporah (the Bride). The seven daughters were trying to draw water but needed Moses' (Jesus') help in getting spiritual drink (and food). The shepherds (orthodox religionists) interfered with the water supply (the truth). Out of the consecrated, Jesus will marry only a Little Flock.

A similarity between Jesus and Moses is that both came to their own, but their own received them not (John 1:11). Moreover, both went away and returned (John 14:28).

Exod. 2:23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

Exod. 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

Exod. 2:25 And God looked upon the children of Israel, and God had respect unto them.

After a long period of bondage that got worse and worse, God finally hearkened to the Israelites' prayer for deliverance. The period of bondage had been about 80 years (40 + 40) at this point.

Back in Genesis 15, God had told Abraham that there would be 400 years of affliction and bondage. (Of the predetermined time period of 430 years, 30 years had already passed.) Now, many years later, the Lord listened to the Israelites' prayer—at the exact end of the predicted time period. How can such precise timing be explained? The Lord, in seeing certain matters, is intuitively mathematically precise. The very time that the Israelites cried out occurred at the end of the 430 years. How startling that God could spontaneously and emotionally react to their plea yet be mathematically accurate!

For God to “remember” (verse 24) does not mean He had forgotten. The Hebrew vocabulary is limited, so when God responds to the onlooker, He has “remembered.” The same Hebrew word was used where the account states that a Pharaoh arose who “knew not” Joseph (Exod. 1:8). The Pharaoh knew of Joseph but did not recognize him in the sense of dealing with him in a proper way, considering how Joseph had helped Egypt.

Exod. 3:1 Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

As with Jesus, there is little information about Moses' earlier years. We hear nothing about Jesus between his birth and age 12, and then nothing until he was age 30. With Moses, we hear only that he married Zipporah, had two sons, and was living in the desert tending flocks. He had been in the Wilderness of Sinai for 40 years at this point in time.

Now Moses was 80 years old. God overruled that Moses would take the flock to Mount Sinai at this time so that the incident of the burning bush could occur, resulting in the Exodus eventually—at God's due time. Meanwhile, Moses' 40 years in the desert had familiarized him with the terrain to later lead the Israelites.

Why is the “backside of the desert” mentioned? Reuel and Jethro were both priests in Midian, so the desert was related to Midian. Midian was normally more in Saudi Arabia, so the word “backside” shows the location was west of the Gulf of Eilat/Aqaba; that is, Midian was on both sides of the Gulf of Eilat, Sinai being the west or back side. In the Tabernacle and the Temple, the “east” was the front side. (Sometimes the Mediterranean Sea is called the “hinder” or “back” sea, being to the west, compared to the Dead Sea on the east.) Hence Mount Sinai is in the Wilderness of Sinai, not in Saudi Arabia, as some think. Originally, however, Sinai was part of Saudi Arabia because Saudi Arabia extended to the left of the Gulf of Aqaba. The point is that Mount Sinai is in the Wilderness of Sinai and not in today's Saudi Arabia. Galatians 1:17 states that Paul went to “Arabia” for meditation shortly after his consecration, and Galatians 4:25

speaks of “mount Sinai in Arabia,” but that location was Mount Sinai as we know it.

Both Jesus and Moses were in the Wilderness of Sinai, Jesus for 40 days and Moses for 40 years. Later, when Moses wrote and/or collated the early books of the Bible, he designated Mount Sinai/Horeb as “the mountain of God.” Horeb means “mountain of the desert.”

Exod. 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

The Logos appeared to Moses in a flame of fire out of the midst of a bush. To attract Moses' attention, the bush must have burned *furiously* with a *high* flame, yet it was not consumed.

Notice that the *Logos* was *in the fire*. Trinitarians quote verse 4, saying that God Himself appeared to Moses, but verse 2 *contradicts the Trinity*. Verse 2 says the “angel of Jehovah” appeared and spoke *for Him*. The Logos was God's *mouthpiece*; he was the *Word of God*. “No man hath seen God at any time” (John 1:18). “And he [God] said, Thou canst not see my face: for there shall no man see me, and live” (Exod. 33:20).

Many liken the burning bush that was not consumed to the nation of Israel. Despite scattering and persecution (“fire”), Jews are still identifiable and the nation has been reestablished.

Exod. 3:3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

Moses said, “I will now turn aside, and see this *great* sight.” Either he was speaking aloud to himself, or he was addressing another person, someone with whom he could leave the sheep when he went to see the burning bush. The bush had to be quite large, as well as the flame, to be seen from a little distance. It is likely that the bush was a scrub tree.

Exod. 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

Verse 2 is needed to qualify that God Himself was *not* speaking here. Trinitarians do not see that Jesus was the Logos, a separate being, before coming down to earth at his First Advent. The Logos was the personality walking in the Garden of Eden called “the voice” (Gen. 3:8).

Acts 7:30,31 reads, “And when forty years were expired, there appeared to him in the wilderness of mount Sina an *angel* of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the *voice* of the Lord came unto him.” Hence the terms “*angel* of the Lord” and “*voice* of the Lord” are mentioned in the New Testament. Therefore, not only could God not be seen, but He did not speak direct. At Mount Sinai after the Exodus, the Logos appeared to the Israelites in an earthquake, in fire, and in thunder. Also, the “finger of God” that wrote the Ten Commandments was Jesus, the Logos (Exod. 31:18).

God Himself was *never* seen. Instead He was represented by an angel (Gabriel or the Logos) who was backed up with extra powers to prove the message was official. However, there are occasions when God was actually heard to speak (Matt. 3:17; 17:5).

God's repetitive calling of “Moses, Moses” is like “Samuel, Samuel” (1 Sam. 3:10). The repetition was needed lest the one being called think he was imagining the voice. Probably the second call was louder and with a different intonation.

Exod. 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Moses was told in effect, “Do not come any closer. Take off your shoes, for you are standing on holy ground.” Being courageous (like the Apostle Peter), Moses would have gone closer and closer to the fire if not told to stop. The ground was consecrated by the presence of the holy messenger. Lesson for us: We should *reverently* approach God and not be too familiar. There must be decorum and respect, for God’s *very name* is *holy*.

We symbolically take off our shoes in praying to God in that we recognize we walk in imperfect ways and need to ask for forgiveness. And in initially coming to God, we acknowledge that we are a sinner and want to leave our old ways behind.

Exod. 3:6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

When Moses heard the words “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob,” he hid his face, for he was “afraid to look.” Moses had been intrepid in regard to approaching the burning bush, but now that he knew God’s message was being given, he was reverentially afraid.

Moses’ immediate father was Amram. The lineage is as follows: Abraham, Isaac, Jacob, Levi, Kohath, Amram, and Moses. Therefore, the lineage given in verse 6 skipped back to Abraham, Isaac, and Jacob. Amram and Jochebed, Moses’ mother, were very devout. Jochebed was a daughter of Levi (Exod. 2:1).

Jesus may also have been a son of Levi, but this lineage is not stressed lest it destroy the type of his being of the tribe of Judah, another son of Jacob. Jesus was both Priest (Levi) and King (Judah).

Exod. 3:7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

Verses 7–9 are introductory to verse 10, which tells the purpose of choosing Moses: to be the instrument of deliverance. The people had to *cry out* before the event of the burning bush could occur. The situation had to reach a *climax* of yearning and looking to God.

The implication is that during his 40 years in Sinai, Moses got news of the Israelites’ condition back in Egypt. The news, coming from travelers, was disheartening, and Moses would have reflected on it. Now God was saying, “I know what you are thinking. I have been observing the oppression too. It has come to a climax, and I now intend to do something about it. That is why I am appearing to you—so that you will be my representative.” At this point, Moses was a *prepared* instrument. He had needed the schooling of the 40 years in Sinai for quietness, thinking, humility, etc.

Exod. 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

“I am come down to deliver them.” Almighty God sent His agents of deliverance *down* to this earth. Now He would respond. Their cries had reached His ears.

The names of the tribes in Canaan were mentioned to identify the area the Israelites would

occupy. With regard to the Amorites, Genesis 15:16 reads, “But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.” Four generations of experience had to pass until the iniquity of the Amorites was full. “Possession is nine tenths of the law” is a saying. Accordingly, the Amorites might have felt it was unjust for them to be dispossessed, but they were unfit for the land. They got worse and worse until their iniquity came to fullness.

Q: God promised to take the Israelites to a “good” and “large” land “flowing with milk and honey.” In Deuteronomy at the end of Moses’ life, the word “large” was omitted (Deut. 6:3; 11:9; 26:9,15; 27:3; 31:20). Does the omission indicate that this prophecy is still future, that God, knowing the end from the beginning, knew the Israelites would not get the land permanently until a time yet future from our day?

A: Yes. Abraham was also told the land would be *large*, much greater than the initial occupation.

Exod. 3:9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Exod. 3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Imagine being so addressed after living in the wilderness for 40 years! “*You, an individual, will go to Pharaoh and bring forth the Israelites out of Egypt.*” No wonder Moses responded the way he did!

Exod. 3:11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

Moses asked, “*Who am I to go to Pharaoh?*” His response was a natural one. Pharaoh was oppressing the people, and Moses was supposed to tell him *in person* that he would take the Israelites home.

Moses was humble. Gideon and Moses both properly asked for signs. And Saul, when humble in the beginning, hid in a haystack yet was head and shoulders over others in height. The lesson for us is to watch our heart and keep it humble. We should meet frequently with others to keep the embers burning.

In the analogy of Moses and Jesus, Jesus had leadership qualities before he came to earth, but God saw fit to perfect him for the office through experience with sinful man down here. Moses was schooled in all the learning of Egypt and had leadership qualities, but he needed 40 years of wilderness experience to tone him down to be a *great* leader. Interesting points about Moses’ character will come out as we proceed.

Exod. 3:12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

As a “token,” or sign, God promised that, following the Exodus, the Israelites would serve Him on this very mount (Mount Sinai).

Exod. 3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

Moses was concerned that the Israelites would not believe him now because his previous experience, when he slew the Egyptian, had been received unfavorably. Thus, needing reassurance, he asked, “If the people want to know the *name* of the God of their fathers, what shall I say to them?”

Exod. 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

God replied, “I AM THAT I AM.... [Tell] the children of Israel, I AM hath sent me unto you.” The tense is difficult in the Hebrew, and the translators guess in regard to the “I AM” part of verse 14. Usually God’s name is said to mean “the eternal God,” “the everlasting One,” “the One who inhabiteth eternity,” etc.—all emphasizing that God had no beginning or ending.

Instead of saying, “I am,” and then giving a name, God said, “I am [pause] ‘I AM.’” “I AM” are the best words and tense because God is from everlasting to everlasting. The first “AM” is introductory and should be lowercase, as should the word “THAT”: “I am that I AM.” “I am THE I AM” is also the thought. “I am that ever-living One.” “I am that One from everlasting to everlasting.” Then, in the last part of the verse (“I AM hath sent me unto you”), “I AM” is God’s title.

In John 8:58, Jesus said, “Verily, verily, I say unto you, Before Abraham was, I am.” He meant, “Before Abraham was born, I *existed*.” This Scripture is not a valid text for Trinitarians. In Revelation 1:18, Jesus stated, “I am he that liveth, and was dead; and, behold, I am [now] alive for evermore.” In other words, there was a time when Jesus was dead and hence did not exist. But God is and was and is to come (Rev. 1:4); that is, He has *always* existed. This latter terminology can be condensed to “I AM”—it answers past, present, and future.

Moses’ question was a little indiscreet though logical. “What shall I say to those who ask, ‘What is your name?’” God answered, “Just say, ‘The ever-living One.’” A personal name did not attach to God. “I am the *God of Abraham*” is a mark of identification; that is, “I am the *God who spoke with Abraham*.” Yet we can call him “Father.”

The principle was the same when Jesus answered Pilate’s question “Are you a king?” Jesus said, “Thou sayest.” In other words, “I am what you say. I am that one.”

Moses’ aspect of God changed as he was schooled more and more. Moses was very selective in how he spoke of God. We will try to trace God’s many names as we proceed, but verse 14 is how Moses was instructed to respond on this particular occasion.

Exod. 3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

“I AM” is God’s name forever; it is His memorial to all generations. “Thy name, O LORD, endureth for ever; and thy *memorial*, O LORD, throughout all generations” (Psa. 135:13). “Even the LORD God of hosts; the LORD is his *memorial*” (Hos. 12:5). These two texts prove that the title “I AM” is the memorial, not “the God of Abraham, the God of Isaac, and the God of Jacob,” which would bring to mind the repeated Abrahamic promise. Abraham, Isaac, and Jacob were especially important to the Jew, but God was also the God of Noah, Enoch, and Adam. Therefore, the memorial name would be more comprehensive: “I AM.” It goes back an eternity and goes forward an eternity.

Exod. 3:16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

In verses 16–18, God told Moses how to proceed. Moses was to gather the elders of Israel and talk to them first, and then he was to go with them to talk to Pharaoh. (Subsequently, however, only Moses and Aaron were in the picture.)

God “visited” the Israelites in Egypt; that is, He “looked over,” or “inspected,” them from afar (see Young’s *Analytical Concordance*). God has monitoring agencies. He was saying, “I have been aware of your affliction. I know what the situation is, and I will do something about it now.” Regarding the birth of Jesus, it was said, “On earth peace, good will toward men” (Luke 2:14). God’s *manifestation* of His goodwill toward men was in the birth of Jesus. The fact the Son was born was the evidence of the Father’s goodwill and that He was visiting. Immanuel means “God with us” or “God is visiting us.”

When Moses returned to Egypt after 40 years, he must have been an impressive sight: his stature, clothing, and experience. He must have been like a materialized angel in a sense. And it was important to speak boldly and confidently to Pharaoh. Three signs will be mentioned in the next chapter. They were done before the elders of Israel and before Pharaoh.

Exod. 3:17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

Exod. 3:18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days’ journey into the wilderness, that we may sacrifice to the LORD our God.

Why did God say to ask for “three days’ journey into the wilderness” instead of asking to leave Egypt for the Promised Land? He knew the end from the beginning. He knew Pharaoh would not let the Israelites go, and He wanted a progression of events to unfold until the Israelites would be allowed to leave Egypt. The Israelites’ type of animal sacrifice was obnoxious to the Egyptians, so to ask permission to go three days’ journey away would seem reasonable and not be too hard a request. But even so, this Pharaoh would not listen to reason. If the Israelites had said right away, “We want to go to the Land of Promise,” Pharaoh would have exploded with anger and not been fit to deal with further. God wanted to drag this out with ten plagues to work on Pharaoh’s obstinacy step by step. A three-day journey would have taken the Israelites to the Red Sea.

Exod. 3:19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

Exod. 3:20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

Exod. 3:21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

Exod. 3:22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

All of this information was given to Moses *in advance* at the burning bush before he left Sinai. God even said that when Pharaoh would finally let the Israelites go after “all my [God’s] wonders [plagues],” they would be given many gifts by the Egyptians. The gifts of gold, silver, and raiment would be providential, for they would be used in Sinai to construct the Tabernacle.

Exod. 4:1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

Moses said, “But the Israelites will not accept me. They will say, ‘The Lord has *not* appeared to you.’ They will not do what I say.” Moses had been in the wilderness for 40 years. Before leaving Egypt, he had tried to defend an Israelite against an unjust Egyptian, and his leadership was rejected. Now, after 40 years away from Egypt, his timidity was understandable, and he wanted something further to give as proof.

Some of Moses’ timidity was due to the fact that the Israelites were not ready to receive him when he was an important personage and schooled in the wisdom of Egypt. He had thought his people would realize that by his friendly action, he was the promised deliverer, as intimated in Genesis 15:13–16, so why would they receive him now? Also, it would be natural for the people to question him and ask for proof that God had spoken to him.

Exodus 3:2 states that “the angel of the LORD,” not God Himself, appeared to Moses, for no man can look on God and live (John 1:18). But the angel then spoke as if he were Jehovah. The angel was the Logos (or mouthpiece), who spoke on behalf of Jehovah. In Acts 7:30, Stephen referred to this incident and also mentioned the “*angel* of the Lord.” And verse 31 states, “The *voice* of the Lord [that is, the Logos] came unto him [Moses].” “Voice” was a title of Jesus in his prehuman existence.

Exod. 4:2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

In Exodus 3:12, God promised Moses, as a sign, that when he led the Israelites out of Egypt, they would come back to that very mount, Mount Sinai. Now Moses would get three signs to show to the Israelites and Pharaoh.

God said to Moses, “What is in your hand?” Moses replied, “A rod.” It was customary for a shepherd to have a rod, a staff. What Moses already had (his rod) was what God would use and change. The spiritual lesson for us is that if we have a talent along a certain line, the Lord can bless that talent in His service.

Exod. 4:3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

Sign No. 1: Moses cast the rod on the ground according to God’s instruction, and it became a serpent. Moses *fled* from the serpent. The fact that Moses fled means it was a large serpent and probably hyperactive so that he did not know which way it would turn next. Moses was not only very courageous but also familiar with the terrain and any vipers in Sinai, so for him to flee means this serpent was unusually large, active, and impressive.

Exod. 4:4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

God (through the Logos) told Moses to put forth his hand and catch the serpent by the tail. Moses did so, and the serpent became a rod again. The wording suggests that Moses had to *exert* himself and *pursue* the serpent in order to catch it. This was a very dramatic incident.

Exod. 4:5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

The purpose of the sign was to convince the Israelites that the God of Abraham, Isaac, and Jacob had appeared to Moses. Notice that the miraculous power of the rod was to be used in *God's service*—not for self-aggrandizement and self-laudation, not as a magician, and not for selfish purposes. The rod was intended to aid Moses in convincing others that he was a true messenger.

It is significant that the names of the fathers—Abraham, Isaac, and Jacob—were mentioned, especially since Abraham was told that the Israelites would have to serve a foreign people for 400 years (215 years in Egypt) before a deliverer would come. Also, since the Abrahamic promise went down through these three individuals, it was important to link them to Moses. Moses would have been told the history of the Israelites by his mother, and he knew he was a Jew (so did the Egyptians, even though he was raised in an Egyptian household). As an army general, he was successful in a campaign that would have been a defeat without his leadership, but the moment he showed sympathy for an Israelite who was being brutalized by an Egyptian, he had to flee lest everything be undone.

In speaking to the Israelites, Moses would have said, “The God of *your* fathers has appeared to me.” Jacob was the most immediate father of the Israelites.

Exod. 4:6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

Sign No. 2: As instructed, Moses put his hand in his bosom and then took it out. His hand was now “leprous as snow.” What an unusual visual representation! Moses’ hand was glittering or *shiny white*.

Exod. 4:7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

When Moses put the leprous hand back into his bosom and took it out, the hand was back to normal, cleansed of the leprosy. There are different kinds of leprosy, and this kind was terminal. Today the incurable kind is in Ethiopia.

Exod. 4:8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

Exod. 4:9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

Sign No. 3: There was no river in Sinai, but God told Moses what to do for the third sign when he was back in Egypt. God said, “When you get to Egypt, take a sample of the Nile water (at least a bucketful) and pour it on the ground. The water will become blood on the dry land.” This third sign would be very startling, especially to the Egyptians, who regarded the Nile as sacred. The Nile was the lifeblood of the nation because rain rarely fell in Egypt. Its water was used for drinking, washing, cooking, etc. Not only was the third “sign” a turning of water into blood, but later a plague would also turn water to blood.

Symbolism of the Three Signs

1. *Rod became a serpent and then a rod again.* God relaxed His hold and permitted sin to enter the world, but He will again take control and resume authority. Christ will rule with a rod of iron when he seizes that old dragon, Satan (Rev. 20:1–3). This sign showed the *permission* of evil, which is peculiar to planet Earth. The rod is a symbol of authority. (A ruler often has a scepter as a symbol of authority.) God relaxed His authority, and sin occurred. He did not cause the sin but allowed it to happen, for He saw that the permission of evil would be beneficial long-term to show that those who want to do their own will, produce a deplorable condition. God will reassert His authority in the Kingdom. Notice that the serpent was grabbed by the *tail*, and we are at the *end* of Satan's reign.

2. *Hand became leprous and then was cleansed.* The “hand” symbolizes a human instrumentality, that is, the Church of God. In the Old Testament, the Hebrew says, “God spoke by the *hand* of” Isaiah, Jeremiah, etc., meaning that the person was God's instrument in human affairs. God works through representatives (“hands”). The hand was clean to start with, became leprous, and then became clean. This progression shows that the priesthood, represented by Moses and Aaron, started out pure and then became leprous. Also, Adam was created perfect, but all of his children are imperfect. However, even the perfect priesthood operated through imperfect people. God works through imperfect men, as with the writing of the Bible, but His supernatural theme runs throughout Scripture. The antitypical priesthood, being of Adam, is also imperfect. The hope of the Church is to be made perfect after death and to reign with Jesus.

3. *Water became blood.* “Water” is a symbol of life and truth, whereas blood out of the veins pictures death. Moses had to be close to the Nile to perform the miracle of turning water into blood, so the city in Egypt was probably Heliopolis, or On. “Water” is a picture of truth literature, which becomes “bloody” to others. The message of truth, which is life to the Christian, is like death to others because they are repelled by it. What is a fragrance of life unto life to the Christian is an odor of death unto death to the unbeliever (2 Cor. 2:16). Life-giving water (truth) is a stench to others. “Let us go forth therefore unto him [Jesus] without the camp, bearing his reproach” is the principle (Heb. 13:13). To the unconsecrated, truth is like the carcass, the dung.

Exod. 4:10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

The fact that Moses was “slow of speech, and of a slow tongue” did not mean he had a speech impediment. After the 40 years in Sinai, he was the “meekest man in all the earth,” being balanced out as a most remarkable person (Num. 12:3). He simply felt inadequate.

Later Moses did much talking, and to address the 2 million Israelites outdoors, out in the open, he had to speak *powerfully*. He was “slow of speech” in the sense that he was not quick to speak. Some people size up a situation quickly, and speech flows out fluently and right away. Moses was more careful and slower in talking and in diction. Aaron, on the other hand, was more adept with his tongue; he was an orator. However, one who speaks slower and more clearly is better for an open-air audience.

Some people are admired for their ability to smooth things over, and this trait is generally considered to be very high spirituality. That assessment may or may not be true, but it is not a dependable trait. Truth can hurt—the Christian must stand up for truth even if it hurts.

Exod. 4:11 And the LORD said unto him, Who hath made man's mouth? or who maketh the

dumb, or deaf, or the seeing, or the blind? have not I the LORD?

Exod. 4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

Moses said he was not eloquent, but God's reply was, "Can't I do something for you? I can make a person blind, and I can make him see. I can make him dumb or make him speak. I will be with your mouth and give you the words." In other words, "Exercise your *faith*." Jesus said to his disciples, "O ye of little faith," yet those men had great faith (Matt. 8:26). Jesus was stirring them up to make greater progress. This was constructive criticism.

Moses was afraid he might not be a successful agent, and he thought God could find someone more capable. (He certainly was courageous and stood up for what was right, and he was not afraid to die.) God honored Moses by providing Aaron, but later on, Moses was a forceful leader.

The same principle applies with the Christian. "When they bring you unto the synagogues and unto magistrates and powers, take no thought how or what you shall answer, or what you shall say, for God will put words in your mouth" (Luke 12:11 paraphrase). What a wonderful promise! We have to prepare *in advance* by studying the Bible, but when we are in prison, we are not to think about what we will say tomorrow, for God will speak through us. But first, we must be faithful in putting into our brain (our "computer," as it were) the proper thoughts for God to later draw out with His Holy Spirit.

Exod. 4:13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

Exod. 4:14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

Verse 14 shows that God has emotions. He got angry with Moses as a parent would be angry with a child. The voice is raised and there is annoyance, but the parent's love does not change. When Jesus said, "O ye of little faith," he spoke with emphasis and volume, and so did God here (although, of course, the Logos was speaking for Him). Those who respond properly to correction are blessed proportionately.

God said that Aaron was already on his way to be the spokesman. He had communicated with Aaron, telling him to go meet Moses (see also verse 27).

Exod. 4:15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

Exod. 4:16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

God agreed that Aaron could be the spokesman, but God would tell *Moses* what to say and then *Moses* would tell Aaron. God was saying to Moses, "In my teaching you, Moses, you will be like me to Aaron because of the knowledge I will give you." In other words, the knowledge would be so superior that Aaron would recognize Moses in the proper light as being over him.

Exod. 4:17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

God said, "This rod will be very useful, and you will use it to do signs." Moses did *far more* than

the three signs with this rod, which became known as the “rod of God” (verse 20). Sometimes Aaron was given the rod to do miracles, but it was *Moses’* rod.

A general lesson is that God knows our frame and our talents. If we get an opportunity to serve Him, we should trust that He will give us the necessary strength.

It was to Moses’ credit that he was so humble, but he needed encouragement. Later on, God *highly commended* Moses. He did not stammer or have a speech impediment, for he *powerfully* addressed the whole nation subsequently.

Several times in Scripture we are told that the “angel” of God was in the burning bush, not Jehovah Himself (Exod. 3:2; Acts 7:30,38).

Exod. 4:18 And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

Moses returned to Jethro to ask, “Let me go, I pray thee, to Egypt to see whether my brethren there are alive.” Jethro said, “Go in peace.” Moses was following decorum. His people were back in Egypt, not in Midian, yet he asked Jethro for permission to go. The principle was the same with Ezra and with Nehemiah later on. When these prophets were serving a foreign empire, they did not just abruptly depart to rebuild the Temple, Jerusalem, and the city walls but asked permission. Nehemiah even fasted before asking and then promised to return after a specified period of time. Jethro was not in such a high-ranking position, yet Moses respectfully asked permission to leave. Although Moses was a man of stature and Almighty God had spoken to him, he followed decorum, nevertheless.

The account states that Moses “returned to Jethro” from Mount Sinai because the burning bush was on the back side of the mount. Instead of going directly to Egypt, Moses went to Jethro’s tent some distance away. Moses was watching the flocks near Mount Sinai, and Jethro was north, in Midian, so Moses went from Mount Sinai to Jethro and back to Mount Sinai to meet Aaron (Exod. 4:27).

Exod. 4:19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

In Midian, where Jethro was, God repeated the commission to Moses: “Go, return to Egypt, for all the men are dead who sought your life.” Similarly, when Jesus was in Egypt, Joseph was told that Herod, who had sought the life of all babes two years old and under, was dead. This is another proof that Moses is a type of Jesus. And not only was the Pharaoh who had sought Moses’ life now dead, but also the others who were at enmity with him.

Exod. 4:20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

Moses took his wife and two sons and set them on an ass to return to Egypt. This is the first time Moses’ rod was called “the rod of God,” meaning that it was the rod of God’s *power and authority*; that is, God’s power backed up Moses in using the rod. This title, “the rod of God,” hearkens back to the three signs.

Exod. 4:21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

God told Moses to do the three signs before Pharaoh (the rod becoming a serpent and vice versa, the hand becoming leprous and then being cleansed, and water turning to blood), but He would “harden his [Pharaoh’s] heart, that he shall not let the people [the Israelites] go.” In other words, God told Moses *in advance* that Pharaoh would respond negatively.

How did God “harden” Pharaoh’s heart? God shaped the circumstances by arranging that the Pharaoh on the throne would be of the type that seeing the signs and the plagues would harden his heart and not cause him to be repentant. Instead of reverence would come obstinacy. Pharaoh’s heart was hardened in an indirect fashion that produced results. For example, some people view mercy and kindness as a sign of weakness, and they resent those qualities. God does not interfere with free moral agency. Rather, He knew from Pharaoh’s heart condition how he would react. Thus preparation and thought were involved in this scenario. Providences were arranged in the lives of Moses, Aaron, and Pharaoh.

It helps to put ourselves in Pharaoh’s place. He had 2 million slaves working for him and his nation. One of the Hebrews came to him and said, “Let my people go. God appeared to me. We request liberty to go into the wilderness to hold a feast and sacrifice unto Him as He suggested.” It was only natural at this initial point for Pharaoh to be skeptical and resentful and to think there was an ulterior motive. Pharaoh was suspicious and angry.

Comment: In our own country, the South did not want to free the slaves. Southerners were accustomed to having servants.

Reply: Yes, and Abraham Lincoln was providentially President and in a position to declare freedom for the slaves. From another standpoint too, there were providences with Lincoln.

Exod. 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:

Exod. 4:23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

Moses was to tell Pharaoh, “Israel is *God’s* son, *His* firstborn. Let His son go to serve Him. If you refuse, God will slay *your* firstborn.” Again *in advance*, right at the beginning, Pharaoh was told the end result of his refusal to let the Israelites go; namely, his own firstborn would die. These were strong words, for the “firstborn” was most esteemed back there. It was justice to inform Pharaoh from the start what the results of his refusal would be.

By putting ourself in Pharaoh’s place, we see that these words were a reflection on him, for he knew the Israelites were being exploited by taskmasters. To call them “God’s son” or “God’s firstborn” was accusing Pharaoh. Hence Pharaoh would react *negatively*. God gave Moses the words, knowing that Pharaoh would resent the request.

Here is an interesting study of principles and psychological reactions. There was no coercion of Pharaoh’s will. His anger was aroused right away, and that anger blinded him to reason all the way along.

Comment: It would be an unusual Pharaoh who would not react this way *initially*, but as the plagues came, Pharaoh had to be a *handpicked* individual to *keep* refusing and have his heart get harder and harder rather than to submit.

Moses did not know about the plagues yet but was informed as time progressed. As the experiences unfolded, his character developed further and further. Character refinements occurred beyond those in the 40 years after he fled Egypt.

To say that God would slay Pharaoh's firstborn for refusal to let the Israelites go was a bold statement for Moses to make. At this point, Pharaoh probably thought that only his own son was involved, whereas *all the firstborn of Egypt* would die. Nevertheless, Pharaoh was self-centered, being more concerned about himself than his people, for in Exodus 10:7, his advisers said, "Don't you know yet that Egypt is destroyed?" But Pharaoh continued to manifest pride and obstinacy.

Exod. 4:24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

Exod. 4:25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

When Moses was en route to Egypt, God "met him, and sought to kill him." Then Zipporah circumcised her son with a sharp stone and cast the foreskin at Moses' feet, calling him a "bloody husband." There is a connection between the circumcision and the negative providence that came into Moses' life while he was at some "inn" (a way stop along the caravan route where people could rest, feed their animals, and bed down for a night).

The covenant with Abraham was very important. He had been told to circumcise Isaac, and this practice was to be continued, *even before the Law was given*. Even Abraham's servants had to be circumcised. Circumcision was a solemn and important act (Gen. 17:13,14).

The problem was that the son had not been circumcised, and Moses was wrong for having failed to do the circumcision. According to the instruction given to Abraham, both the parent and the child received repercussions. The uncircumcised child was to be cut off and the parent killed. Based on the prescribed penalty, it would seem that both Moses and the son were negatively affected—that God sought to kill both. Perhaps *both* were afflicted with an illness temporarily because Zipporah, not Moses, did the circumcising. The suggestion is that Moses was not up to par. Moreover, if Moses was lying down because of illness, it would have been easy for Zipporah to throw the foreskin at his feet. Of course God knew in advance that Moses would understand the lesson and have the circumcision performed—and hence that He would not have to kill Moses.

Probably the *younger* son was the uncircumcised one. Suppose Moses had faithfully circumcised Gershom, the firstborn, on the eighth day, and Zipporah, being of a different culture, was disgusted with the act. When the second son was born, she opposed circumcision but now performed it dutifully lest Moses and Eliezer die. She reluctantly did the circumcision but did not appreciate it. Also, on the eighth day, Moses may have been out with the flocks and hence unable to circumcise Eliezer. Then he may have forgotten about the rite as time went on.

Exod. 4:26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

Moses was on his way to deliver a covenanted people, and it was wrong for his own child not to be circumcised. However, God's providence woke him up, and the circumcision rite was quickly performed. God then let Moses go, but Zipporah was angry. The ritual was repugnant to her because of her culture and her emotions. She was tender-hearted and did not want to see a little child so rudely treated. (Incidentally, there is a *long-term* medical benefit from the *short-term* pain of circumcision.) Circumcision was painful for the baby and made him cry. Of course Zipporah did not know that circumcision was a *spiritual* symbol of consecration. The Christian cuts off the flesh to walk according to the spirit. Circumcision of the *heart* is the important thing. The old man *must be put aside*.

During the 40 years in Sinai, the Israelites did not perform circumcision, and there was neglect along this line earlier in Egypt, so under Joshua, just before entering the Promised Land, all the uncircumcised males had to be circumcised, including many adults. It required faith to obey, for the enemy was nearby and the rite made men weak for several days.

Exod. 4:27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

Exod. 4:28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

After getting permission from Jethro to go to Egypt, Moses traveled back to Mount Sinai on his way to Egypt. Meanwhile, Aaron had been told by God to go to Sinai to meet Moses. Moses told Aaron all that had happened. What perfect timing by the Lord!

Exod. 4:29 And Moses and Aaron went and gathered together all the elders of the children of Israel:

Exod. 4:30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

Exod. 4:31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

When Moses and Aaron got to Egypt, they gathered together all the elders of the Israelites. Aaron recounted all that had happened and did the three signs before the people. The people believed when Aaron used the rod for the three signs and did the talking. Then they bowed their heads and worshipped God.

Here Moses pictures Jesus, the returned Lord, and Aaron is a picture of Charles Russell, the mouthpiece. Since Jesus could not appear in the flesh at the Second Advent, he used the Pastor. At the First Advent, John the Baptist was the mouthpiece.

Exod. 5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

Moses and Aaron went to Pharaoh and requested that he let the Israelites go so that they could hold a feast unto God in the wilderness. Of course the intent was to leave Egypt for good, but this method was a tactful way to begin approaching Pharaoh. God had told Moses earlier that Pharaoh would refuse.

Aaron was frequently the mouthpiece (the *logos*, as it were) for Moses, but as time went on, Moses did more and more of the talking himself. He was like “a god” to Aaron (Exod. 4:16; 7:1), and Aaron was the mouthpiece. Moses’ stature and attitude made him the superior one.

This was something new—that a representative of a bondage people gained access to Pharaoh with such a petition: “Let my people go, that they may hold a feast unto me in the wilderness.” Meanwhile, Moses was gaining confidence little by little.

There is a hint here that the Israelites had some form of service even prior to the Law. The service would have been done more or less family-style, for they did not have the privilege of congregation, especially for animal sacrifice, which was offensive to the Egyptians. Hence the

request to go into the wilderness to hold a feast was logical.

Exod. 5:2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

Pharaoh arrogantly responded, “Who is Jehovah, that I should obey Him? I will not let Israel go.” He did not respect the religious conscience and liberty of others. The Egyptians knew that the Israelite sacrifices pertained to blood, and it was out of deference to the feelings of the Egyptians that Moses tactfully made this request.

Exod. 5:3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days’ journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

Moses and Aaron said, “The God of the Hebrews met us. Let us go, we beseech you, three days into the desert and sacrifice to our God, lest He bring pestilence or the sword upon us.” The request was repeated with the addition that if Pharaoh did not let the Israelites go, God would strike them with disease and death.

The “three days” are typical. Jesus said the Temple (his body, the Church) would be built “in [parts of] three days [three thousand-year days]” (Matt. 26:61). Just as Jonah was in the belly of the whale for parts of three days, so Jesus was in the tomb, the earth, for parts of three days. The term “three days” is a Hebraism (Esther 4:16; 5:1).

Exod. 5:4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

Exod. 5:5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

Pharaoh said, “Why do you, Moses and Aaron, keep the people from their work? Get back to your burdens.” Aaron was a priest among the Israelites, and this Pharaoh did not realize that Moses had just come back from 40 years in Sinai.

Before going to Pharaoh, Moses and Aaron had gathered the elders and the Israelites together and done the three signs in front of them. No doubt word had gotten to Pharaoh that something was going on among the Hebrews. Therefore, Pharaoh could also have had this report in mind when he asked, “Why are you taking the people away from their work?” In other words, “Why are you distracting them?” Pharaoh was also fearful because the Israelites outnumbered the Egyptians—or at least there were “many” of them.

The strategy was clever: to keep the Israelites so busy that there would not be time for a political insurrection (or what Pharaoh would perceive as a political insurrection). He would have looked with great suspicion upon their congregating under Moses and Aaron. Therefore, he took the attitude “If you have time to go into the wilderness to sacrifice, you are being lazy with your work.”

Exod. 5:6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

The chain of command was Pharaoh, Egyptian taskmasters, Hebrew officers or overseers, and Israelites. Hence there was a class of Hebrews, the “officers,” who were not necessarily in the mud slime making the bricks. Aaron was of this class, and so were the elders as representatives of the people. It was an onerous task to have to pass Pharaoh’s commands on to the people.

Notice that this particular command was given the *same* day. Moses was now 80 years old, and Aaron was about 83.

Exod. 5:7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

Exod. 5:8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

Exod. 5:9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

Pharaoh commanded the Egyptian taskmasters and the Hebrew officers, “From now on do not give straw to the Hebrews to make bricks. Let them gather the straw themselves, yet they must continue to make the same number of bricks. Because they are idle, they want to go and sacrifice to their God; hence give them *more work* to do.”

The Hebrews had been using supplied straw. Now they had to gather the straw themselves. The gathering would take *time*, yet the number of bricks could not be decreased. Pharaoh wanted to so burden the Hebrews that they would not *even think* of asking for liberty to sacrifice religiously.

What is the spiritual lesson? When we give our heart to the Lord, or *even if we are just contemplating giving our heart*, the Adversary uses every possible means to distract or sidetrack us into another avenue that will occupy our time. Pharaoh is a picture of Satan here. If Satan sees someone seeking liberty through Christ from the burden of sin and death, he specially tries to make it difficult for that individual to pursue consecration. The people are already burdened, and he increases the burdens.

We all have weaknesses. If we make progress along one line, then Satan will start to irritate us along another line. There is seemingly endless harassment to the end of our course. Jesus said, “Ye shall know the truth, and the truth shall make you free,” but if we do not take time to know the truth, obviously we will not be set free (John 8:32).

Pharaoh’s command reveals his evil heart condition. He could have just said, “No, you cannot go into the wilderness. Your request is not reasonable at this time.” To pile on extra burdens shows, instead, a truly evil character. This Pharaoh had no sympathy for the Hebrews in spite of what Joseph had done for Egypt. In fact, Pharaoh went to the other extreme and made the Hebrews slaves.

Straw is a binder in making mud bricks. It acts like ribs and thus helps the bricks to be firmer and less apt to fracture. Instead of being oven-baked, the bricks back there were sun-dried. Even today some of the pyramid bricks contain straw, showing that they date back to this era more or less. The fact that the straw in the bricks is not burned proves the bricks were sun-dried.

“Let them not regard vain words.” Pharaoh was telling the taskmasters and officers, “Do not be sympathetic.” When Moses and Aaron heard the command, they would have had second thoughts, and so would the people.

Exod. 5:10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

Exod. 5:11 Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished.

The taskmasters and officers passed along Pharaoh's command to the people: "I will give you no more straw. Get the straw where you find it, but make the same number of bricks."

Exod. 5:12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

The Israelites were scattered throughout Egypt to gather stubble instead of straw. "Scattered" means they left their territory to scrounge for stubble. They could not go into the field where the straw grew plentifully but had to glean stubble after the main crop had been harvested. They picked up the crumbs, as it were. And the women would have participated in the straw gathering. Their scattered condition kept the people from congregating—what a mastermind strategy on Pharaoh's part!

Because the Egyptians feared the rapidly multiplying Hebrews, the latter were put to work as slaves. They had built the treasure cities of Pithom and Rameses. Now conditions were drawing to a climax. The people had been praying for deliverance, and then along came Moses doing miraculous signs. This development seemed promising, but after Moses and Aaron went to see Pharaoh, the burdens were increased. We can empathize with the people, with the officers who had to give the instructions to their own people, and with Moses and Aaron.

The antitype indicates that the last days of the permission of evil will be extreme; they will be "perilous times" (2 Tim. 3:1). Even today it is harder to go against the stream and retain good morals.

Exod. 5:13 And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw.

Exod. 5:14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and today, as heretofore?

Because the brick-making pace could not be maintained, the Hebrew overseers were beaten with bastinadoes, a method the Egyptians used to teach lessons. The men were forced to lie down on their stomachs with their legs pulled up behind them. Then the feet were beaten with bastinadoes, which caused *excruciating* pain. Recovery took a week or two, and sometimes the individual never recovered.

Exod. 5:15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

Exod. 5:16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

Exod. 5:17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD.

Exod. 5:18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

Exod. 5:19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish aught from your bricks of your daily task.

The Hebrew overseers petitioned Pharaoh, “Why do you do this to us? We cannot make the same number of bricks unless you give us straw. The fault lies with your own people. We are being beaten. Your people are not sympathetic.”

Again Pharaoh replied negatively, using the same reason: “You are idle. That is why you want to go and do sacrifice to your God. Go and work. You will get no straw, but you must make the same number of bricks.” The Hebrew overseers realized they were in a dreadful situation. Of course there was a time interval between Moses’ and Aaron’s initial request of Pharaoh and the plagues so that this situation could unfold.

Exod. 5:20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

The Hebrew overseers met Moses and Aaron after receiving the negative response from Pharaoh. Moses and Aaron had been standing there waiting. Perhaps they knew the overseers were going in to see Pharaoh.

Exod. 5:21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

The Hebrew overseers were not happy to see Moses and Aaron and said to them, “You have made us stink in Pharaoh’s sight. Our condition is now *worse* than it was before.”

Exod. 5:22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

Exod. 5:23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Having second thoughts, Moses prayed to God, “Lord, why has this evil befallen the people? Why have you sent me? The people are worse off now.” When underneath pain, Christians cannot see the hand of God because it is very heavy. But when deliverance comes, they get proportionate joy from the liberation, even though they were near the crushing point.

Moses was impressed with his own incapability to bring about the Exodus as he had hoped. God had given three signs and said that Moses would bring the people back to Mount Sinai, which would be still another sign, but all that seemed far away under the current circumstances.

What is the spiritual lesson? A *delayed* response from God can be helpful to the Christian. The one underneath the problem yearns for *immediate* deliverance, but such a response is not necessarily in the best interest of the Christian.

The Israelites were not crying to God at this point. Being soured, they complained to Moses and Aaron and questioned their authenticity, but Moses properly turned to the Lord.

God had said He would harden Pharaoh’s heart, but people forget (Exod. 4:21). The lesson for us is that when perplexing conditions develop, we should look further into the Word. Jesus said to his apostles, “O ye of little faith,” yet they had great faith. Of all the Israelites on the scene at that time, Moses and Aaron were handpicked, but they still needed development and reminders. Faith can constantly be increased, bringing commensurate blessings.

Moses was told in advance that Pharaoh would not be receptive. In addition, Pharaoh was angry, and his anger was part of the hardening process. His heart would get harder and harder until it would be necessary for God to inflict the plagues.

Feeling his ineptitude now, Moses thought, “Maybe there is something wrong with me. Perhaps I did not state the words quite right, and someone else could do a better job.” He was anxious for the people’s deliverance. Moreover, he was unusual in his meekness and humility. He returned to the Lord in prayer, being unable to understand the calamity. Moses further thought, “Since I spoke to Pharaoh, he has done more evil to the Israelites, and neither has God delivered them.” But God had told Moses earlier that Pharaoh would refuse. The questioning shows that even a faithful minister needs reminding and development—the leader as well as those who are led. As we proceed, we will be able to trace Moses’ character development.

Exod. 6:1 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

God said to Moses, “Now you will see what I will do to Pharaoh. With *my strong hand*, he will let the Israelites go and will drive them out of Egypt.” This verse is comforting because Moses had just gone to the Lord in prayer when the Israelites complained about their increased burdens following Moses’ return. Now came the assurance: *God* would use a *strong hand* to make sure Pharaoh would let them go. The implication is that it would take God’s *great judgments* and *mighty power* to deliver Israel from Pharaoh’s bondage.

God probably communicated this message to Moses by having him hear a voice in the inner ear. Moses was discouraged because his own people blamed their problems on him, and the audible comfort was the answer to his prayer.

Exod. 6:2 And God spake unto Moses, and said unto him, I am the LORD:

Exod. 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

God said, “I am Jehovah. I appeared to Abraham, Isaac, and Jacob by the name of God Almighty, but by my name Jehovah I was not known to them.” Basically, Jehovah means “I am” (compare Exod. 3:14). Actually, the name Jehovah appears in the Book of Genesis a number of times—long before this chapter in Exodus. However, in Genesis, “Jehovah” is combined with a descriptive adjective or noun as a title; for example “shaddai-Jehovah.” Therefore, what God meant here was that although “Jehovah” was used earlier, the full significance of the name was not grasped. It was understood only in a limited sense according to the attached word (Jehovah of the covenant, of the promise, of salvation, etc.), but now He would bare His arm with MIGHTY POWER and demonstrate that He is Israel’s God. Not only would there be plagues, but God’s great power would be shown in the Red Sea deliverance, resulting in the destruction of Pharaoh and host. All of these miracles were necessary to demonstrate the significance and reverence that should attach to the title “Jehovah.”

Verses 2 and 3 remind us of Paul’s discourse to the Athenians about the “UNKNOWN GOD” being the real God (Acts 17:23). The Egyptian heathen religion, with all its gods, influenced the Israelites, affecting their perception of their own God. They had heard of the “I AM,” but they did not perceive Him with understanding. For example, along another line, a Pharaoh rose up who “knew not Joseph,” that is, who did not appreciate or recognize Joseph, for of course he knew *about* Joseph. Conversely, when God “remembers” His covenant, the expression does not mean that He had forgotten about it. The title “I AM” means past, present, and future; no beginning or ending; “he who was, is, and is to come”; Jehovah; the existing One. “God

Almighty” is more of a title, and “Jehovah” is more of a personal name, meaning the existing One.

An illustration of “know” meaning to “know well” (as opposed to “superficially knowing about”) is Hosea 6:3, “Then shall we know, if we follow on to *know* the LORD [with a depth of understanding].” *Progressive* understanding is another aspect. Jesus prayed in Gethsemane that the apostles might “know thee [God],” which takes an eternity. In the future, new facets of God’s character will be revealed that we could not possibly appreciate now. God’s love is shown in allowing His Son to die for mankind, but His justice is also shown in that He does not wink at sin.

The concept is the same for the word “believe” in the New Testament. Even the devils “believe,” so Christian belief is deeper. It is a belief *into* Jesus, suggesting that we are to *abide* in him and *progress*—it is not just the initial entrance.

The lesson for the Israelites in verses 2 and 3 was that not only is God superior, but He alone is God, the Emperor of the universe. The gods worshipped by other nations did not exist but were figments of man’s imagination. The plagues and the Exodus through the Red Sea *revealed* Jehovah.

Exod. 6:4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

Abraham, Isaac, and Jacob were sojourners in the land of Canaan. Therefore, the fact that God covenanted to give them the land implies an *earthly* resurrection of the patriarchs so that they can occupy the land as a possession. Jesus said to the religious leaders of Israel, “Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out” (Luke 13:28). In other words, the religious leaders will be displaced and replaced by Abraham, Isaac, Jacob, and the other Ancient Worthies.

Exod. 6:5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

God reiterated what was said in Exodus 2:24. He was saying to Israel, “I recognize that you have been groaning under the taskmasters, but I have not forgotten my covenant with you. Now I will do something about it.”

We are in a much better position today—4,000 years later—to understand the experiences in the wilderness than the Israelites were back there, for we have the benefit of God’s deeds over the years, as recorded in Scripture. Israel’s experiences were relatively limited, so we can commiserate, to a certain extent, even with their complaining *initially*. The nation of Israel, which had started with the children of Jacob, went back only 200-plus years at this time. However, as the miracles occurred, the people should have stored up a memory bank to increase their faith. We, as Christians, can avoid discouragement by thinking back on how God originally called us and then led us step by step into clearer and clearer understanding. Tracing providences increases faith. We look *back* at past providences and look *forward* to future promises.

Moses grew and learned. His long oration in the Book of Deuteronomy just before his death shows his maturity. We, too, have to grow from a babe into the full stature of a man in Christ Jesus. And we are assisted when we assemble together, for we learn from one another’s mistakes and strengths.

Romans 8:21,22 has, “The creature itself also shall be delivered from the bondage of corruption

into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.” The antitype of Israel is the saved world of mankind, who are currently under bondage to sin and death. The saved will include Jews and Gentiles on an earthly, spirit, or divine plane of being, for there will be different categories of the saved.

Exod. 6:6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

Verses 6–8 are the message from God that Moses was to give to the children of Israel. God said He would bring the Israelites out from under the burdens of the Egyptians and rid them of bondage, using a “*stretched out arm, and ... great judgments.*” In assuring Moses that the deliverance would come, God was saying, “Be patient. This exercise of my power must be accomplished with various plagues. I will do all that I promised.” God had even foretold the death of the firstborn of Egypt (Exod. 4:23).

In Deuteronomy, when Moses gave the long discourse at the end of his life, he repeatedly mentioned God’s “stretched out arm” (Deut. 4:34; 5:15; 7:19; 9:29; 11:2). Thus we know that seeing God’s MIGHTY POWER effect the salvation of Israel really impressed Moses. The Israelites in Egypt represent those under bondage to Satan, the god of this world. As the Israelites longed for deliverance, so does the world of mankind. Only the truth sets us free in the interim.

Exod. 6:7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

Although the deliverance would be effected through Moses, *God* was the Author of the deliverance. Notice the emphasis on the pronoun “I.”

In the beginning, Moses needed God’s assurance and cultivation, for he felt unworthy. His attitude was, “Choose someone else who can speak eloquently.” But God’s encouragement and providences transformed and matured Moses. When he broke the tablets of the Ten Commandments, he did it with *power and force and indignation*. He was a *very effective* leader, yet *humble* before the Lord.

God would especially be a God to Israel. The burdens had increased and increased, and the people had cried to Him. When He did not immediately answer, they began to wonder and were losing faith, being at a low ebb. Now they needed a God who would be powerfully manifested to them. And so God was saying to them, “Now I will be a *real* God to you, One who exercises judgment and leadership!”

Exod. 6:8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

God “did swear” in regard to making the oath; the term means “lifting up the hand” in Hebrew.

Exod. 6:9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

Exod. 6:10 And the LORD spake unto Moses, saying,

Exod. 6:11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

Exod. 6:12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

Exod. 6:13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

Moses still spoke of his “uncircumcised lips”; hence he still needed encouragement and pushing. God then gave Moses and Aaron “a charge,” speaking sternly to them. He was saying, “I have spoken. Now *do* as I have said!”

Even though Moses told the Israelites what God had said, they turned a deaf ear (verse 9). Their reaction led Moses to again question his ability. Truly he was the meekest man in all the earth. In this regard, Moses was a counterpart of Jesus, who said, “[Come] learn of me; for I am meek and lowly in heart” (Matt. 11:29). Jesus always had humility before his Father. Incidentally, Moses’ “slowness of speech” meant that he did not speak as quickly as Aaron. He weighed his words—and that was a good quality.

Exod. 6:14 These be the heads of their fathers’ houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

Exod. 6:15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

Exod. 6:16 And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.

Exod. 6:17 The sons of Gershon; Libni, and Shimi, according to their families.

Exod. 6:18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.

Exod. 6:19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.

Exod. 6:20 And Amram took him Jochebed his father’s sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

Exod. 6:21 And the sons of Izhar; Korah, and Nepheg, and Zichri.

Exod. 6:22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

Exod. 6:23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

Exod. 6:24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

Exod. 6:25 And Eleazar Aaron’s son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their

families.

Verses 14–25 give a genealogy listing that starts with Jacob’s firstborn, Reuben, and then covers Simeon and Levi (all Leah’s children). The genealogy next concentrates on Levi’s offspring and ignores the other sons of Jacob. Obviously, the intent was to show the priestly lineage going down through Aaron and his sons, which was important when the Tabernacle was erected. The genealogy especially focuses on Moses and Aaron and their lineage and background and the priesthood. Moses and Aaron had the same parents: Amram and Jochebed. The priesthood stemmed from Aaron (and Levi).

Verse 23 shows that the tribe of Judah was blended with the priesthood through Amminadab (see Matthew 1:4 and Luke 3:33). Amminadab’s daughter became Aaron’s wife. Ostensibly, Jesus was of the tribe of Judah, and thus seemed to be disqualified from the Levitical priesthood, but there was a strain of the tribe of Judah and Levi together. However, for Paul to bring out this point in the Book of Hebrews might have confused the situation. Jesus was definitely of the tribe of Judah—and possibly there was also a strain of Levi. Anyway, the blood relationship is interesting.

Verse 20 shows that Amram married his aunt. Age-wise, she could have been younger, and blood marriages were not prohibited until later.

We know from later incidents that some of the priestly lineage proved to be very faithful and some very unfaithful. For example, Korah was a grandson of Kohath, yet he rebelled. Of Aaron’s four sons, two (Eleazar and Ithamar) were faithful, and two were unfaithful (Nadab and Abihu). Just as with Noah’s progeny, it depends on the *individual* whether one is faithful or not. Faithfulness does not depend on the forebears.

Another example is Korah, who was cut off with others for his rebellion, as were Nadab and Abihu. Phinehas faithfully put to death the Israelite man and the Moabite woman in the midst of the congregation, who were being chastised for intermarriages with foreigners following Balaam’s wrong counsel (Num. 25:6–8).

Moses’ humility is shown in his listing the names of unfaithful individuals. In contrast, the Egyptians said only good things about themselves.

Let us consider the time elements: *Levi* lived 137 years; *Kohath*, 133 years; and *Amram*, 137 years. And we know that *Moses* was 120 when he died in good health (Deut. 34:7). Thus is shown the accuracy of God’s promise to Abraham that in the fourth generation, the Israelites would come out of their sojourning and oppression (Gen. 15:13–16).

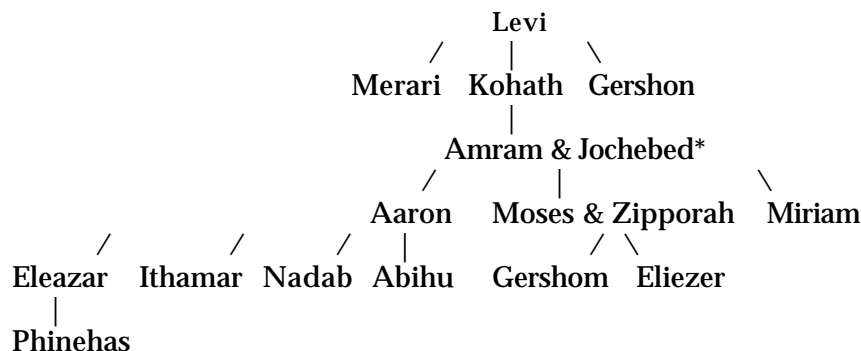
Levi was dead at the time of the Exodus, but his son Kohath was alive and so was Amram. Their ages prove this statement, for the Israelites were in Egypt 215 years out of the 430 years. In order to have 2 million Jews in the Exodus, there would have been a lot of intermarriage within families as well as within tribes.

Exod. 6:26 These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

Exod. 6:27 These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

The clause “These are *that* Aaron and Moses” identifies *which* Aaron and Moses—the Aaron and Moses of the lineage that follows, which covers four generations. Just as Moses’ lineage is important here, so Jesus’ lineage is important in the Gospels of Matthew and Luke. Without the

lineages, there would be wild theories.



*Sister of Kohath, daughter of Levi (Num. 26:59).

Note: Miriam was the oldest; Aaron was in the middle (3 years older than Moses); Moses was the youngest.

Exod. 6:28 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,

Exod. 6:29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

Exod. 6:30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

Verse 30 may be a repeat of the incident in verses 10–12, for both texts mention Moses' comment about uncircumcised lips. The lineage was inserted later, not at this point, because some of those listed had not been born yet. Ezra inserted this lineage from a historical standpoint. Here the lineage goes down to Phinehas, who succeeded Eleazar as high priest.

Exod. 7:1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

Exod. 7:2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

Exod. 7:3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

God made Moses "a god" (Hebrew *elohim*) to Pharaoh. Earlier God also made Moses like a god to Aaron (Exod. 4:16). Aaron was a spokesman for Moses, but verse 1 shows that *before Pharaoh*, Moses was the most important person, even though Aaron did the talking. Aaron merely spoke for Moses. The distinction is like that between God and Jesus: God is *the Author*, and Jesus is the Logos. Incidentally, *elohim* is translated "judges" in Exodus 21:6; 22:8,9, and *el* is the singular.

Exod. 7:4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

The second "and" is supplied and should be deleted. God said, "Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth *mine armies, my people the children of Israel.*" The Israelites were brought out of Egypt in *army* fashion, that is, in an *organized* manner.

The flight was disciplined and orderly.

Exod. 7:5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

Exod. 7:6 And Moses and Aaron did as the LORD commanded them, so did they.

Exod. 7:7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

Moses was 80 years old at the time of the Exodus; Aaron was 83. Their ages are an important chronological link. For instance, we know that Aaron was only three years old when Moses was put in the ark in the bulrushes. And Miriam would have been several years older than Aaron for her to be sent to the river's brink and then to talk to Pharaoh's daughter.

Exod. 7:8 And the LORD spake unto Moses and unto Aaron, saying,

Exod. 7:9 When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

Exod. 7:10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

Exod. 7:11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

Exod. 7:12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

Exod. 7:13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

God told Moses to have Aaron cast down his rod before Pharaoh when Pharaoh would ask for a miracle. (Note: Whenever Aaron used a rod to produce a miracle, it was really Moses' rod.) Aaron did as instructed, and the rod became a "serpent." When Pharaoh's magicians duplicated the miracle with their rods, Moses' rod swallowed up the other rods.

2 Timothy 3:8 names the two magicians, Jannes and Jambres, who "withstood Moses" in the sense of being *ringleaders*, for others also opposed Moses. Why did God permit Pharaoh's magicians (representing Satan's human agencies) to duplicate this miracle? One reason was to harden Pharaoh's heart. The real question is why did God permit Satan's magicians to turn their rods into serpents? (The conversion was a miracle, accomplished by occult power.) There are several reasons. Since Pharaoh called for his magicians to turn their rods into serpents, he was apparently confident they could perform such a miracle, and he felt justified in the results, for he wanted to demonstrate that what Moses did was nothing. But when Moses' rod swallowed up the magicians' rods, it was clear that Moses' power was superior. Nevertheless, the magicians did duplicate Moses' miracle to an extent. To repeat, *real* "serpents" were produced by Satan's power.

The lesson for the Christian in the near future is to be careful of signs that are done, for a miraculous sign does not necessarily indicate a godly source. According to the Law, if someone foretold a matter for the purpose of leading the people away from God, the prophet was false—even if his prophecy came true! If the effect of the foretelling, if the intent, was to lead away

from God, that prophet was to be put to death (Deut. 13:1–5). Moreover, those who followed such a prophet or tried to persuade others to listen to him were culpable.

Therefore, that which is superhuman is *not necessarily* of God. The public today has been mesmerized to think that if something supernatural occurs, it is good, and that such wisdom or instruction should be followed. This incident with Pharaoh alerts us to the fact that there is another supernatural force besides that of God, Jesus, and the holy angels. Satan and his fallen angel cohorts are also active. We must *discriminate* even with regard to miraculous signs, and we must beware of faith healers. Especially we are to be on guard against the lying signs and wonders that will take place in the near future. Outstanding miracles will be performed that will deceive *all* except the Very Elect (Matt. 24:24).

God allowed Pharaoh's (Satan's) magicians to use occult power with their rods for two reasons: (1) to seemingly justify Pharaoh and harden his heart and (2) to alert us that there is another supernatural force at work besides that of God—an *unholy* force.

Comment: The fact that the ringleader magicians are not mentioned by name until the New Testament seems to suggest that a counterpart will occur in the future with actual personalities being the human instruments through which the signs are performed.

Reply: They could be a type.

Deuteronomy 18:10–12 is a prohibition against divination and other occult methods. “There shall not be found among you any one ... that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer [a spirit medium, a seeker unto the dead]. For all that do these things are an abomination unto the LORD.” The point is that not only should a miracle be analyzed but also *the way it is done*. Notice that Pharaoh's magicians did the same miracle as Moses, but they had to use “*enchantments*,” which pertained to burning incense and using incantations (the uttering of magical words with smoke). In *simplicity*, Moses merely had Aaron cast down his rod—that is, Moses' rod—but the magicians had to produce an atmosphere. We are reminded of Elijah's contest with the false prophets of Baal. The false prophets failed, but the method they used was one of show, cutting themselves, and loud words, whereas Elijah simply offered a prayer.

When Aaron cast down the rod and it became a “serpent,” the Hebrew word is different from that used in the earlier demonstration in Exodus 4:3. *Tannin* is used in Exodus 7:9,10,12; *nachash*, in Exodus 4:3. *Tannin* is used other ways in Scripture too, suggesting the result was not a “serpent” in the ordinary sense in the account under consideration but a *crocodile*. The word is often translated “dragon” elsewhere in Scripture, and it is rendered “whale” in Genesis 1:21. The use of *tannin* suggests a creature related to water—an aquatic or an amphibious animal. The crocodile is the latter, being half on land and half in the water. The “water” factor would be significant in regard to the Nile River. Crocodiles were not only in the Nile, but they were worshipped in Egypt. Therefore, the creatures produced by Aaron and the magicians were *tannin*, or crocodiles. What a startling miracle! Note: The Companion Bible shows “crocodiles” instead of “serpents.”

When Moses' crocodile ate the other crocodiles, the effect was to strengthen the faith of Moses and Aaron, as well as the faith of the onlookers. Even Pharaoh had to treat Moses a little *carefully*. Without such a miracle, Pharaoh might have ordered Moses to be imprisoned and killed.

Comment: Since the Egyptians worshipped the crocodile, this incident would be symbolic of the truth devouring false doctrine and error.

Comment: There are many heathen religions around the world. This incident of Pharaoh's magicians producing crocodiles is a clue that occult power has been used with these religions. Adherents to heathen religions are believing in something that has power and force for them. That power is not a total figment of their imaginations. The people are just misguided as to the *source* of that power.

Reply: That is right. A miracle is not in itself an evidence of truth. The Lord's people are warned. The Bible gives clues for detecting what is proper and what is not. It takes a little schooling to avoid being misled.

Exod. 7:14 And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

Exod. 7:15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

Exod. 7:16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

Exod. 7:17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

Exod. 7:18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

Notice, this next miracle occurred the very next day, right after the rod and crocodile incident. In fact, it was the *next morning*. And being at the Nile, Pharaoh would fear that Moses might produce another crocodile. After all, Moses was carrying the *same rod*.

Moses' first request of Pharaoh was, "The God of the Hebrews hath met with us: let us go ... three days' journey into the desert, and sacrifice unto the LORD our God" (Exod. 5:3). Now Moses' request of Pharaoh was, "The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness." God warned Pharaoh through Moses, "You will know that I am God when I smite with the rod and the water in the Nile turns to blood" (paraphrase).

The turning of the waters into blood is *Plague No. 1*. The turning of the rod into a crocodile was just a demonstration of power, whereas this plague affected the people at large, *including the Israelites*. The Nile was the source of water for Egypt: for drinking, bathing, irrigation, fishing, etc. The Nile was known for its wonderful taste, but now it *stank* with blood and dead fish. Moses, obviously encouraged by the events of the previous day, would be speaking more strongly to Pharaoh now.

When Moses' rod swallowed the magicians' rods, the magicians went back *empty-handed*. People get attached to rods and walking sticks, so this loss would have made an impression. Truth is far more powerful than fiction. The permission of evil is a lesson for all of God's creatures in future ages—His future human beings on other planets. We on earth are on the threshold of the human order. Jesus came *here*. Thus is shown the importance of *earth, earthy*.

Exod. 7:19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their

ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

Exod. 7:20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

Exod. 7:21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

Exod. 7:22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

Exod. 7:23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

Exod. 7:24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

Exod. 7:25 And seven days were fulfilled, after that the LORD had smitten the river.

The plague was wide in scope—the water in *all* rivers, ponds, pools, etc., plus water stored in stone and wood vessels and aqueducts, was turned to blood. When Pharaoh called his magicians, their results were nothing compared to the miracle done through Moses.

Q: What did the magicians duplicate?

A: To get fresh water, the Egyptians dug wells. The magicians also dug wells and used a water sample thus obtained to show they could change water into blood. God allowed the magicians to do this to further harden Pharaoh's heart.

The plague of water turning to blood helped the faith of the Israelites. They knew *their* Jehovah had performed the miracle. The first plague lasted *seven days*.

Exod. 8:1 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

Exod. 8:2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs:

Exod. 8:3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:

Exod. 8:4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

Moses warned Pharaoh there would be a plague of frogs if the Israelites could not go to serve the Lord.

Q: Does the Bible give any clues as to how long each plague lasted or how much time elapsed between the plagues (other than the seven days of the water turning to blood, the three days of darkness, and the night of the death angel)?

A: There are faint clues that Bishop Usher used to give a chronological application. And we know the last plague occurred on the 14th of Nisan.

Imagine if we were kneading dough and suddenly frogs appeared right in the dough and in the ovens! The frogs went into Pharaoh's bedchamber and even into his bed. What a plague! Not only did the frogs come out of the Nile River, which was central to the life of the Egyptians, but frogs were worshipped in Egypt. The frogs were *Plague No. 2*.

Exod. 8:5 And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

Exod. 8:6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

Exod. 8:7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

How did Aaron stretch forth his hand with the rod over the streams, ponds, and rivers of Egypt? After choosing a very conspicuous spot, he would have faced the Nile and raised his hands prominently, showing the rod as *God's* power and authority. Then he would have made a pronouncement: "I am speaking to the river Nile. Out from thence come the frogs: from the ponds, from the streams, from the rivers." By enumerating where the frogs would issue from, Aaron was confirming as a plague exactly what Moses had predicted.

The magicians also produced frogs in the land of Egypt but on a *much smaller scale*. Why were the magicians permitted to have even this limited power to produce more frogs? The purpose was to show that they could not get rid of the frogs. However, the very fact that the magicians could produce frogs, even on a *small scale*, seemed to justify Pharaoh in his obstinacy. He felt that the frogs were produced through sorcery and that Moses was just a superior sorcerer, a greater magician than his own magicians.

Note: Only the last seven plagues of Egypt are equated to the seven plagues of Revelation Chapter 16.

Exod. 8:8 Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

Exod. 8:9 And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?

Exod. 8:10 And he said, Tomorrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God.

Exod. 8:11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

Pharaoh did not intend to let the Israelites leave to sacrifice, but he was using common sense to stop the plague by asking Moses to entreat God in regard to the frogs. Notice Moses' technique: He turned the issue right back to Pharaoh and asked, "When do you want me to entreat for you?" (In other words, "You set the date and it will be done.") Pharaoh replied, "Tomorrow." This exchange of words proves it was not just a natural phenomenon for the

frogs to return to the river, for a precise date was set. When the frogs were stopped, Pharaoh had no excuse for his obstinacy. Pharaoh said “tomorrow” instead of “today” because he did not want Moses to think he was too anxious.

“Glory over me” means “Command me” or “Let Thy Majesty have the honor of deciding when I shall intercede for thee”; that is, “Whatever you say.”

“The frogs ... shall remain in the river only.” In other words, when the plague departed, the frogs would remain in their natural habitat.

This second plague was effective because the Egyptians considered frogs to be sacred and a sign of fertility. In a subsequent plague, there was a special manifestation against the Egyptians’ gods and idols.

Comment: For Plague No. 1, the water turning to blood, the Lord simply withdrew the plague after seven days. Pharaoh did not have to entreat. Now there was a different tactic: Pharaoh had to entreat God through Moses.

Comment: Pharaoh was not confident enough to kill Moses, take his rod, or imprison him.

Reply: Pharaoh was afraid that power would be used directly against him.

Exod. 8:12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

Exod. 8:13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

Exod. 8:14 And they gathered them together upon heaps: and the land stank.

Comment: If the withdrawal of the plague meant that all of the frogs went back into the river, the people would have forgotten about them, but the fact the frogs “stank” and were in “heaps” kept them in memory.

Reply: Yes, the dead frogs were gathered together in *big* heaps that stank. Earlier the waters stank because the fish died in the blood.

Although the first three plagues were on the Israelites too, they could tolerate the plagues because they realized the purpose was to persuade Pharaoh to give them liberty. The people would have known about Moses’ role. Also, the plagues so disrupted the land that the Israelites’ hard bondage stopped.

Exod. 8:15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

When the frogs ceased and there was rest and relief, Pharaoh hardened his heart and would not let the Israelites go. No doubt the Egyptian people had pressured Pharaoh, but once the frogs left, Pharaoh reneged. His change of mind showed his self-centered nature.

Exod. 8:16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

Exod. 8:17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice

throughout all the land of Egypt.

Plague No. 3 was lice (or ticks). This time the plague was on the land, whereas the first two plagues were on the waters. A tick buries its head in the flesh and tenaciously refuses to let go, even if its body is pulled off. The Bible does not say that Moses gave Pharaoh advance warning of this plague, but he may have.

Exod. 8:18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

Exod. 8:19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

The Egyptian magicians could not duplicate the third plague. Conceding the power of Moses' God, they called this plague "the finger of God." Their advice to Pharaoh was, in effect, "Why don't you give in lest there be irreparable damage to Egypt?" This third plague was a tremendously disturbing plague to the magicians. To call it "the *finger* of God" implied this was a *very powerful God* who could do a *lot more*. Hence the magicians were conceding that Moses was in direct rapport with God.

Jesus used the same expression in Luke 11:20 in regard to casting out demons: "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." To paraphrase, "God's *power and authority* are *right in your presence*. If I can do this with the finger [power] of God, then I represent God." The progression of power shown in Scripture is finger, hand, and stretched-out arm.

Again Pharaoh's heart was hardened. Even though he grudgingly gave in, his word was not reliable. He got more and more underhanded.

Exod. 8:20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

Exod. 8:21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

Exod. 8:22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.

Exod. 8:23 And I will put a division between my people and thy people: tomorrow shall this sign be.

Exod. 8:24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

Plague No. 4 was "swarms" (the words "of flies" are supplied). With this plague, a separation was made of the land of Goshen. The Israelites did not suffer any of the plagues from the fourth plague through the tenth plague. In other words, they suffered only the first three plagues, not the last seven. The separation showed not only that this plague, too, was "the finger of God" but, more importantly, that it was "the finger of the God of Israel." Since flying insects can fly in any direction, it was dramatic that they did not go into the land of Goshen.

The “invisible barrier” was remarkable.

This fourth plague was a *mixture* of flying insects: flies, mosquitoes, hornets, wasps, and possibly beetles. Psalm 78:45 reads, “He sent divers sorts of flies among them, which devoured [killed some of] them.” Since flies do not kill, we know that other kinds of insects were included such as hornets, for people can die of bee stings.

Egypt recognized that the God who could control flying insects was “*the God.*” Hieroglyphs represent bees, hornets, flies, etc., as part of the crown name. “Beelzebub” means “lord of the flies” or “he who can control the flies” (Matt. 12:24). Jehovah was considered the God of the hornets when the Israelites were directed to pursue and kill an enemy (Exod. 23:28).

The seven last plagues of the Book of Exodus were poured on the Egyptians, and the Israelites were spared. The seven last plagues of the Book of Revelation are poured on the nominal Church, and true Christians who have come out of Babylon are spared.

Exod. 8:25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

Exod. 8:26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

Exod. 8:27 We will go three days’ journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

Exod. 8:28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me.

Exod. 8:29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

“Let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.” Pharaoh’s agreement to let the Israelites go to sacrifice was not from the heart. He subsequently rescinded the insincere statement.

Pharaoh said, “All right, you can do the sacrificing but *right here in Goshen* and Egypt.” Moses replied, “That is not what was requested. It is not appropriate that we sacrifice here, under the eyes of the Egyptians, the animal they worship. Sacrificing bulls would be obnoxious in their sight, and they would stone us. It would be like committing suicide. No, we want to go three days’ journey into the wilderness.” Moses stopped Pharaoh short.

There is a spiritual application to Pharaoh’s two suggestions: (1) “You can sacrifice, but stay where you are.” In antitype, Satan says to the Christian, “You can sacrifice, but stay in the world.” (2) “You can go, but do not go far to sacrifice.” The antitype is Satan’s saying to the Christian, “You can sacrifice, but do not become a fanatic. Do not separate yourself too much from the world.”

Exod. 8:30 And Moses went out from Pharaoh, and entreated the LORD.

Exod. 8:31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

Exod. 8:32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

The swarms of flying insects were withdrawn, and Pharaoh again refused to let the Israelites go. We can see the process by which Satan was hardening Pharaoh's heart. Satan is incorrigible, beyond reformation. Remember, God had told Moses earlier, "Pharaoh will not let you go except by a mighty hand" (Exod. 3:19 paraphrase). God had then assured Moses that He, the God of Israel, would step in to effect the liberation.

Exod. 9:1 Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

The "LORD God of the Hebrews" was commanding Pharaoh to let the Israelites go.

Exod. 9:2 For if thou refuse to let them go, and wilt hold them still,

The implication was that Pharaoh would again refuse to let them go.

Exod. 9:3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

Plague No. 5 was announced in advance: "a very grievous murrain" upon the horses, the asses, the camels, the oxen, and the sheep. There should be a colon after the word "field," for the word "cattle" is used in a broad sense and is then amplified, or explained, by the specific types of animals that are listed: horses, asses, camels, oxen, and sheep. The cattle that were spared here were affected by the subsequent plagues of boils, hail, and the death of the firstborn.

Exod. 9:4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

Notice that none of the "cattle" of the Israelites would die. Although some Egyptians died from the flying insect swarms (Psa. 78:45), this fifth plague would be the worst thus far in that *so many* animals died, and of course their death impacted the Egyptian economy and way of life. For example, Egyptians worshipped the bull, plowed with oxen, ate sheep, and used camels for transportation.

We know that not all the cattle of the Egyptians died because in Plague No. 7, the plague of hail, cattle were also killed. Verse 3 contains a clue for the explanation: The very grievous murrain affected the "cattle ... *in the field*," that is, the cattle that were *exposed out in the field*. Hence the Egyptians were warned in advance that the animals out in the field were in danger.

Exod. 9:5 And the LORD appointed a set time, saying, Tomorrow the LORD shall do this thing in the land.

The plague of murrain was to occur the next day. Although the account does not tell this time that Moses went to Pharaoh and repeated God's words, he would have done so. For the sake of brevity in the narration, this detail was omitted.

Exod. 9:6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

Once again the land would stink—this time from the dead animals.

Exod. 9:7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

The plague of murrain did not persuade Pharaoh to let the Israelites go. Notice, he verified whether it was true that the Israelites' "cattle" were spared the plague of murrain. When he was sure none of their cattle had died, his heart just got *harder*.

Exod. 9:8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

Exod. 9:9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

Exod. 9:10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

The word "furnace" is translated "kiln" in the Revised Standard Version. The kiln could have been one used by the Israelites to bake bricks in building the treasure cities. If so, Moses' and Aaron's taking ashes from the kiln indicated that the plague was retribution for the ill treatment of the Israelites.

This action by Moses and Aaron was demonstrative and theatrical. While standing before Pharaoh, they took handfuls of ashes from the kiln and sprinkled them in the air. The ashes became dust, and boils broke out with sores on man and beast in Egypt. The dust dramatized that something in the air would cause discomfiture. Although, of course, the dust did not literally cause the boils, the ashes seemed to mysteriously carry a pestilence of some kind that caused boils. This was *Plague No. 6*: boils on man and beast.

In time, the Egyptian people would know of Moses' role and request from the Hebrew God—and they would know that Pharaoh's denial of the request kept resulting in plagues. In regard to the earlier plagues, however, only Pharaoh and his court would have known.

Exod. 9:11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

Just *one* boil can be painful, let alone many of them. The boils were so bad that the magicians could not even stand before Moses. We are reminded of Job, who was tested to the extreme and is one of the top ten individuals of the Old Testament. Job scraped himself with potsherds and sat down in the ashes (Job 2:8). Hence, depending on the source, ashes can be medicinal.

Exod. 9:12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

Pharaoh would have been writhing in pain, but still he did not give in. As predicted before the plagues began, Pharaoh's heart would continue to be hardened until God's full strength was shown.

Exod. 9:13 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

Exod. 9:14 For I will at this time send all my plagues upon thine heart, and upon thy

servants, and upon thy people; that thou mayest know that there is none like me in all the earth.

All Egyptians were affected by the plagues, from top to bottom, from Pharaoh to servant. Only after one plague so far, Plague No. 4 with the diverse flying insects, did Pharaoh *ostensibly* give in, saying the Israelites could sacrifice. But even then Pharaoh said they could not leave but would have to sacrifice there in Goshen, which would be like committing suicide, for the Egyptians would have stoned them. Since Pharaoh made no concessions after that, we know he had an ulterior motive and actually wanted the Israelites to get stoned to teach them a lesson.

The responsibility for the plagues was now being concentrated on Pharaoh's "heart." He was being told, "The problem in regard to the plagues lies with *you*." The fact that the Egyptian people continued to obey and submit to Pharaoh, even though they later urged him to let the Israelites go, shows they regarded him as a god. However, as the plagues accumulated, his own people started to bring pressure on him (Exod. 10:7).

Exod. 9:15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

Exod. 9:16 And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.

Exod. 9:17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

Verse 15 is poorly translated in the King James Version. The Revised Standard reads, "For by now I *could have* put forth my hand and struck you and your people with pestilence, and you would have been cut off from the earth." In other words, God was saying, "It is only by my grace that you have not died already. I have been curbing myself in dealing with you. Do you still exalt yourself? Are you still too stubborn to give in?"

Exod. 9:18 Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

Then God said, "Tomorrow I will do something that has not been done before in Egypt. I will bring a very grievous hail." Hail is frozen rain. The rain freezes at a high altitude. Large hailstones can occur in summer months because the source clouds are so high. As the rain falls, it freezes, and the higher the rain, the larger the hailstones.

Exod. 9:19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

The Egyptians were warned that any man or beast that remained in the field would die. To be spared, the people and the "cattle" would have to be inside, in shelter.

Exod. 9:20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

Those "servants of Pharaoh" who *feared* God fled into their houses, bringing their animals with them right into the living quarters. The Egyptians did not have barns because their climate was warm year-round. In fact, three crops are still planted each year, that is, around the calendar.

Exod. 9:21 And he that regarded not the word of the LORD left his servants and his cattle in

the field.

Those who were obstinate and did not fear God remained out in the field with their animals. This verse shows that an anti-Semitic spirit was deeply ingrained.

Q: How much of Egypt was involved in the plagues?

A: Probably the Delta. Moreover, all ten plagues probably took place in one month.

Exod. 9:22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

Exod. 9:23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

Exod. 9:24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

Exod. 9:25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

Plague No. 7 was the worst hailstorm that had ever occurred in Egypt. The hailstones were so large that they broke *trees*. Thunder and lightning would have accompanied the hail—continuous flashes of lightning with fireballs running along the ground and loud thunder. The lightning reached down to the earth and traveled on the ground. Fireballs can even explode; hence there were electrocutions as well as the battering down of man and beast. (Note: Ezekiel 38:22 shows that great hailstones will occur in Jacob's Trouble.)

Their homes were not sturdy, and the roofs were only thatched, so there was not much protection. Moreover, the hailstones were *directed*. Not only were the Israelites protected and "severed," but the lightning and the hailstones were only out in the fields of the Egyptians. And Moses was protected when he went through the storm to speak with Pharaoh. Thus the judgment was *selective*. If the Egyptians obeyed, they were spared. Even though the judgment was selective, Moses showed *faith and courage* in going out in the storm.

Exod. 9:26 Only in the land of Goshen, where the children of Israel were, was there no hail.

Of the ten plagues, the seven last plagues affected only the Egyptians, not the Israelites. In Revelation Chapter 16, the seven plagues are seen to affect only *nominal* Christians (symbolic Egyptians) and not *true* Christians.

When Moses first went out of Sinai to his people, it took all three signs to convince them that he was sent of God (with Aaron) to represent them before Pharaoh. Upon hearing Moses' request that the Israelites be allowed to go three days' journey into the wilderness to sacrifice, Pharaoh increased the people's burdens. As a result, Moses and the people became discouraged. But then came the plagues, and beginning with Plague No. 4, the Israelites were spared the plagues. This caused them to rejoice—that their God was inflicting judgments on the Egyptians. The Israelites heard and saw what was happening to the Egyptians, for in some cases, there was a clear line of severance, a clear line of demarcation. The Israelites realized that their deliverance was nigh and that Moses was their deliverer. Hence the plagues were a blessing to one class and a distressful condition to the other. They were a harbinger of hope

versus a plague, a sweet fragrance versus a stench, depending on the element who was viewing the matter.

Exod. 9:27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked.

Pharaoh said, "I have sinned *this time*," implying he had not sinned previously. He said he would let the Israelites go, but all he wanted to do was to stop the plague (see verse 30).

Exod. 9:28 Entreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

Pharaoh said, "Entreat the LORD ... that there be no more mighty thunderings and hail." Moses did as Pharaoh asked, and the hail ceased. Jehovah had said that He would make Moses "a god to Pharaoh" (Exod. 7:1). Hence Moses could assure Pharaoh that God would stop the hail. "Mighty thunderings" means "voices of God [Hebrew *elohim*]" or "voices of the gods."

Exod. 9:29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD'S.

The "city" was Heliopolis (On).

Exod. 9:30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

Exod. 9:31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled.

Exod. 9:32 But the wheat and the rye were not smitten: for they were not grown up.

Two crops were destroyed (flax and barley), and two were spared (wheat and rye). God preserved two crops lest the Egyptians die later from starvation. The mention of these crops helps us to time the plagues, which probably *all* occurred in *one month*. Some of the plagues lasted only *one day*.

Moses and Aaron were selectively protected when they went to see Pharaoh. Obviously, angels were directing where the hail fell, despite all the lightning and thunder. This plague is an excellent example of how God will spare the Holy Remnant of Israel in Jacob's Trouble. The spared Israelites will realize that the trouble is occurring all around them but that they are being protected.

Exod. 9:33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

Exod. 9:34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

Exod. 9:35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

Exod. 10:1 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him:

God *permitted* Pharaoh's heart to be hardened. He did not interfere with Pharaoh's free moral

agency but providentially overruled that *this man* would be Pharaoh at *this time*, knowing *in advance* how Pharaoh would react to the plagues. Pharaoh wanted to keep the Israelites as slaves and hence was reluctant to let them go, but the very unusual supernatural punishments should have caused him to change his mind. Instead, his pride and stubbornness just increased.

Exod. 10:2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.

Through the generations, these things would be told and retold, for these were plagues of *great* magnitude. By father telling son, etc., etc., the plagues would be verified as *real*, not just a story.

Exod. 10:3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

Exod. 10:4 Else, if thou refuse to let my people go, behold, tomorrow will I bring the locusts into thy coast:

Moses and Aaron went to Pharaoh again with the message “Thus saith the LORD God of the Hebrews, ... let my people go.” If Pharaoh refused, *Plague No. 8* would occur—a plague of locusts—and it would occur “tomorrow.” Locust plagues were not unusual in Egypt, but it was unusual not only to state exactly when the plague would come but also for the plague to be of such immense proportions.

Pharaoh's problem was identified: he would not “*humble*” himself. His pride reminds us of Nebuchadnezzar, whose pride resulted in his eating grass and being humbled for seven years.

Exod. 10:5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

Exod. 10:6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

The magnitude of the locust plague was predicted. The locusts would cover the ground in Egypt (except for Goshen) to such an extent that the ground could not be seen. They would eat every tree and everything green that remained after the hail, they would enter and “fill” the houses of the Egyptians (as the frogs had done earlier), and the plague would be greater than any locust plague seen to date. After thus informing Pharaoh, Moses and Aaron left.

Even in a “normal” plague, locusts can be six to eight inches deep on the ground, scrambling on top of each other in search of green growth to eat. Although the hail had crushed crops, green verdure remained. Now the locusts would devour the green, leaving bare earth behind as if a fire had burned. Moreover, the *sound* of a locust plague is dreadful; it can be heard miles away with the sound coming closer and closer. The munching of the locusts, as well as the sound of their wings, is loud. Moses said the plague would come “tomorrow,” so these locusts were already in the flying stage.

The green area in Egypt is only along the Nile, so the locusts would be blown in to devour in a concentrated area. The green strip was like a landing field for the locusts to zero in on. Joel 1:4 mentions the four different stages of a locust. The Revised Standard Version is good: “What the

cutting locust left, the swarming locust has eaten. What the swarming locust left, the hopping locust has eaten, and what the hopping locust left, the destroying locust has eaten.” After the locusts fly in, they eat and lay eggs and bury the eggs. The four stages are (1) caterpillar; (2) pupa; (3) the development of legs, jaws, and big mouths; and (4) the flying stage. *All four stages eat.* In fact, locusts in the Middle East are so voracious that if green foliage cannot be found, they will even eat the bark of trees. Moreover, locusts are so numerous and thick in a plague that they darken the sun.

Exod. 10:7 And Pharaoh’s servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

Now Pharaoh’s servants spoke to him, pressuring him to call Moses and Aaron back: “How long shall Moses be a snare to us? Let the Israelites go. Do you want to destroy the whole nation?”

Exod. 10:8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go?

Pharaoh asked Moses and Aaron, “Who wants to leave to serve your God?”

Exod. 10:9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD.

Moses replied, “All of us, young and old, male and female, plus our flocks and herds.”

Exod. 10:10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

Exod. 10:11 Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh’s presence.

Pharaoh said he would let only the men go. See the Revised Standard Version for verses 10 and 11: “And he [Pharaoh] said to them, ‘The LORD be with you, if ever I let you and your little ones go! Look, you have some evil purpose in mind. No! Go, the men among you, and serve the LORD, for that is what you desire.’ And they [Moses and Aaron] were driven out from Pharaoh’s presence.” Here was another compromise from Pharaoh. Pharaoh offered three compromises, as follows:

1. Sacrifice and serve the Lord in Goshen (Exod. 8:25).
2. Just the men can leave (Exod. 10:10,11).
3. Leave your flocks and herds behind (Exod. 10:24).

Of course Pharaoh wanted to make sure the Israelites would come back. Moses simply ignored Pharaoh, for all of the Israelites were to leave. According to the Revised Standard Version, Pharaoh accused Moses of evil intent. The Hebrew is uncertain, so some say it means, “You had better watch out, Moses and Aaron, or the evil will come from me [that is, from Pharaoh].”

Exod. 10:12 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

Exod. 10:13 And Moses stretched forth his rod over the land of Egypt, and the LORD

brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.

The same day Moses raised his hand, and an east wind blew all day and that night, bringing the locusts the next morning. The “east wind” was the dreaded sirocco, a very hot and dry wind that came from the southeast. The later repelling wind was from the northwest (see verse 19). To the Egyptians, the east wind would have been ominous, portending evil, that is, another plague.

Exod. 10:14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

There had never before been a locust plague—and never would be again—of such proportions. It was very grievous!

Exod. 10:15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

The locusts ate all the green and all the fruit of the trees. Nothing can stop a locust plague, *even today*.

Exod. 10:16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

Exod. 10:17 Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only.

Exod. 10:18 And he went out from Pharaoh, and entreated the LORD.

Exod. 10:19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

Exod. 10:20 But the LORD hardened Pharaoh’s heart, so that he would not let the children of Israel go.

Pharaoh’s attitude was, “I have sinned this *once*. Just relieve me of this death plague.” He would not admit to sinning more, even though this was the *eighth* plague (compare Exodus 9:27). Moses entreated the Lord and the plague stopped, but Pharaoh was not repentant.

Notice that Pharaoh called “in *haste*” for Moses to stop the locusts. Of course, by the time Moses got there, the damage had already been done. *Not one live locust* remained when God removed the plague. That was quite a contrast!

David was impressed with these plagues, as shown in Psalms 78 and 105. These Psalms mention the caterpillar stage of the locusts, so there were at least two stages: caterpillar and flying. “He [God] gave also their increase unto the caterpillar, and their labour unto the locust” (Psa. 78:46). “He [God] spake, and the locusts came, and caterpillars, and that without number, And did eat up all the herbs in their land, and devoured the fruit of their ground” (Psa. 105:34,35).

Exod. 10:21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that

there may be darkness over the land of Egypt, even darkness which may be felt.

Exod. 10:22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

Exod. 10:23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

Plague No. 9 was “a thick darkness in all the land of Egypt three days.” “Darkness which may be felt” could refer to a moisture content or dampness along with the darkness. Some think a sandstorm accompanied the darkness. The Egyptians remained in their houses. Notice that Moses and Aaron did not give Pharaoh advance warning about this plague.

This is the second plague to give a time period: seven days for the water turning to blood and now three days of darkness. Several plagues lasted just one day each. If all the plagues occurred in one month, we are given some idea of the timing. The plagues ended on the 14th day of Nisan. The plague of hail occurred before wheat and rye were grown (only barley and flax were smitten). Wheat blossoms later than barley.

Exod. 10:24 And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

Exod. 10:25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

Exod. 10:26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

Pharaoh did not really intend to let the Israelites go, so he said, “Go, but leave your flocks behind.” As he became more adamant, so did Moses. Moses did not just ask for a sufficiency of cattle for sacrifices but for “*not an hoof* [to] be left behind.”

Comment: A lesson in verse 26 is that we should follow the Lord’s leading. In doing His will, we should have an open mind and allow *Him* to direct our path.

Comment: When we understand the Lord’s will, we are not to compromise along the way. Pharaoh, who pictures Satan, was trying to get Moses to compromise, but Moses understood God’s will and said, “No!”

Exod. 10:27 But the LORD hardened Pharaoh’s heart, and he would not let them go.

Exod. 10:28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.

Exod. 10:29 And Moses said, Thou hast spoken well, I will see thy face again no more.

Pharaoh got stronger yet: “You are not to appear before me anymore lest you die.” Moses also became firmer: “You said well! You will see my face no more.” They had reached a mutual understanding.

Exod. 11:1 And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

These words were comforting to Moses. When Pharaoh did let the Israelites go, he would “*thrust*” them out “*altogether*”—men, women, children, and flocks. In other words, the tenth plague would produce the desired result.

Verses 1–3 were spoken *previously*; hence they are parenthetical. When God gave this information to Moses on an earlier occasion, Moses, in turn, had to disclose the information to the Hebrews so that they would be prepared to leave Egypt before the Passover. Chapter 10 ended with Pharaoh’s saying he would put Moses to death if he saw Moses’ face again. Moses replied, “I will see thy face again no more,” but he did not leave Pharaoh’s presence. Beginning with verse 4, Moses continued to speak before Pharaoh, that is, on the *same* occasion.

Exod. 11:2 **Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.**

“Borrow” means “ask.” God’s instruction to the Israelites through Moses was, “Ask your Egyptian neighbor for jewels of silver and gold.” Since the Hebrews had been used as slaves by the Egyptians for *many* years without wages, they had a right to ask for remuneration as they were preparing to depart from the land. Thus the gold and the silver became part of the Israelites’ “wages” for the work they had rendered as slaves. The gold and the silver also served later as materials for constructing the Tabernacle in Sinai. Note: If we did not realize verses 1–3 were parenthetical, we would wonder how so much could have occurred in one day. The Israelites were told ahead of time to ask for gold and silver, but the actual asking took place at the time of the Passover and the Exodus.

Exod. 11:3 **And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people.**

Moses was “very great” in the sight of Pharaoh’s servants and the Egyptian people. As the plagues were inflicted one after another, the people were fearful of molesting Moses. He was not imprisoned because of their fear of him.

Exod. 11:4 **And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:**

“About midnight”—*that very midnight*—*Plague No. 10* would occur and the firstborn would die. Moses apparently had a morning audience with Pharaoh.

Comment: Moses was spared when the Egyptians were told to kill all Hebrew male babies by throwing them in the Nile. Now the death of the Egyptian firstborn was *retribution*.

Exod. 11:5 **And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.**

In *each* house, the firstborn died; that is, the fathers of each household were safe, for it was their sons who died. Also, the firstborn of beasts died, showing that the plagues of murrain and hail still left a sufficiency of animals for a significant number of firstborn to die. In addition, all Egyptians, from top (Pharaoh) to bottom (maidservant), lost their firstborn. No Egyptian family escaped, for the instruction to put blood on the upper lintel and the doorposts was given only to the Israelites (Exod. 12:7–14). However, later, when the Exodus occurred, a mixed multitude went out from Egypt. The mixed multitude included Egyptians who perhaps had gone into Israelite homes, which had blood on the doors, and hence had disassociated

themselves from Egypt. Such individuals were like proselytes.

The term “maidservant that is behind the mill” brings in the thought of millstones. The “mill” consisted of two stones for grinding, an upper and a lower stone. Two people operated the stones, each pushing the top stone one-half revolution. Matthew 24:41 reads, “Two women shall be grinding at the mill; the one shall be taken, and the other left.” Two are together, grinding. Whether husband and wife, two friends, or two laborers in the field, one is taken by the truth and the other does not respond. When God’s truth goes through the earth, the closest of family members do not always respond the same way. One may be for, the other against. Jesus said the truth was like a sword (Matt. 10:34). The son can be against the father, the mother against the daughter, etc. With the two who are at the mill grinding, one is taken and the other is left; that is, one is amenable to the truth and one is not. It is a *spiritual* taking away—specifically, the rapture in Matthew 24:41. The two are “grinding” (dispensing God’s Word) at the mill.

Exod. 11:6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

About midnight there would be a “*great cry* throughout all the land of Egypt.” One after another, over and over, a family member would discover the death of a firstborn. As those deaths were discovered, a great cry would be heard. The Israelites would have literally heard the cries.

Comment: Exodus 9:18; 10:6, and 11:6 indicate that the seventh through the tenth plagues were all calamities not previously experienced by Egypt, at least not to that intensity.

Exod. 11:7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

The dogs would howl and bark in the Egyptian households but not in the Israelite ones. Dogs sense the feelings of their master and show compassion. The Israelites would be preparing to leave amidst the sounds of the Egyptian dogs.

“The LORD doth put a difference between the Egyptians and Israel.” God “puts a difference” between His people (those who consecrate and love Him) and the world. Back there God made a distinction between the Hebrews and the Egyptians, for the Hebrews were in covenant relationship with Him. And so it is in antitype: A distinction is made between those sincerely interested in God’s Word and those who are not. The public is unaware of this distinction, but the Christian knows it.

This Pharaoh is a picture of Satan, the incorrigible enemy of God, the Adversary, the Deceiver, the Devil. Satan’s character is portrayed by that literal Pharaoh, for both had the same spirit. Instead of light making such a person repentant and compassionate, it hardens him. Satan is thoroughly hardened against anything with God.

Exod. 11:8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

Verse 8 proves that Moses was still in the presence of Pharaoh up until this point, talking to him on behalf of God. “And he [Moses] went out from Pharaoh in a great anger.” In regard to Moses’ “*great anger*,” he had been patient all along up until this point. Pharaoh got mad and wanted Moses to get out (Exod. 10:28). Now Moses responded with righteous indignation.

Pharaoh's heart got harder and harder with each plague, and then, with Moses' warning about the tenth plague, his heart got still harder.

Moses' sense of righteous indignation was displayed on other occasions as well. Before fleeing to Sinai, Moses interceded on behalf of an Israelite who was being mistreated by an Egyptian. Arriving at Sinai, he helped the daughters of Jethro water their flocks without bullying from the shepherds. When he came down from Mount Sinai and found the Israelites worshipping the golden calf, he broke the two tablets of the Law. Considering his sense of righteous indignation, Moses was remarkably calm in regard to the earlier plagues. He was just God's agent pronouncing the plagues, but meanwhile, he was becoming more identified with the plagues emotionally. Now his dander was up.

Although Pharaoh repeatedly declined to give permission to the Israelites to leave Egypt, he was subsequently pressured and forced by the Egyptian people, after the death of the firstborn, to give his consent. This particular Pharaoh had only one son. The son's death changed the history of Egypt, which has been a mystery.

Exod. 11:9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

Moses fully understood the necessity for the ten plagues. Pharaoh was exceedingly stubborn!

Exod. 11:10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

In spite of the prediction of the death of the firstborn, Pharaoh would not listen.

Exod. 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

Exod. 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

God instructed Moses and Aaron that the year was now to begin in the *spring*. This instruction pertained to the *first* feature of the Law, the Passover. Previously, the *fall* was the beginning of the year. From Adam to the Flood, the fall started the year, and this same calendar was carried over after the Flood. The first month was called Abib or Nisan. "Abib" means "green ears."

In antitype, God is looking for a firstfruits class to be developed in the present Christian age. During this development He is hiding Himself from the world but revealing Himself through the Bible and through Jesus to those whose hearts are right toward Him. The firstfruits class is developed in the *spring*; the world will be developed later, in the *fall*.

Exod. 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

Exod. 12:4 And if the household be too little for the lamb, let him and his neighbour 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.

The arrangements for eating the lamb were practical. If a household was too small to consume a whole lamb in one night, the Israelites were to share with others, with a total number according to the amount each one would eat. The lamb would be eaten earlier in the evening, but at midnight every Israelite would be in some household with blood on the side posts and

upper lintel of the door.

Two dates are called to our attention: the 10th and the 14th days of Abib, the first month (see verse 6). On the 10th day, the lamb was selected, and on the 14th day, it was killed. The lamb was eaten on the evening of the 14th but after 6 p.m., so it was actually eaten the *next day*, the 15th, according to Hebrew reckoning.

Exod. 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

The antitypical lamb was Jesus, as proved by various Scriptures. “Christ our passover [Lamb] is sacrificed for us” (1 Cor. 5:7). “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29). “He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth” (Isa. 53:7). God used a lamb to picture Jesus because of the animal’s characteristics. Just as a lamb is meek and lowly and obediently follows its shepherd, so the meek and humble Jesus obediently followed his Heavenly Father. The antitypical Lamb was led to the slaughter, offering *no* resistance.

“Your lamb shall be ... a male of the first year.” Jesus died on the Cross at age 33, which was a *young* age when compared to his preexistence as the Logos—like a lamb of the first year. When Moses died at age 120, he was full of strength, and his eyes were not dim. Just as age 33 was young at the First Advent, so was 120 in Moses’ day.

Jesus was bold as a lion during his ministry, but when the time came for his death, he proved his loyalty by meekly submitting with complete obedience. In the type, Isaac was completely obedient to his father Abraham in his willingness to be the “lamb.” At the last minute, a real lamb was provided by God.

The Passover lamb had to be “without blemish.” Accordingly, Jesus was the sacrifice *for* sin, for he was *without* sin, being “holy, harmless, undefiled, separate from sinners” (Heb. 7:26).

An expediency was that either a lamb or a kid (a goat) could be taken, since not all of the Israelites had a lamb. In other words, a kid could be substituted if there was no lamb.

Exod. 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

“In the evening” means “between the two evenings” in the Hebrew. Our time designation “p.m.” stands for “post meridiem,” that is, after the sun starts to decline from the meridiem. At noon, which is 12 *p.m.*, time begins to pass the meridiem—and it remains past the meridiem until 12 midnight *a.m.* Thus noon and 6 p.m., when the sun sets, are the two “evenings,” and “between the two evenings” is 3 *p.m.*, which is when Jesus died.

Exod. 12:7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

“They shall take [some] of the blood” is the thought. A door has two lintels: one over the door and the threshold below. The blood was put on the two sides and on the upper lintel in the shape of a *cross*. The blood was applied with hyssop. The hyssop was dipped in the blood and then splashed on the two side posts and the upper lintel, thus forming the shape of a cross, which indicated death by crucifixion. The Passover here is a miniature picture of what would happen to Jesus.

Exod. 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread;

and with bitter herbs they shall eat it.

The lamb's being roasted with fire pictures violence, for it was in *direct* contact with the fire; that is, there was no amelioration, as would occur in boiling, where water comes between the fire and the lamb. With no medium in between, *direct* persecution was shown. The Reformer John Hus was burned at the stake. The name "Hus" means "goose," and his persecutors said he was the roasted goose. Spiritually speaking, Jesus was "roasted" by all plateaus of society, from the highest to the lowest, from civil and religious leaders, from the people, from the soldiers. He was taunted, flogged, spat upon, etc., and he was crucified naked—direct contact—to take Adam's place. *Naked Adam hid behind a tree, and naked Jesus died in front of a tree* (1 Pet. 2:24). Jesus was made to look like a sinner to offset Adam's sin. "Cursed is every one that hangeth on a tree" (Deut. 21:22,23; Gal. 3:13). He had to be made a curse to offset Adam. Thus Jesus went through an excruciating experience to show his obedience to his Father and to offset God's justice. One man sinned; one man redeemed him. All were condemned in Adam; all are redeemed in Jesus. Jesus thus bore the sins of the whole world. Before God gave Jesus the divine nature, it was necessary that he be tested to the core—and us, too, if we make that grade.

"They shall eat the flesh in that night." The lamb was slain, dressed, and prepared for eating in the afternoon, and then it was eaten after 6 p.m. Of course the preparation process took some time. On the 14th of Nisan, the lamb was slain; on the 15th of Nisan (which was after 6 p.m.), it was eaten. In the *restricted* sense, the 15th can be called the "feast of passover." In the *larger* sense, the "feast of passover" was a week long—seven full days. On the 15th, the lamb was eaten, probably around 8, 9, or 10 p.m. Incidentally, both the seven-day week and the 15th of Nisan can be thought of as the Gospel Age, the time when God's people feed on the Lamb of God, appropriating his teachings and principles.

The "flesh" that was eaten pictures Jesus' humanity—his right to human life that he laid down, put on deposit, to offset Adam. Adam, the father of the human race, lost life. Jesus, the father of a renewed race, laid down his life to offset Adam's sin. *In Adam*, the curse came on the human race. Jesus' life rights are what he imputes to his people to give them a standing before God so that they can pray to God in Jesus' name. We need Jesus' justification to even approach God.

The term "roast with fire" is significant. "Fire" implies *trial*, and the expression indicates our appreciation of Jesus' sufferings, of how he was roasted with "fire." He was rejected by the nation of Israel and suffered when, meek as a lamb, he allowed himself to be taken in his last hours. He did not want to escape the very purpose for his coming to earth: to give his life a Ransom. He was "roast[ed] with fire"; that is, he experienced fiery trials unto death. Revelation 1:15 in the Weymouth translation states that Jesus' feet were *white-hot* as if they burned in a furnace. This verse refers to Jesus' sufferings when he walked on the earth. In other words, what Jesus went through was like walking in a furnace. He not only bought us with his blood, but he experienced real and excruciating suffering.

The "unleavened bread" represents Jesus' purity, holiness, and sinlessness in all that he said and did. We daily feed on the unleavened bread. When the 15th of Nisan (the Passover night) expired, the unleavened bread continued. "Christ our passover is sacrificed for us: Therefore let us keep the *feast ... with the unleavened bread of sincerity and truth*" (1 Cor. 5:7,8). The antitypical feast of unleavened bread continued on after Jesus' death.

The "bitter herbs" represent the persecution that Jesus endured. Herbs are often used to sharpen the appetite for the main meal. From our perspective, then, the bitter herbs of persecution increase our appetite for the Lamb. They represent the experiences that we go through in trying to please Christ: ostracism, persecution, and being regarded as a fanatic.

These experiences merely drive us to appreciate more fully what Jesus went through.

Exod. 12:9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

In other words, “eat not of it [the lamb] raw, nor sodden at all with water [boiled].” The lamb had to be roasted—*well* roasted. The lamb’s head had to be eaten “with his legs, and with the purtenance thereof.” Jesus’ mind (“his head”) was wholly devoted to doing God’s will. With his legs (his *actions* or walk), he obeyed and pleased the Father.

“Purtenance” is rendered “inner parts” in the Revised Standard Version, that is, the inner parts that were edible including the vital organs: the heart, the liver, the kidneys, etc. The lamb was cut and prepared (dressed) for roasting with the inedible parts (the skin, the hide, etc.) removed.

The lamb was roasted in entirety. No bones were broken, and the head and legs were left intact (all one piece). In antitype, Jesus’ legs were not broken. The legs of those who were crucified with him were broken to hasten their death, but since Jesus was already dead, his legs were not broken.

Exod. 12:10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

None of the lamb was to remain until morning. If any of the lamb was not eaten, it had to be burned with fire. One lesson pertains to the time period; that is, this privilege of running for the high calling is offered only during the Gospel Age. Another lesson is that when Jesus died, he gave up his *whole* humanity.

What does the term “morning” signify? When the Israelites ate after 6 p.m. on the 15th of Nisan, “morning” was after midnight (it was not the usual 6 a.m. or sunrise). The lamb had to be eaten entirely by midnight—or eaten and the remainder burned. (Midnight is the beginning of the rising of light.) Moreover, the Israelites had to go to Rameses, from where the Exodus would start. Those who were a number of miles from Rameses had to travel the distance to the rallying point in a few hours. All of the Israelites probably left Rameses at noon (on the 15th of Nisan, the same day that had started the night before at 6 p.m.). They would not have slept that night because they had to start the Exodus the next day. The Lord miraculously strengthened them, young and old, to continue the physical ordeal.

Exod. 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD’S passover.

They were to eat the Passover meal in haste with loins girded, shoes on their feet, and staff in hand in anticipation of their journey from Egypt (the Exodus). Depending on the distance each family lived from Rameses, they would have left their homes at varying times, but they could not leave before midnight.

Later the account will state that none were lame or injured among the Israelites, so we know this was a miraculous Exodus—even in connection with bringing so many animals and wagons. During the month of the plagues, the Israelites were probably relieved from their hard labors. Because so many traumatic things were happening to Egypt, the Egyptians could not have kept the Israelites going as bondservants.

Imagine the excitement that the Israelites felt, for they had wanted to get out from under their taskmasters, and now the time for deliverance had come. Accordingly, when they were

instructed to eat in haste with shoes on, etc., there would have been no dillydallying.

In antitype, the Christian should pay more attention to the future hope than to the present. As pilgrims and strangers on this earth, we should not cater inordinately to earthly responsibilities, for Jesus is preparing a place for us if we are faithful. We must be *farsighted* and look to the future. Everything in life should be adjusted and/or accommodated to the future hope.

Haste is a good factor in making certain decisions, such as to leave Babylon or to be immersed following consecration. Another example is that the feet members should “eat in haste” from the standpoint of not knowing the day or the hour of Jesus’ coming for the Bride.

Exod. 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

Q: Why were the firstborn of the *beasts* of Egypt also slain?

A: The word “beast” means dog, cat, cow, sheep—all domestic animals. The firstborn of these animals was slain for a number of reasons, such as the following: (1) The far-reaching extent of God’s power over *all* living things was thus seen. (2) When a herd was started, a specially selected animal was used. The resultant firstborn was particularly valued and, conversely, its loss particularly felt. (3) If a couple were childless or if the firstborn had moved out of the house, then the inclusion of the beasts meant that *every* house was impacted by death.

God executed judgment against “*all* the gods [Hebrew *elohim*] of Egypt.” The Egyptians worshipped many false gods. In each town where a particular god was venerated (for example, Serapis and Ra), the idol was toppled and/or destroyed. One evidence is the colossus of Rameses II, which now lies on its back. It was found face down in a swamp in Memphis and transported to its present site. This judgment against all the gods of Egypt was a MIGHTY judgment that has dimmed over the centuries because no historical documents recorded it. The judgment is a picture of *all* false religions ceasing when God’s Kingdom is established.

Exod. 12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Exod. 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

The blood on the doors of the Israelites’ houses was a sign, or token, so that God would pass over those houses and not destroy the firstborn within. Normally, we think of the *destroying angel* as the one who saw the blood and passed by, but here *God* assumes the role. There are other examples of this principle—of a “destroyer” and God. (1) In the Micaiah account, the false prophets predicted that if the kings of Israel and Judah went up to Ramoth-gilead to battle, they would be victorious. Micaiah told the kings an allegory about how *God* wanted the battle to be fought, but the ones who caused the battle were the *false prophets*. (2) *Lying spirits* in the mouths of the beast, the dragon, and the false prophet will be successful in drawing the nations to the Battle of Armageddon. But then God also says *He* will do the drawing (Rev. 16:14).

In verse 13, God was telling the Israelites to make sure they were in a house under the blood when He would smite the land of Egypt. This is the *real* Passover. Normally the Passover is thought of as passing over the Red Sea, but the *primary* Passover is the sparing of the firstborn.

The literal blood was a *token* to the Israelites, and the day of the passing over of the destroying angel was a *memorial*. We celebrate the Memorial in remembrance of Jesus' previous crucifixion, and the wine is a token, or symbol, of his shed blood. In the type, blood was sprinkled on the literal doors. We have the antitypical blood of Christ sprinkled on the doors of our heart.

The Passover was to be "a feast by an *ordinance* for ever"; that is, the Passover was the first feature of the Law. We normally use Jeremiah 31:31,32 as the proof text: "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the *covenant* that I made with their fathers *in the day* that I took them ... out of the land of Egypt." The three feasts established by ordinances are Unleavened Bread (Passover), Weeks (Pentecost), and Tabernacles (Deut. 16:16).

The Passover was for the Jews. It was to be kept "for ever" (Hebrew *olam*), i.e., to a conclusion or termination. However, the memory of the event will be perpetuated, for important events in earth's history are being recorded for all yet unborn beings.

Exod. 12:15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Exod. 12:16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

The lamb was killed on the 14th of Nisan between the two evenings, which was 3 p.m. The seven-day Feast of Passover followed. The first day of the feast began at 6 p.m. on the evening of the 14th, which marked the beginning of the 15th of Nisan according to Hebrew reckoning. The 15th was a holy convocation. The seventh day of the feast, the 21st day of Nisan, was also a holy convocation. For seven days *unleavened* bread was eaten. Any Israelite who ate leavened bread during those seven days was put to death.

These instructions were given to the Israelites, some of whom were firstborn but not all. Hence this picture has a *double* application.

1. *Primary* application. The seven days picture the Gospel Age. Jesus was sacrificed in the beginning of the Gospel Age. "Christ our passover is sacrificed for us: Therefore let us keep the feast ... with the unleavened bread of sincerity and truth" (1 Cor. 5:7,8). The seven-day feast that followed pictures the whole Gospel Age—all seven stages. We are still in that week, eating the unleavened bread of truth. Lesson: If we do not feed on the Word of truth, we will go out of the truth and be cut off in Second Death. We must not forsake the unleavened bread of truth.

2. *Secondary* application. The Israelites represent the world of mankind. There will be a "feast of unleavened bread" in the Kingdom Age as well, and Christ will be the instructor and bread of heaven for the world. Those who forsake his instruction in the Kingdom will also meet a fate of Second Death and extermination. And there will be seven stages in the Kingdom Age too.

In this secondary application, the 14th of Nisan represents the Gospel Age, and the seven-day feast represents the Kingdom Age, with seven stages of development. Those who eat leavened bread will be cut off (Act 3:23). There may be seven awakenings from the tomb, seven "generations" coming forth, rather than resuscitations in a haphazard fashion.

There are two applications for the holy convocations on the first and seventh days of the seven-day Feast of Passover (on the 15th and the 21st days of Nisan, respectively). The

applications are as follows:

1. Gospel Age

First day: Pentecost, when the Holy Spirit first came on the Church, the start of the seven-day feast, was the first holy convocation.

Seventh day: The end of the seventh period of the Church, when the Little Flock is complete, will be the last holy convocation.

2. Kingdom Age

First day: The inauguration of the New Covenant, which begins the first period of development in the Kingdom, will be the first holy convocation.

Seventh day: Following the Little Season at the end of the seventh period, when all of the incorrigible have been destroyed, will be the last holy convocation.

Exod. 12:17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

God gave the instructions *in advance* lest anyone think these things just happened—and to show that *He* controlled the event. On the 15th of Nisan, the Israelites had to get to Rameses. From that “*selfsame day*” (the 15th), God began to lead the Israelites out of Egypt *in armies*.

The Feast of Unleavened Bread lasted seven days. It took the Israelites four days to get out of Egypt, so they were on the other side of the Red Sea for the last three days. Stated another way, the Israelites were three days into the Wilderness of Sinai when the Feast of Unleavened Bread ended.

Exod. 12:18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Verse 18 continues to refer to the seven-day Feast of Unleavened Bread. The “fourteenth day of the month [of Nisan] at even” was 6 p.m., the turning point to start the 15th day and hence to start the seven-day feast. At 6 p.m., therefore, the feast began, and the lamb, the bitter herbs, and the unleavened bread were eaten. The lamb and the bitter herbs were confined to that night, but the unleavened bread continued throughout the Exodus from Egypt and beyond, for three days into the Wilderness of Sinai.

Exod. 12:19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Exod. 12:20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

For the seven days, no leaven was to be found in the houses of the Israelites. Leaven is a symbol of sin, and in the antitype, the Christian is to eliminate sin and even temptation. The Apostle Paul said, “Purge out therefore the old leaven, ... the leaven of malice and wickedness” (1 Cor. 5:7,8). Of course this ordinance applied to future generations because the Israelites were not in their homes for that first seven-day Passover feast.

Notice the penalty for disobedience: An Israelite was to be put to death for eating leavened bread during the seven-day feast. The Israelites were also required to be circumcised and to partake of the Passover. These features of the Law were not observed properly as time went on, but in the beginning, God showed His displeasure for failure to obey the instructions, as

with Nadab and Abihu when they offered “strange fire before the LORD” (Lev. 10:1,2). The Law is perfect; it gives us God’s ideal.

The requirement for not eating leaven applied to the “stranger” as well. A “stranger” was either a Jew born outside of Israel (as opposed to one born in the land) or a proselyte. The antitype is that there is no distinction with Christians. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female,” for all are one in Christ Jesus (Gal. 3:28).

Exod. 12:21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

Moses told the elders of Israel that they were to draw out (to select, to choose) a lamb according to the size of their families and kill the Passover lamb. The selection of the lamb took place on the tenth day of Nisan (verse 3). In the beginning of this chapter, God instructed Moses and Aaron what to do for the Passover. Now Moses was telling the elders of Israel so that they, in turn, could tell the people. Verses 21–27 are abbreviated, but of course more information would have been given to the elders, as in verses 2–20.

Exod. 12:22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

Hyssop, with its medicinal properties, was used for cleansing and purgative purposes. The Israelites were to take a “bunch” of hyssop, that is, use several stalks together like a broom. Spiritually, hyssop signifies an inward cleansing of the heart. Psalm 51:7 captures the spirit: “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” Hyssop represents an interior cleansing, whereas the washing is an external cleansing.

The lamb was slain kosher-style, and the blood was drained and collected in a basin. Then a bunch of hyssop was dipped in the basin of blood. (Incidentally, this method of killing was painless, for the animal went into a coma instantly.) Hyssop was used to *strike* (*splash*) with a vertical stroke the upper lintel of the door and then horizontally both side posts of the door so that a cross was made by this action. The symbolism portrayed that Jesus, the Lamb of God, would take away the sin of the world by crucifixion. Probably the head of each household did the splashing of blood with the hyssop. Then, as soon as midnight came, the Israelites began to travel toward Rameses, the starting point of the Exodus. Of course those who lived closer to Rameses could start later. (Rameses was a later name for Heliopolis, the capital of Goshen.)

None were to “go out at the door of his house until the morning.” In the antitype, the night is the Gospel Age, so the lesson is that Christians have to stay under the blood until the Gospel Age is over. Since the Millennial Age began in 1874, there is an overlapping with the Gospel Age. “Morning” is the dawning of the Church’s morning (Psa. 46:5), i.e., early in the Millennial Age.

The Israelites stayed in their houses through or until midnight. The Millennium began in 1874, but the antitypical “midnight” is later. The Church will receive her change before the Time of Trouble on the world, for as Jesus said, “Watch ye therefore, and pray always, that ye may be accounted worthy to *escape* all these things that shall come to pass [on the world], and to stand before the Son of man” (Luke 21:36). The dawning of the Church’s “morning” will be her resurrection. In summary, the “night” is the Gospel Age, and the “morning” is the Church’s resurrection. The text “the Sun of righteousness [shall] arise with healing in his wings” shows a *morning* is involved with the establishment of the Kingdom (Mal. 4:2).

Leviticus 8:33 reads, “And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.” The Christian cannot go out of the “door” until the age is consummated. He must remain under the blood. When changed, the Christian will no longer need the imputed robe of Christ’s righteousness, for he will have his own actual robe of righteousness.

Exod. 12:23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

God would smite the Egyptians but pass over the Israelite houses with the blood and not let the destroyer smite. The pronoun “you” is supplied and should be deleted because only the firstborn were liable to death. Note: The term “firstborn” may be broader to mean the chief one in the house. Later God substituted the Levites for this firstborn class. Hence the Levites represent the firstborn, even though most in that tribe were not the firstborn.

The firstborn of both Israel and Egypt were liable to death. The antitype of the Egyptian firstborn—those who were not under the blood and hence were slain—is a Second Death class, namely, those of the consecrated who forsake the blood of Christ. Those who make a consecration must not leave the Lord. To be the Lord’s disciple, one must forsake all and follow *him* until death. Hebrews 6:4–6 states, “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” Revelation 16:15 is a dispensational warning to us right now to keep the robe of Christ’s righteousness on. “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” God Himself will smite the antitypical “Egyptians,” the Second Death class. Hence “it is a fearful thing to fall into the hands of the living God” (Heb. 10:31). The antitype of the “gods” to be destroyed in the lives of Christians would be idols of any kind, such as money, sports, and power (Exod. 12:12). Exercise has its place, for example, but it should not be an idol.

In order for the evils of the world to be corrected in the Kingdom, all of the human race will have to be brought down to the level of babies and re-instructed from the ground up. Many have grown up in unfavorable circumstances and thus need re-education.

Exod. 12:24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

The Passover is an ordinance “for ever.” Even though the Passover is not done properly, it is to natural Israel’s credit that the ordinance is still observed. The repetition, the multiple witnesses, in stating three times in this chapter that the Passover is to be an ordinance for ever shows its *importance* (see verses 14, 17, and 24).

Exod. 12:25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

When the Israelites entered the Promised Land 40 years hence, they were to again (and annually) observe the Passover. In other words, after the 40-year wilderness wanderings, the ordinance became mandatory.

Exod. 12:26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

Exod. 12:27 That ye shall say, It is the sacrifice of the LORD’S passover, who passed over

the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

When their children would ask the meaning of the service, the Israelites were to say it was “the LORD’S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians.” Upon hearing these words, the people bowed their heads and worshipped.

The sparing of the *firstborn* was the “*LORD’S passover*.” This passover preceded the passing over of the *nation* through the Red Sea. It is important to realize there were *two* passovers—and two in the antitype: a Gospel Age and a Millennial Age deliverance.

Satan is the Destroyer, God’s executioner. From one standpoint, the “destroying angel” is the Adversary, and from another standpoint, God passes over, *allowing* the Adversary to smite the “Egyptians.”

Exod. 12:28 **And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.**

All the instruction of verses 1–27 was given *in advance*. Verse 28 simply says that the Israelites obeyed. They selected, killed, and ate the Passover lamb.

Exod. 12:29 **And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.**

Exod. 12:30 **And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.**

All of the Egyptian firstborn died *at midnight*, not progressively. A dispensational aspect is shown. The Gospel Age is the night, and “midnight” ends the Gospel Age. Collectively, the Church will be complete at midnight, for that is when the feet members die as a class. Moreover, the Second Death class of the Gospel Age will also have to be off the scene at a given moment in time.

The firstborn of all Egyptians died, from those in the dungeon to Pharaoh—as well as “all the firstborn of cattle.” A “*great cry*” arose. Even the animals were affected. In Goshen, not a dog barked or howled among the Israelites, but that was not true with the Egyptians, among whom a dog was a very favored pet (Exod. 11:7).

Q: Did the lamb have to be completely consumed by midnight, or could the remaining parts be burned after midnight?

A: That is an open-ended question. Those near Rameses could burn the leftover parts later, but those with a distance to travel had to burn them sooner (Exod. 12:10). The Israelites who lived farther from Rameses left their homes right after midnight; those living nearer left later.

Exod. 12:31 **And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.**

Exod. 12:32 **Also take your flocks and your herds, as ye have said, and be gone; and bless me also.**

Moses would not have gone to Pharaoh at this point because at their last meeting Pharaoh had said, “The moment I see your face again, you will be a dead man.” Instead the message was delivered to Moses. This reasoning fits the antitype too.

For the first time, Pharaoh did not stipulate conditions and compromise but simply said in effect, “Take your families and flocks and *go!*” He even ended by saying, “Bless me also.” These words were a tacit admission, momentarily, that the God of the Hebrews was superior to the gods of Egypt.

Exod. 12:33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

Notice the psychology: The Egyptians were *urging* the Israelites to leave—and *in haste*—lest all of the Egyptians die. Hence when the Israelites asked for gold, silver, and raiment, the Egyptians gave liberally and willingly (see verses 35 and 36).

Exod. 12:34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

The women took their dough before it was leavened, binding it up in their clothes. The fact that they did not even have time to leaven the dough shows that the Israelites left in *great haste* in the tumultuous night. The lamb had to be fully consumed with any remaining parts burned with fire, and the Israelites had to get to Rameses, the starting point. Just when each household fully consumed the lamb and started for Rameses depended on the distance it lived from that city.

Exod. 12:35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

The Hebrew word *shaal*, translated “borrowed,” means “asked.” The Egyptians owed gold, silver, and raiment to the Israelites for the years of hard bondage without wages.

Exod. 12:36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

The Israelites collected gold, silver, and raiment from the Egyptians from midnight on, for everyone was awake after the destroying angel went through the land. As instructed by God, Moses had told the Israelites *prior* to the last plague to ask the Egyptians for gold, silver, and raiment, but the *actual asking* took place *afterwards* (Exod. 11:2,3).

The Israelites “spoiled the Egyptians” in the sense that the gold, silver, and raiment were given readily. The word “spoiled” also implies that the Egyptians even parted with particularly *treasured* items (of jewelry, for example).

Exod. 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

Exod. 12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

The Israelites left Rameses, the starting point of the Exodus, on the 15th of Nisan and went to Succoth, the first stopping place. Being miraculously strengthened for the distance, the speed, and their state of physical health, they covered quite a few miles each day. None were infirm, and they were given an abundant supply of adrenaline. The Exodus is one of history’s greatest

events.

The phrase “about six hundred thousand ... men” is stated exactly in Exodus 38:26 as 603,550 men. Since that number included only men and those men had to be within a certain age bracket, we know that at least 2 million Israelites left Egypt including women, children, and older men. In addition, some Egyptian proselytes went along by faith, constituting a “mixed multitude.” Later on, in the wilderness wanderings, some of the Egyptian element murmured. In the antitype, there is a mixed multitude among the consecrated too. Although they *appear* to be genuine, their problem is a wrong heart condition.

Jacob and his progeny were originally given the land of Goshen as a good place to raise their flocks, and now, many years later, the Israelites had many flocks and herds. Therefore, in addition to the 2 million people at the time of the Exodus, there were numerous animals.

Exod. 12:39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

The unleavened bread that the Israelites ate in the Exodus is sometimes called the “bread of affliction,” and it is traditionally called the “bread of haste” (Deut. 16:3).

Exod. 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

Exod. 12:41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

It was exactly 430 years, to the day, from the covenant with Abraham to the Exodus, and the Israelites were in Egypt just half of that time, or 215 years (Gal. 3:16,17). Therefore, we can conclude that (1) God made the covenant with Abraham on the 15th of Nisan, (2) the Exodus began on the 15th of Nisan, and (3) the Israelites entered the Promised Land under Joshua and kept the Passover on the 15th of Nisan (Josh 5:10). God is very mathematical.

The words “who dwelt in Egypt” are parenthetical. Therefore, the statement is, “Now the sojourning of the children of Israel was four hundred and thirty years.” The time span from the Abrahamic Covenant to Jacob’s entering Egypt was 215 years, and then another 215 years from Jacob’s entering Egypt to the Passover, the first feature of the Law Covenant, on the night the Exodus began.

The covenant was made with Abraham when he entered Canaan. At that point the covenant was *unconditional*, whereas back in Ur of the Chaldees, the promise was *conditional*, based upon Abraham’s leaving and going to Canaan.

Exod. 12:42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

The 15th of Nisan, the Passover, is a night to be *much observed* by all Israelites in all generations. Verse 42 shows that this first passing over was the *primary* one, and the Red Sea passing over was the *secondary* one. The 15th started at 6 p.m. with the eating of the Passover lamb. When the Israelites left Rameses, it was still the 15th, but on the morrow.

Exod. 12:43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

No “stranger” (non-Israelite) could eat the Passover. Only if a proselyte was circumcised could a non-Israelite partake. In the antitype, one must be consecrated to partake of the Memorial. Otherwise, one drinks condemnation to himself. “Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body” (1 Cor. 11:27–29). The New Testament is for the Christian (although others can benefit).

Exod. 12:44 But every man’s servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

A bought servant who wanted to belong to his master permanently had his earlobe pierced by an awl against the doorpost. An earring was then inserted. In antitype, we are bought with a price (Christ’s blood) and are set apart by circumcision of the heart. We have our ear pierced and make a covenant to the house of Jesus.

Exod. 12:45 A foreigner and an hired servant shall not eat thereof.

A “foreigner” was a visiting non-Israelite. In those days, a visitor stayed for a period of time. A foreigner could not partake of the Passover, and neither could a “hired servant,” a servant who did not belong to his master. We should keep in mind that the purpose of these ordinances was to keep the Passover holy.

Exod. 12:46 In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof.

The Passover was eaten in “one house” (the house of the Lord, the household of faith). Only in Christ can we partake of the Memorial. The lamb had to be *wholly consumed* and left with bones unbroken, for it pictured Jesus.

“Be not deceived: evil communications corrupt good manners” (1 Cor. 15:33). No matter how strong a person is in righteousness, if he does not keep a curb or control on his time, the evil of the world will rub off. The new creature will be damaged.

Exod. 12:47 All the congregation of Israel shall keep it.

Exod. 12:48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

Exod. 12:49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

To “sojourn” means to “temporarily visit.” A sojourner (visitor) could partake of the Passover if all the steps were followed. “One law” applied to all.

Exod. 12:50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

Exod. 12:51 And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

The “selfsame” day was the 15th of Nisan in the 430th year of sojourning. This verse sums up what verses 40 and 41 said.

The Israelites left Egypt “by their armies,” that is, in orderly fashion, in military precision. Traditionally, Moses was a general of the Egyptian army before he left Egypt the first time. As such, he was successful in a war with the Ethiopians. The word “armies” is a reminder of Revelation 19:14, “And the armies [the Little Flock] which were in heaven followed him [Jesus] upon white horses, clothed in fine linen, white and clean.” Just as the Israelites came out of Egypt in an orderly fashion, so the Lord has definite, orderly plans for those who make the Little Flock—armies, or set numbers and divisions, according to personality traits. Each member of the Little Flock will have a specific position to occupy in the body of Christ, a specific role to fulfill. All will share in the camaraderie of Christ—all will see him and be like him, etc.—but each will have his particular niche. Another example of orderliness is Jesus’ feeding of the 4,000 and the 5,000. He had them sit down by fifties and hundreds—very *methodically*. (He could have just fed them indiscriminately.) The precision trait was in both Jesus and Moses.

In the antitype, what class is represented by the firstborn *beasts* of Egypt that died in the tenth plague? The firstborn Egyptian *men* who died picture those of the consecrated who go into unfaithfulness and die the Second Death. These were all Spirit-begotten at one time. But what about the firstborn *beasts* that died? The antitype ties into Jude 10, which speaks of a non-Spirit-begotten class who go into Second Death and calls them *beasts*. “But these speak evil of those things which they know not: but what they know naturally, as *brute beasts*, in those things they corrupt themselves.” 2 Peter 2:12 also talks of these “beasts”: “But these, as *natural brute beasts*, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption.” The “beast” part of the Second Death class during the Gospel Age was never Spirit-begotten but had a sufficiency of light to make them fully culpable.

To sum up: The firstborn *men* of Egypt who died represent those who consecrate and are Spirit-begotten but subsequently lose their Spirit begettal and go into Second Death for being remiss. The firstborn *beasts* of Egypt that died pertain to an enlightened non-Spirit-begotten class who are judged on their reasoning as natural men and go into Second Death.

Exod. 13:1 And the LORD spake unto Moses, saying,

Exod. 13:2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

All firstborn males (see verses 12 and 15), both man and beast, that opened the womb were the Lord’s and were to be sanctified. This requirement applied to all domestic animals, clean and unclean.

In the tenth plague, the firstborn *Egyptian men* and *beasts* died, picturing Second Death classes: formerly Spirit-begotten and not Spirit-begotten classes, respectively. But what about the firstborn *Israelite beasts* that were spared or passed over? These beasts represent a class who make or profess a consecration but are not begotten by the Holy Spirit. Nevertheless, they are responsible for that profession, even though not eligible for a heavenly reward. Examples of this class are the JW’s and the Johnsonites. If such do not turn against that consecration, they will be in the earthly Kingdom. Note: Those who do not have a heavenly hope will not receive a heavenly reward. A consecration to the Lord—*whether or not one is Spirit-begotten*—must be faithfully carried out because it is a vow unto the Lord.

Exod. 13:3 And Moses said unto the people, Remember this day, in which ye came out from

Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

Exod. 13:4 This day came ye out in the month Abib.

Every year in the month of Abib (Nisan in the Chaldean), the Israelites were to memorialize the passing over of the firstborn in the tenth plague and the nation's being brought out of Egypt. We memorialize Jesus' death, and they were to memorialize the Passover. The Hebrew Abib means "green ears"; Tel Aviv means "hill of green ears."

Exod. 13:5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

The Passover was to be kept in the month of Abib when the Israelites got into the Promised Land. This verse shows not only the importance of the Passover itself but, by extension, the propriety of keeping the Memorial at the proper season. The firstborn who were passed over back there were the *Lord's*; they were *His* peculiar treasure. (Later they were replaced by the Levites; that is, the tribe of Levi represented the firstborn.)

Exod. 13:6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.

Of course this verse was addressed to the *nation* of Israel. In 1 Corinthians 5:8, the Apostle Paul said that we are to keep the feast with the unleavened bread of sincerity and truth, not with the leaven of malice and wickedness. Hence there is a double picture here: (1) the Millennial Kingdom and (2) the Gospel Age. The seventh day of the Gospel Age is the seventh stage of the Church, during which the "feast" occurs, that is, the Church's glorification.

Exod. 13:7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

During the seven days, only unleavened bread was to be eaten. No leaven was to be seen in their "quarters" (houses). The lesson for us is that we are to search *our heart* and purge out any sin we find, anything that should not be there. Our "quarters" are the corners of our heart.

Because of leaving Egypt in such haste, the Israelites took unleavened bread with them and thus did not eat leaven for seven days following the first Passover. Traditionally, the unleavened bread is termed the "bread of haste." The Apostle Paul calls attention to the *purity* of the bread, but it is also bread of *haste* for the Christian in that we are to live each day as if it were our last day this side of the veil. We should try to have this kind of *zeal* and should desire to be in harmony with God. In short, we should be *loyal with zeal*. The unleavened bread was also called the "bread of affliction," so how we handle our trials and sufferings has a bearing on our ultimate destiny (Deut. 16:3).

Exod. 13:8 And thou shalt show thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt.

The eyewitnesses had special responsibility to tell the next generation what had happened when they came out of Egypt. The father was to tell his son, the son would tell the grandson, the grandson would tell the great-grandson, etc., etc.

Exod. 13:9 And it shall be for a sign unto thee upon thine hand, and for a memorial between

thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

Orthodox Jews put Scriptures in little boxes on their hands and foreheads when praying. The “hand” represents service to the Lord. The “eyes” signify wisdom and understanding. We, too, need to be constantly reminded of our covenant and to serve God accordingly. The 144,000 of the Little Flock will be sealed in their foreheads (Rev. 7:3–8). Therefore, we should render our mind, our intellect, and our thoughts to the Lord. A related Scripture, Deuteronomy 11:18, reads, “Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.” In antitype, an example would be putting Scriptures in our kitchen or cars. The thought is of an outward and visible sign of an inner spiritual grace.

Exod. 13:10 Thou shalt therefore keep this ordinance in his season from year to year.

The Passover was to be observed annually—“in his [its] season from year to year.” The same grammatical substitution of “he” for “it” confuses the Holy Spirit, the Comforter, as a personality. Clearly, no personality is involved here.

Exod. 13:11 And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

In verse 11, the word “Canaanites” is a broad term that includes the Hivites, the Jebusites, and other peoples.

Exod. 13:12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S.

When the Israelites got to the Promised Land, they were to set apart all male firstborn beasts that open the womb, for they “shall be the LORD'S.” Notice the two requirements: To be God's, they had to (1) open the womb and (2) be a male. Females were ignored because they were not applicable. If the firstborn was a female and the second-born a male, both were ignored. The requirements were the same for man as well as beast.

Exod. 13:13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

A firstborn male ass was to either (1) be redeemed with a lamb or a goat (see King James margin) or (2) have its neck broken. In other words, redemption was optional. If a person did not need another beast of burden—and since the unclean ass could not be put on the altar—its neck could be broken. If one did not have a lamb for redemption, a goat could be used as an expediency.

To redeem or not to redeem the ass with a lamb shows a freewill offering in the antitype. The stubborn ass whose neck was broken pictures the stubborn, willful sinner who refuses to accept Christ as his Redeemer. This antitype will be especially applicable in the Kingdom, when those who refuse to bow the knee to Christ will be cut off. “And it shall come to pass, that every soul, which will not hear [which will refuse to listen to the voice of] that prophet, shall be destroyed from among the people” (Acts 3:23).

All firstborn male humans had to be redeemed for 5 shekels each (Num. 18:15,16). Since 1 shekel equals 20 gerahs, 5 shekels would equal 100 gerahs (5 x 20 = 100), a *perfect* number representing Jesus' *perfect* redemption. The redemption took place when the babe was one

month old.

Q: What about the firstborn males of other unclean animals? If not redeemed, did their necks have to be broken?

A: No, they had to be redeemed. According to Numbers 18:15–17, all that opened the matrix in all flesh, whether human or beast, were the Lord’s. The firstborn males of man and *unclean* beasts had to be redeemed, but the firstborn males of *clean* animals were slain and put on the altar. Exodus 13:13 *singled out* the unclean ass to picture a class whose neck will have to be broken. Unredeemed firstborn male asses were not given to the Lord. If the ass was redeemed, the lamb was put on the altar, and the ass lived.

A person of means with many flocks had to pay attention so that the animals were properly redeemed or put on the altar. That was true of firstfruits too. Records had to be kept and proper things given to the Lord. This principle will apply in the Kingdom, for mankind will have to learn many things and be superintended. Those who pass the test in the Little Season will then have the requirements as a way of life and will not need supervision.

Comment: These requirements put more meaning on the phrase “As for me and my house, we will serve the LORD” (Josh. 24:15). The owner of a large household had to make sure his servants and family members all knew and abided by the commandments.

Exod. 13:14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

Exod. 13:15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

Exod. 13:16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

Originally the texts that were put on the hands and the foreheads were probably just about the Passover. Because God had slain all of the Egyptian firstborn males of man and beast, the Israelites were now to sacrifice all the male firstborn clean animals that opened the womb and redeem all the human male firstborns.

Exod. 13:17 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:

The Israelites were not led through the land of the Philistines, the shorter coastal route that would have taken only a few days, because on that route, they would have encountered the Philistines and become engaged in a war and thus would have returned to Egypt.

Exod. 13:18 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.

The route by the “way of the wilderness of the Red sea” would have taken a month, normally speaking. The Israelites went out “harnessed,” that is, in orderly fashion, described as “armies” in Exodus 12:51. The King James margin says they went by five in a rank.

Exod. 13:19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

Moses took Joseph's bones because Joseph had made the Israelites promise to carry his bones to Israel. Joseph was a type of Jesus. Both the Ark of the Covenant and Joseph's bones accompanied the Israelites for the 40 years of wilderness wanderings.

Joseph's bones picture the carcass of Jesus, around which the eagles are gathered (Matt. 24:28). The "eagles" are those who hunger for truth and have farsighted vision. They feed on the dead humanity of Christ, the necessity for his death and resurrection. Eaglets suck up the blood of the freshly slain carcass, showing hunger and thirst for redemption. For the Kingdom Age application, Joseph's bones show that the human race will have to recognize Jesus' sacrifice has been accompanying them.

Exod. 13:20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

Exod. 13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

The cloud began to cover the nation when the Israelites left Succoth. In Succoth, they were in booths, or temporary shelters. When they left Succoth, they were shielded from the sun in the desert.

Exodus Itinerary

First day: The Israelites left Rameses and stayed in Succoth.

Second day: They left Succoth and went to Etham.

Third day: They left Etham and went to Pi-hahiroth.

The cloud pillar led them by day; the fire pillar, by night—"to go by day and night." There were times the Israelites had to travel at night, for example, during the Red Sea crossing. The cloud gave them shade by day and light at night. The pillar that came down from the main body cloud was a signpost or guiding hand.

Exod. 13:22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

The cloud continued with the Israelites during the 40 years in the wilderness and was not taken away until they entered the Promised Land. Lesson: The consecrated are under the protection and providence of God and under angelic care until death (the "Promised Land"). Isaiah 4:6 refers to the cloud as protecting the Israelites from sandstorms, heat, rain, flash floods, and wind. In addition, it gave them warmth at night. "And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."

Other peoples, including the Egyptians at the beginning of the Exodus and the Amorites, travelers, and bedouins later on, saw the huge cloud covering the Israelites and knew something peculiar was happening. The cloud had to be very large to cover 2 million people. By night it gave a luminescence—like moonlight. In addition to the miracle of the cloud, none of the Israelites were sick during the Exodus from Egypt, and all of them got an extra shot of adrenaline for haste. Moreover, throughout the 40 years, their shoes did not wear out.

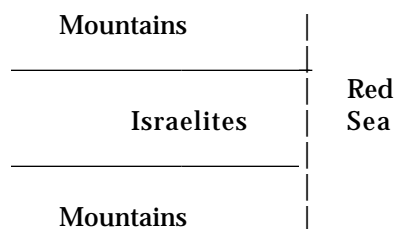
Exod. 14:1 And the LORD spake unto Moses, saying,

Exod. 14:2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

Exod. 14:3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

Exod. 14:4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

God instructed the Israelites through Moses to “turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.” The word “turn” implies that the Israelites were to do something not normally expected, that this was an unusual instruction. Pharaoh's spies would have observed this change of direction. As soldiers stationed there to spot any enemy approaching across the Red Sea, they were on a higher elevation and thus had a good vantage point. To them, it appeared that the Israelites were confused and had walked into a death trap. The Israelites were hemmed in by mountains, so their only direction was forward into the Red Sea or back the way they had come. Of course the soldier-spies immediately sent word to Pharaoh that the Israelites were trapped, and Pharaoh replied, “They are entangled in the land, the wilderness hath shut them in.” In other words, he thought Moses was confused and, not knowing the area, had led the Israelites into a snare.



God had *purposely* led the Israelites into what appeared to be a death trap, but why? Verse 4 gives the answer: “I [God] will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD.” Incidentally, this area is called the Eastern Desert. It is not inhabited today except for some soldiers who train in this isolated, barren area.

Subsequently in the account we find that all of the pursuing Egyptian host perished in the Red Sea. How, then, would the rest of the Egyptian people know what happened? The original Egyptian soldier-spies, who had observed the Israelites encamping at Pi-hahiroth, would still be witnessing the drama. As sentinels in the outpost, they were not part of the Egyptian charioteers and horsemen and thus would go back and tell the Egyptian people.

Cambyes, a Persian monarch, went into Egypt with a large army and completely disappeared in a desert sandstorm. To this day, no one knows where they were buried. Hence just the fact that an army does not return is evidence they disappeared completely and died, but here the Egyptian spies were also eyewitnesses of the death of Pharaoh and his host.

God said, “I will be honoured upon Pharaoh, and upon all his host”; that is, posterity would realize that *Pharaoh* and his host had died as a *punishment* of the Lord. To prove that Pharaoh himself died in the Red Sea, we combine verse 4 with Psalm 136:15, “[God] overthrew Pharaoh and his host in the Red sea.” Here are the two witnesses because the subsequent account in Exodus 14 does not state that Pharaoh drowned in the Red Sea.

Egyptian hieroglyphs completely ignore this Red Sea incident. According to their history,

Egypt *always* won a battle. Even more recently, when Sadat was assassinated, the Egyptians were celebrating the Six-Day War as a *victory* over the Israelis, whereas the Israelis were really the victors. If it were not for the United States, Russia, and England, who sent urgent messages not to go to Cairo, the Israelis would have captured the country. And Egypt initiated the Six-Day War on Israel's highest holy day.

Exod. 14:5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

“And it was told the king of Egypt that the people [the Israelites] *fled*.” The Israelites had originally asked for permission to go three days' journey into the wilderness to sacrifice to the Lord, taking women, children, and animals. By now three days had elapsed, and the spies could see that the Israelites (1) had seemingly made a wrong turn, and (2) instead of stopping to sacrifice, intended to flee Egypt—but they were bottled up. When Pharaoh *and his servants* realized that the Israelites planned to leave Egypt entirely—that their journeying was an *exodus* from Egypt—they said, “Are we crazy? We should never have let them go.” Pharaoh *and his servants* wanted to bring the Israelites back as servants.

Exod. 14:6 And he made ready his chariot, and took his people with him:

Exod. 14:7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

Pharaoh and his men took chariots to go in haste and thus make up the three days' time the Israelites had been traveling on foot. The 600 “chosen” (best) chariots each had a driver plus two others. The charioteer, who drove the horses, was in the front of the chariot. At the back were two foot soldiers, who could step off. While in battle, one foot soldier defended the driver, and the other was free to fight the enemy. Pharaoh thought the 600 chariots plus “all the [other] chariots of Egypt” could defeat the Israelites because the Israelites were unarmed and were encumbered with women, children, and flocks.

Exod. 14:8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

Exod. 14:9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

The Egyptians pursued after the Israelites—“all the horses and chariots of Pharaoh, and his horsemen, ... [*even*] his army.” Pharaoh's “army” was the soldiery on the chariots. It could not be a separate army on foot, for the Egyptians had to go quickly to catch the Israelites. The Israelites had to get across the Red Sea and go three days' journey into the wilderness on the other side—all within seven days from the time they left Rameses. They were now at the midpoint, 3 1/2 days from Rameses. The Israelites had covered quite a distance thus far and were at the Red Sea and flanked by two mountain ranges that went right down to the sea. The ravine hemmed them in.

Exod. 14:10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

When Pharaoh and host drew nigh, the Israelites saw them coming and were sore afraid. Their reaction suggests that the Egyptians were at a high level, and to see them descending and

coming closer struck terror in the Israelites.

Exod. 14:11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

Exod. 14:12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

The Israelites murmured, “Didn’t we say earlier, before the plagues, ‘Leave us alone so that we may serve the Egyptians and not have our burdens increased? It would have been better to serve the Egyptians than to die in the wilderness.’” Despite the ten plagues and the last seven being on the Egyptians only, the Israelites were forgetting God’s miracles on their behalf. This forgetfulness can happen to us too. Spiritual Israelites can murmur in the spiritual wilderness through *lack of faith*.

Moses was instructed step by step and tutored by the Lord. He could have been Pharaoh but chose instead to stand up for an Israelite in a dispute with an Egyptian. Hence he risked his future in Egypt to show where his sympathy lay. However, the Israelites were unappreciative and needed lessons. They now sarcastically criticized Moses: “Aren’t there enough graves in Egypt? Why do you bring us out here to die?” Egypt has miles and miles of tombs—perhaps more than any other nation. The Israelites were saying, “It is hopeless. We are going to die.” Instead of being happy about leaving Egypt, they blamed Moses for carrying them out.

Exod. 14:13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever.

Exod. 14:14 The LORD shall fight for you, and ye shall hold your peace.

Moses was an extraordinary leader. Notice that he did not lose his cool outwardly when the people were complaining. Had he done so, there would have been anarchy. This was the critical moment of a *great* leader, and Moses, having composure, was a steadying force.

Moses’ advice was, “Fear ye not, stand still, and see the salvation of the LORD!” This was *FAITH!* God had told Moses earlier, “I will have honor upon Pharaoh and his host.” As a result, Moses was confident God would slay the Egyptians—even though he did not know about the sea yet. The Israelites were trapped on the seashore with Pharaoh and chariots approaching. Psychologically, this lesson was absolutely necessary for the nation to see. They had to realize the true predicament they were in and that their deliverance would not come through Moses alone but that the deliverance would be *of the Lord*.

“The LORD shall fight for you.” We are reminded of Zechariah 14:3, which applies to the end of the age: “Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.” Hence this *mighty* miracle of the Red Sea is an indication of how God will fight for the Holy Remnant in Jacob’s Trouble. When Gog and Magog come down, it will look as if the Israelites will be wiped off the face of the earth. The invading hordes from the north will be successful initially. Then the miraculous deliverance will be comparable to the Red Sea deliverance at the time of the Exodus.

“Fear ye not”! Moses’ words were *remarkable* under the circumstance. “Stand still, and see the salvation of the LORD”; that is, “Do not resist, and watch the *LORD* deliver you! *God* will fight for you!” Not dreaming of the *power* of the Almighty, the Israelites would now wonder, “What

will God do?” Meanwhile, the Israelites could hear the approaching hoofbeats of Pharaoh and host, and they could see a cloud of dust drawing ever nearer.

“Ye shall see them again no more for ever.” Moses believed God would destroy Pharaoh and host, but not in the way it happened—he could not have known at this point. To be a great leader, Moses had to control himself, for the Israelites were hopelessly outnumbered. Some stupendous victories have been obtained in history by a small force under a strong, stable leader who has been able to change complete defeat into victory. Moses acted properly as the Lord’s appointed leader.

Exod. 14:15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

God said to Moses, “Why cry unto me? Tell the children of Israel to go *forward*.” Verse 15 implies that Moses was crying *inwardly* to the Lord. *Outwardly* he maintained his dignity and composure, while *inwardly* he was crying to the Lord. To be a stabilizing influence, he could not panic outwardly. Verse 15 also shows that God can read our hearts without audible expression or even our lips moving. The Holy Spirit is a discerner of the intent of our heart and the very marrow of our bones (Heb. 4:12).

Exod. 14:16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

God told Moses, “Lift up your rod, and stretch your hand over the sea, and divide it. And the Israelites will go on dry ground through the midst of the sea.” The philosophy behind Moses’ lifting the rod was to demonstrate to the Israelites that *Moses* was their leader. Aaron had spoken for Moses a number of times, but Moses was the leader God had appointed for them in getting *to* the sea. Now the lifting of his rod would establish Moses as their leader *subsequently*, that is, on the other side of the Red Sea. God did the miracle, but Moses, as His agent, had to mechanically raise the rod. The Israelites could see that the rod and the one who held it were the instrumentality God was working through. In the antitype, God has Jesus as His instrumentality: Jesus and the Church. The antitype relates to the second passing over, which applies to the world of mankind at the end of the Kingdom Age. The first deliverance, the deliverance of the firstborn of Israel from the destroying angel, pertains to the deliverance of the church of the firstborn in the Gospel Age; the second deliverance, the deliverance of the nation of Israel through the Red Sea, pertains to the deliverance of the world of mankind at the end of the Millennial Age. Christ, as God’s instrument, will rule the nations with a rod of iron during the Kingdom.

Exod. 14:17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

God continued, “I will harden the hearts of the Egyptians, and they will follow the Israelites into the Red Sea.” The Egyptians were so bent on *destroying* the Israelites that they did not realize the path opening in the sea was for the Israelites, not for them. They followed right into the sea, oblivious to what was happening. Thus can be seen the *animosity* to destroy.

Q: Wasn’t the intent, at least initially, to bring back the Israelites and use them as slaves rather than to destroy them (Exod. 14:5)? In the victory song of Moses, the words are, “I [the Egyptians] will destroy them” (Exod. 15:9). In the King James margin, the Hebrew word for “destroy” is “repossess.” Was the intent to kill the Israelites or to reinstitute slavery?

A: Originally, when Pharaoh sent the host out to pursue the Israelites in the “trap,” he was

going to bring back prisoners to work for him, slaying some in the process, but by the time the Israelites started going into the Red Sea, the Egyptians were no longer thinking about possession. They were now full of vengeance and intended to destroy. Also, the antitype is a large picture.

Exod. 14:18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

Again God said that the Egyptians would know He was the LORD, “when I have gotten glory over Pharaoh, his chariots, and his horsemen” (Revised Standard). Their destruction was implied, including Pharaoh’s. The spies (watchmen or sentinels) upon the mountains could see a great distance (at least 30 miles) across the flat plateau and the Red Sea. From their vantage point, they could see any enemy approaching—as well as the scene at hand. After witnessing the drowning of Pharaoh and host, the spies would carry word back to the rest of Egypt.

The “horsemen” were the charioteers, the drivers of the chariots. One or two would drive each chariot depending on whether there were two, four, or six horses. The Egyptian hieroglyphs do not show separate men riding horses. Therefore, we know that the “horsemen” were the chariot drivers. They were also symbols of authority.

Exod. 14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

The “angel of God” was the Logos. The “pillar of the cloud” had been leading the Israelites, but now it removed and went behind them, to the rear. It was as if the cloud had a personality—the Logos was in that cloud. At the dedication of Solomon’s Temple, King Solomon said, “The LORD said that he would dwell in the thick darkness.” Solomon was referring back to the Tabernacle cloud. It was felt that the cloud shrouded or veiled the presence of God in Israel’s midst, that God was in that cloud somehow. The pillar (the extension, or foot) extended down from the main cloud to the Tabernacle, making a connection and indicating that God had accepted the Tabernacle as His dwelling place. Many years later, at the dedication of the Temple, Solomon prayed that the same thing would happen, that God would give a visible sign of His acceptance. Here “angel of God” and “pillar of the cloud” are used as almost synonymous terms.

Exod. 14:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

The pillar removed to a position behind the fleeing Israelites and ahead of the pursuing Egyptians; that is, it went between them, serving as a barrier. The pillar cast light, illumination, forward to the Israelites and darkness and confusion backward upon the Egyptians. The front side of the pillar was like a lamp, and the back side was black, opaque. The pillar was a blessing to the Israelites and trouble to the Egyptians. Thus the *one* pillar created *two different* conditions. The same principle operated with the plagues, for they were harbingers of deliverance to the Israelites and messengers of doom to the Egyptians.

Isaiah 63:7–9 mentions the “angel of his [God’s] presence.” As God’s representative, the Logos spoke and acted for Him—it was as if the Logos were God Himself. Stated another way, God spoke representatively through the Logos. He similarly gave answers through the Urim and Thummim.

The Israelites had set up camp at Pi-hahiroth at the end of the day (verse 9), so the sun would have been near setting time when they saw the Egyptians approaching over the horizon and

descending down upon them. Hence it was dark when the Israelites stepped into the dry seabed and began to cross. The entire Red Sea crossing occurred *at night* (but of course the cloud lighted the path of the Israelites).

The Egyptians did not see the miracle; that is, the miraculous nature of the Red Sea opening did not penetrate their understanding because of their intention to kill the Israelites. Strong emotions such as hate and envy can blind a person to certain things. Consider the reaction of Balaam. He was so determined in his purpose that he reasoned with and talked to the ass and did not think about its being a *dumb animal*. When Korah was swallowed up by the earth, plus Dathan and Abiram and their families, the Israelites complained and blamed Moses *the very next day* for that miraculous destruction. Hatred, envy, inordinate love, etc., can make one oblivious to things that are happening. In this case, the Egyptians probably thought that the dark cloud was simply the darkness of night and that the Israelites had proceeded far enough ahead to be out of sight.

Exod. 14:21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

Exod. 14:22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

A *strong eastward* wind—that is, it blew *toward the east*—continued all night. It was like wind coming through an air hose and blowing ahead of them (over their heads but not on them), opening the sea and congealing it. The Israelites crossed at night and were on the other side the next morning. With 2 million people plus cattle and flocks—and considering the width of the sea—the crossing took about 12 hours. All of the Israelites received a miraculous strengthening for the flight regardless of age. None were feeble among them. Even the animals were strengthened. The host was charged by the Holy Spirit, which has diverse operations.

The Israelites set out from a peninsula, which was just the right width, and “went into the midst of the sea.” The sea was deep at that point, and the waters are described as being “a wall” to the right and to the left. But how were they a wall? A temperature change was involved. The wind kept freezing the water into walls ahead of the Israelites as they progressed. The cold air hardened the ground too, so that they could cross on dry ground.

“And with the blast of thy [God’s] nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea” (Exod. 15:8). As the Israelites moved forward, the path continued to open before them and build frozen walls on each side. When the Egyptian chariot wheels subsequently sank into the sand, either the frozen ground thawed, or water seeped back into the dried-out sandy seabed.

How high were the walls of congealed water on each side? The 2 million Israelites crossed a distance of about 25 miles with illumination from the cloud lighting their path at night. The sea was sufficiently deep where they crossed that the congealed walls of water were high enough for every Israelite to see them, even though the people marched about two miles abreast. Even those in the center of the host could have seen the walls if they had looked, but the Israelites were preoccupied with the crossing (and the Egyptians were preoccupied with driving their chariots plus the darkness), so how much was observed was up to each individual. Another illustration of the same principle is that some in the next age will wonder how, when they were exposed to present truth during the Gospel Age, they could have failed to perceive it, but they were distracted by petty things.

Exod. 14:23 And the Egyptians pursued, and went in after them to the midst of the sea, even

all Pharaoh's horses, his chariots, and his horsemen.

The Egyptians—chariots, horsemen, and Pharaoh (no foot soldiers)—followed the Israelites into the midst of the sea. And God “overthrew Pharaoh and his host in the Red sea” (Psa. 136:15). “The waters covered their [the Israelites'] enemies: there was not one of them left” (Psa. 106:11).

Exod. 14:24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

In the “morning watch,” God “troubled the host of the Egyptians.” Not only did the Israelites cross the Red Sea at night, but verse 24 proves that the Egyptians had pursued a considerable distance into the sea when morning came. Hence they were now near the Sinai shore.

In the Old Testament, we cannot pin down the hours of the “morning watch.” With just the two designations “evening” and “morning,” the morning watch would be around 6 a.m. (In the New Testament, “morning” can be from 3 to 6 a.m.) Since it would be beneficial for the Israelites to see the waters crashing in and overflowing and drowning the Egyptians, the “morning” light around 6 a.m. seems reasonable. And the Egyptians were close enough for the Israelites to see the bodies wash up on the Sinai shore.

Exod. 14:25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

The chariot wheels dragged in the mud and/or came off. In addition, as shown in other Scriptures, the cloud brought thunder, lightning, and rain upon the Egyptians. As a result, the Egyptians cried, “Let us flee! God fights for Israel against us!”

Exod. 14:26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

God told Moses to stretch forth his hand again and cause the waters to cover the Egyptian host.

Exod. 14:27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

Moses stretched out his hand, and the Egyptians were overthrown.

Exod. 14:28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

The waters covered the Egyptians and *all* died, so that “there remained not so much as one of them,” including Pharaoh. This fits the antitype, which has a double application. (1) With the consecrated in the Gospel Age, Second Death will weed out all who do not get life. Those who get to the opposite shore (heaven) will be the church of the firstborn: the Little Flock and the Great Company. (2) In regard to the Kingdom and the world of mankind, *not one sinner* will go into the age beyond the Millennium. Hence there will be a rendering of accounts at the end of both the Gospel Age and the Millennial Age.

In the antitype, the song of deliverance on the opposite shore will be the song of (1) the Little Flock and the Great Company at the end of the Gospel Age and (2) the saved world of

mankind at the end of the Kingdom Age. Not only will Satan (Pharaoh) die, but also those who follow him, both human and angelic.

Exod. 14:29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

Exod. 14:30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

Exod. 14:31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

Verses 29–31 review the crossing of the Red Sea. The waters formed a *high* wall on both sides, and the seabed was dry. The “Israel[ites] saw the Egyptians dead upon the sea shore”; that is, the Egyptian dead were deposited at the Israelites’ feet, and the Israelites spoiled them.

How did the waters return to their normal level? The ice thawed suddenly, and water flowed in from the left and from the right. (The water could have come in from behind the Egyptians too.) Then water, as well as wind, would have pushed their dead bodies up on the shore.

God did a “*great work*” for the Israelites. The Israelites “*feared the LORD, and believed the LORD, and his servant Moses.*” They could see that God had worked through Moses (not Aaron) to open and close the sea. But “*they soon forgot his works.*” *Just three days later “they waited not for his counsel”—despite the great miracle (Psa. 106:13).* In the Kingdom too, when the miracles will not be much different, some of the people will forget. The destiny of those individuals will be Second Death. The point is that *seeing* a miracle *does not necessarily* change one’s heart condition. To get life, one must believe *into* God and Jesus.

Exod. 15:1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

First, Moses sang, and then the children of Israel echoed him with the same words. He sang a few words, and they repeated them. This song of *victory and deliverance* took place *very shortly* after the Israelites saw the Egyptian bodies wash up on the Sinai shore at their feet, as it were. Thus the song was sung with spontaneity, emotion, and exuberance.

Q: Regarding the antitype that pertains to the deliverance of the saved of mankind at the end of the Kingdom, Pharaoh and his horses and riders died in the sea. Do the riders picture the incorrigible, and do the horses represent the wrong thoughts, doctrines, etc., that will cease in the test of the Little Season? Those who are influenced by these wrong teachings (the riders) will go into Second Death.

A: Yes, and Pharaoh himself pictures Satan. Pharaoh died in the Red Sea (Exod. 15:4,19). In regard to the song of deliverance, the Book of Revelation gives the antitype for the Christian (Rev. 14:3; 15:2,3). The song of Moses and the Lamb is the victory song of the Little Flock. Those standing on the sea of glass singing this song are the more-than-conquerors. Hence there is a dual application: the Little Flock and the world of mankind. The application of the world is more comprehensive and answers all details. After the Little Season at the end of the Millennium, the saved of the world of mankind will sing the grand hallelujah chorus of victory.

Exod. 15:2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father’s God, and I will exalt him.

“I will prepare him [God] an habitation.” For the Christian, the “habitation” can be considered as either the Temple or the individual (the Apostle Paul said that our body is the temple of God—1 Cor. 6:19).

With Moses, the phrase “my father’s God” meant Amram’s God (compare Exodus 3:6). However, the phrase is providentially worded so that the Israelites could all sing the song and think of Abraham as their “father,” that is, “Abraham’s God.”

Exod. 15:3 The LORD is a man of war: the LORD is his name.

Jehovah is a “man of war.” Isaiah 42:13 amplifies that title: “The LORD shall go forth as a mighty man, he shall stir up jealousy like a *man of war*: he shall cry, yea, roar; he shall prevail against his enemies.”

Exod. 15:4 Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

Pharaoh, his chariots, his host, and his chosen captains all drowned in the Red Sea, picturing Second Death.

Exod. 15:5 The depths have covered them: they sank into the bottom as a stone.

The “*depths*” covered them (the sea was *deep* at the point of crossing), and they sank as a stone. The Israelites would have had a good view of many of the drownings. Psalm 77:15–20 refers to the Red Sea miracle and indicates that an earthquake took place: “Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: *the earth trembled and shook*. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron.”

Exod. 15:6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

God’s “right hand” is not Jesus here (even though, as the Logos, he might have acted). The setting magnifies *Jehovah*: *His right hand, His nostrils* (see verse 8). *God’s* omnipotence was displayed in the Red Sea incident.

Exod. 15:7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

God’s wrath “consumed them as stubble.” Just as a burning wheat field resembles waves, so the waves closing in reminded the Israelites of burning stubble.

Comment: With the analogy of fire burning dry stubble, the emphasis was on the suddenness and the completeness of the destruction.

Exod. 15:8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

The waters stood upright and were congealed, frozen. The wind separated the waters and gathered them on the right and on the left. One of the greatest events in history is the Red Sea crossing.

Exod. 15:9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

The Holy Spirit revealed the thoughts of the Egyptians, who were like a tiger ready to pounce on a victim. “I will pursue and overtake. I will divide the spoil. I will use the sword to destroy them.”

Exod. 15:10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

The wind reversed. First, it opened up a channel for the Israelites to cross the Red Sea. Later it reversed and thus stopped the Egyptians by causing the waters to crash in upon them, and they sank like lead.

Exod. 15:11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

The word translated “gods” is *elohim*, meaning “mighty ones.” “Fearful in praises” signifies reverential awe.

Exod. 15:12 Thou stretchedst out thy right hand, the earth swallowed them.

“The earth swallowed them” in an earthquake. The Egyptians approaching the Sinai shore got into shallower and shallower water. Then the earthquake caused the seabed to fall away, and they sank like lead, like a stone.

Exod. 15:13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

Exod. 15:14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

Exod. 15:15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

Exod. 15:16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

Moses knew the Promised Land was occupied by an enemy host, and between the Israelites and the Promised Land were Edom, Moab, and other nations. After seeing God destroy the Egyptians, Moses knew that God would overrule any danger the Israelites might encounter. When others heard of this great miracle, their knees melted, for example, Rahab and the people of Jericho (Josh. 2:8–11).

The people were singing these words while following Moses, but we know the words were not sinking in because when the 12 spies were sent out, only Joshua and Caleb believed God would give victory. The Israelites believed the other ten spies, those with a negative report. Mighty wonders—whether done in past ages, in the present, or in the Kingdom—can go right over the heads of the people (Isa. 26:10).

The “dukes of Edom” were the 12 sons of Esau. There were also 12 sons of Jacob and 12 sons (princes) of Ishmael (Gen. 17:20). It took faith for Moses to say, “All the inhabitants of Canaan

shall melt away,” for the Edomites were strong and powerful, whereas the Israelites had been slaves and were unskilled in warfare. Moses “*endured*, as seeing him [God] who is invisible” (Heb. 11:27). What a strong statement! Because of the *mighty* deliverance in the Exodus, “fear and dread” fell upon the enemies of Israel until the Israelites got into Canaan.

Exod. 15:17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which thy hands have established.

The “sanctuary” is the Temple. Moses had *great* faith.

Exod. 15:18 The LORD shall reign for ever and ever.

Exod. 15:19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

Pharaoh and host had crossed almost the entire sea when the waters closed and drowned them, leaving no Egyptian survivors. The width of the sea at the crossing was 25 miles. The bodies washed up on the Sinai shore.

Exod. 15:20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

Exod. 15:21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

The fact that Miriam is called a “prophetess” shows her influential role. Later, however, she tried to assume an unauthorized role and was smitten with leprosy (Num. 12:10). Here she was caught up with enthusiasm and “answered them” by singing. There are several parts to the song of Moses. At each pause, Miriam repeated the chorus.

Exod. 15:22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

Exod. 15:23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

The “wilderness of Shur” extended from along the shore to a distance inland toward Sinai. The Israelites “went three days in the wilderness, and found no water.” The three days here, plus the earlier four days of the Exodus, bring us to the seventh day of the Feast of Unleavened Bread. On the seventh day, the Israelites arrived at Marah, where the waters were too bitter to drink (Marah means “bitter”). The antitype fits the Gospel Age picture, for the Apostle Paul linked the Feast of Unleavened Bread with the seventh day, which ends with bitterness: the Time of Trouble (Rev. 11:19).

Exod. 15:24 And the people murmured against Moses, saying, What shall we drink?

Exod. 15:25 And he cried unto the LORD; and the LORD showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

A tree (picturing the Cross) was cast into the bitter (troubled) waters. God “showed” Moses a tree; that is, somehow God indicated a tree was to be cut down and cast into the waters. Just as

Jonah was cast into the sea (the waters), so Jesus was cast into the earth (death)—and so it will be with the last members of the Little Flock. After the church of the firstborn is complete, blessings will come to the world. Prophecy will be fulfilled rapidly at the end of the age.

Notice that Moses “cried unto the LORD.” In other words, he acted as a mediator for the Israelites. There at Marah, God “proved” (tested) the Israelites.

Exod. 15:26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

If the Israelites would diligently obey God, He would put none of the diseases upon them that He had put on the Egyptians. This was a wonderful promise henceforth *if they obeyed*. In the antitype, the Kingdom Age will be a time of healing and instruction. Those who are faithful will get life, a full “healing.”

Exod. 15:27 And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

The Israelites encamped at Elim. The “twelve wells of water” represent the 12 apostles (that is, the Little Flock), and the 70 palm trees picture the Ancient Worthies.

Exod. 16:1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

The Israelites left Egypt on the 15th day of the first month. It was now the 15th day of the second month—exactly one month later. For a while, the Israelites traveled more or less along the shoreline of the Gulf of Suez. Then they left Elim and entered the Wilderness of Sin. In other words, they had turned inward and were going toward Mount Sinai. The “wilderness of Sin” pictures the trial state of the Christian in the present life, before his entrance into the Promised Land.

The word “sin” means “moon” in Egyptian. The Egyptians mined turquoise and copper in the Wilderness of Sin. There Queen Hatshepsut set up a miniaturized temple to the moon god “Sin.” Sinai is related to the Law, and Mount Sinai is a symbol of the Law. The moon is a symbol of the Law Covenant.

Exod. 16:2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

Exod. 16:3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

All of the Israelites murmured against Moses and Aaron: “We would rather have died by God’s hand in Egypt by the flesh pots when we had plenty of bread. You have brought us into the wilderness to kill us with hunger.” Since Moses and Aaron were leaders appointed by God, the murmuring was really against *God*.

Comment: It was suggested that the ten plagues occurred in one month. Now the time setting of this murmuring was one month after leaving Rameses. Therefore, *in two months’ time*, the

Israelites had witnessed the ten plagues, experienced the miraculous Red Sea crossing, and seen the waters sweetened at Marah, yet they were complaining again. How amazing!

Reply: The language of the complaint is very similar to when the Israelites were trapped prior to crossing the Red Sea and Pharaoh and host were approaching (Exod. 14:11,12).

The “flesh pots” were large kettles in which meat was cooked. When afflicted by taskmasters in Egypt, the Israelites had plenty of food (cattle and bread, for example). For the Israelites who were far from home building pyramids and treasure cities, there was communal feeding from large pots. The Israelites were saying that they would rather return to the former slavery, where they had much food, than to be free from bondage in the wilderness.

The experiences of the Israelites picture those of the Christian. The Israelites were baptized in the Red Sea (1 Cor. 10:2). The “flesh” pots represent things pertaining to the world. After consecration, we should not long for the worldly things we left behind. The “flesh pots” symbolize worldly philosophy instead of the proper food, the Scriptures.

A short time ago the Israelites had cried to God for deliverance. Now their wanting to return to Egypt was a contradiction. And we have to fight contradictions in ourselves—such as saying things one way one time and another way another time.

Exod. 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

Exod. 16:5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

God said, “I will rain bread for the people. They will gather a certain portion each day. I will test them: whether they obey my Law or not.” God was referring to the manna, which was something new. Manna was satisfying in that it contained many life-giving nutrients. Jesus is the Christian’s bread of life.

The Israelites were to gather a “certain rate” of manna each day, but on the sixth day, they were to gather twice as much as on the previous five days. Behind this miraculous supply of manna, there was a test, a test that confronts us as well. We sometimes understand things in *general* terms when the Lord gives us *very specific* Scriptural instruction. We are not to go beyond the instruction and use human or worldly philosophy.

Comment: The test was whether the Israelites would gather just the right amount of manna each day and not store any extra (except on the sixth day, as instructed) and whether they would refrain from looking for manna on the sabbath (verse 5).

Exod. 16:6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

Exod. 16:7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?

Moses and Aaron told the people, “At evening you will know God brought you out of Egypt, and in the morning you will see the glory of the Lord.”

Exod. 16:8 And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your

murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

Quail would be the flesh form provided. In the evening, God would send quail, and in the morning, He would send bread. God had heard the people's murmurings, which were really against *Him*, for *He* had brought them out of Egypt.

Exod. 16:9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

Aaron said, "Come near before the LORD." The cloud covered the whole nation, and a pillar extended down from the cloud. God's presence was in the pillar. Therefore, the nation was being instructed to draw near to the pillar. This incident took place before the Tabernacle was constructed, so Moses could talk directly to the people as God's special mouthpiece. Moses was near the cloud pillar, and he called the Israelites to come near to hear what God would say about their murmurings. The cloud had been leading them ever since the second day of the Exodus, when they left Succoth. In transit, the cloud and Moses and Aaron were at the forefront.

Spiritually, Aaron's words to "come near before the LORD" would mean, "Draw near to God for His instruction and counsel. Come in humbleness of mind and spirit."

Exod. 16:10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

"The glory of the LORD appeared in the cloud." Normally the cloud was a dark mantle over the nation to shield them from the desert sun, and the pillar finger was the same dark color. At nighttime it became a fiery pillar—there was a luminescence. At times of judgment, lightning shot out, as with Nadab and Abihu. Now, when the glory appeared, a change occurred in the appearance of the cloud. A light began to shine or exude through the outer casing, indicating a presence there.

Exodus 24:15–17 reads, "And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel." The glory of the Lord appeared on Mount Sinai when Moses was given the pattern of the Tabernacle. Here in Exodus Chapter 16 the principle was the same but was more modified. Chapter 24 was a climax.

When the Tabernacle was built, the pillar of the cloud penetrated the Most Holy and created the Shekinah light. That light ceased when the pillar retracted for transit; that is, the Shekinah light was enshrined within the exterior covering of the cloud. God's presence dwelled in "thick darkness," as King Solomon said at the dedication of the Temple, meaning that God's presence was shielded by the cloud lest it blind and consume the host (1 Kings 8:12).

Exod. 16:11 And the LORD spake unto Moses, saying,

Exod. 16:12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

Exod. 16:13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

In the evening, quail came up and covered the camp, and in the morning, there was dew. Numbers 11:31 tells of a second occasion when God gave the Israelites quail—and in greater abundance. Also, the glory of the Lord in the cloud was greater and more dramatic the second time. The first occasion of the quail here in Chapter 16 was a preliminary testing. It was miraculous in that God predicted the timing.

Exod. 16:14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

Exod. 16:15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

When the dew evaporated, manna remained, small as hoar frost. The Israelites said, “It is manna.” However, the very word *manna* is a question, so they were really asking, “What is it?” for they did not know what the manna was. Thus “*What is it?*” is the title of this miraculous food. Moses replied, “This is the bread that God has given you to eat.” God thus provided a miraculous feeding. The quail that were sent the evening before were an exception, but the manna would continue, except for the sabbath, until the Israelites got to Canaan.

The manna came in the morning. Small and round, it was *on top* of the dew (Num. 11:9). The Israelites did not see the manna falling, but they saw the *evidence* of its *having fallen*. Why was the manna on top of the dew? Manna was perishable, so dew kept the ground cool while the Israelites gathered their daily portion of manna in the morning. The heat of the day later dissolved the manna.

Comment: To really feed on Jesus, the Bread of Heaven, is to put the principles of God into action; then the “manna” becomes meat indeed. The Word of God is represented by the dew, the water from heaven. For that water to become meat for the New Creation, they must partake of it and not let it evaporate.

Jesus said, “Unless you eat my flesh and drink my blood, you have no life in you” (John 6:53 paraphrase). The disciples were puzzled at his words, but they realized that Jesus did not mean his literal flesh. Just as “manna” (“What is it?”) was asked in the wilderness, so the disciples asked, “What do you mean?”

Psalm 78:25 calls manna “angels’ food”; Psalm 105:40 calls it “the bread of heaven.” These terms were appropriate, for the source of manna was *heaven* and the manna had an *out-of-this-world* different taste; it was something new. The terms are also true spiritually in that Christians do not literally see dispensational truth falling from heaven, but God uses seven “angels” (human messengers) to provide food as it is due.

Exod. 16:16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

They were to gather an omer for every man according to the number of people in each tent or family. The manna was gathered according to ability and then dispensed equally, family by family. In other words, the Israelites were to gather daily what they could eat. The same principle applied with the Passover lamb. Since all of the lamb was to be eaten, it was taken according to the number of people.

Exod. 16:17 And the children of Israel did so, and gathered, some more, some less.

Exod. 16:18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

Exod. 16:19 And Moses said, Let no man leave of it till the morning.

Exod. 16:20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

Exod. 16:21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

Some gathered more manna, some less, *according to ability*. But divine superintendence saw to it that a sufficient total quantity was deposited to feed all of the people. And timing was overruled too, for the manna had to be gathered before the sun “waxed hot” and melted it. Therefore, the Israelites had to gather the manna quickly. When everyone had gathered according to ability and the manna was meted out, there was one omer for each person. The “omer” was a volume measure, not a measure by weight.

The fact that none of the manna was to be left until morning reminds us of 1 Samuel 3:19, “And Samuel grew, and the LORD was with him, and did let none of his [God’s] words fall to the ground.” The lesson for us is that what is gathered spiritually from the Scriptures should sink into our hearts and minds and not be wasted.

“Bread” was normally cereal bread or wheat, but this bread (“manna”) was different. It contained elements similar to meat and thus could perish and stink. To breed worms and stink is different from breeding insects (as with cereal). When flesh rots, worms get into it. Hence the manna was very nutritious—it was a balanced diet that miraculously sustained the Israelites daily. The spiritual lesson is that Christ is all to us. Everything we need he can supply.

Manna was the size of coriander seed. It was *small* but big enough to pick up *carefully* and to gather quickly. Manna was boiled or baked (see verse 23). Our daily “heavenly manna” is our daily supply of food from the Scriptures. We work diligently, according to ability, to gather this manna. We need daily spiritual food to survive, and usually it is not a great quantity.

Some of the Israelites were greedy and gathered more than the family needed. Once the manna was gathered, the family was obligated to eat it. When some disobeyed and left the manna until morning, the manna stank and bred worms. Moses was angry at the disobedience. The spiritual lesson is to *use* the Scriptures and Scriptural knowledge. We are to consume it, not just hide it like the one-talented person (Matt. 25:24–28). Moses was angry because he had given explicit instructions, which were disobeyed. (The instructions were more detailed than what appears here in Chapter 16.) God was schooling the Israelites. Coming from Egypt, they needed to be trained in depending on, trusting, and obeying Him.

Comment: An omer was 1/10 of an ephah (verse 36). For a trespass offering, one could bring 1/10 of an ephah, which was one omer (Lev. 5:11). Hence one omer represented the full measure of a man, and Jesus was the full measure for father Adam.

Reply: Roughly speaking, an ephah was like a bushel, and an omer was like a pint. Manna was a condensed, highly nutritious food. Therefore, only one omer was needed for each person.

Exod. 16:22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

Exod. 16:23 And he said unto them, This is that which the LORD hath said, Tomorrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

Exod. 16:24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

Exod. 16:25 And Moses said, Eat that today; for today is a sabbath unto the LORD: today ye shall not find it in the field.

Exod. 16:26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

On the seventh day, the Israelites could not gather manna, so on the sixth day, they were to gather twice as much and it would not stink the next day; that is, when they obeyed, God prevented the corruption of the manna for the sabbath. No manna was miraculously supplied in the field on the sabbath.

1 Corinthians 10:11 says that all the things which happened to Israel were examples and lessons for us, “upon whom the ends of the world are come.” Hence the daily manna for six days and the withholding on the seventh day are a type. In the wilderness wanderings, the 12 wells represented the apostles, and the 70 palm trees signified the Ancient Worthies (Exod. 15:27). There is a double picture, one of which follows. The two ends of the Gospel Age are Ephesus (the beginning) and Laodicea (the tail end). The manna arrangement was made when the Israelites progressed from Elim. Therefore, Elim pictures the first day, or the first stage of the Church, when the apostles were present. They had the 70 palm trees (the teachings of the Law). There was much complaining from Elim through the evening of the quail, that is, in the early Church, the Ephesus period. The next morning (the first day of the manna) represents the start of the six days (1 + 6 = 7 stages of the gospel Church).

In Ephesus (Elim), the manna was not needed, for the apostles were present with an abundant supply of spiritual food. Accordingly, there were no collated Scriptures at that time. The abundance of quail occurred during the first stage of the Church. At the beginning of the Ephesus period, part of the Jewish Age overlapped the Gospel Age. A dispersion of the Jewish race took place, and there was murmuring because they thought the Lord would come much sooner. Therefore, the six days of manna started with the Smyrna period and cover the remainder of the Gospel Age. The seventh day, the sabbath, pictures the Kingdom. On the sixth day (the Harvest period), the supply of manna was double. For those who are faithful to this abundance, the manna will be reckoned as carrying them over to the Kingdom, when manna will not be needed, for the Church will be glorified. In the meantime, all down the Gospel Age from Smyrna on, the daily portion of manna had to be gathered. The Christians’ rest is beyond the veil—future.

Seven Days in Wilderness Beginning at Elim Represent Seven Stages of Church

| Ephesus | Smyrna | Pergamos | Thyatira | Sardis | Philadelphia | Laodicea |
|--|----------------------------------|----------------|----------------|----------------|----------------|--|
| Stage 1 | Stage 2 | Stage 3 | Stage 4 | Stage 5 | Stage 6 | Stage 7 |
| Elim, place of rest (12 wells, 70 palm trees; quail came in evening) | Day 1 of manna (came in morning) | Day 2 of manna | Day 3 of manna | Day 4 of manna | Day 5 of manna | Day 6 of manna (double portion in Harvest at end of age) |

In another picture, the Apostle Paul said that the seven days of unleavened bread picture the seven stages of the Gospel Age, the seven days of consecration of the antitypical priesthood.

For seven days, the Israelites ate unleavened bread, and then the supply ran out. The seven are (1) Rameses, (2) Succoth, (3) Etham, (4) Pi-hahiroth, and (5–7) three days into the Wilderness of Shur in Sinai (Exod. 15:22). On the seventh day, the Israelites arrived at Marah (Exod. 15:23). There the bitter waters were made sweet when a tree was cast into them. “Marah,” which pictures the great Time of Trouble, climaxes the seventh period of the Church. The tree represents Christ (the Cross), who will sweeten the waters. After this experience, the Israelites traveled to Elim, the “paradise” destiny, where they stayed for almost three weeks. (Exodus 16:1 shows that one month had expired from leaving Rameses. Therefore, if we subtract the seven days plus the time to get to Elim after Marah, almost three weeks remain.) Elim pictures heaven, where the true rest of faith will occur.

When the Israelites left comfortable Elim with its dates and water (plus milk and meat from the animals), they murmured because they had no more bread. They had not needed bread in Elim because they were well supplied there.

The bread of the Harvest cannot outweigh the actual writings of the Ephesus period: the quail, the meat. The meat of God’s Word is the Bible itself, the 12 apostles, and the Old Testament writings, which were provided at the beginning of the Gospel Age. That meat was superior to the abundance at the end of the age.

Jesus came at the end (the evening, or harvest) of the Jewish Age, which was the opening of the Gospel Age. In AD 64–66, the Apostle Paul began to fall out of favor: “All they which are in Asia” forsook him (2 Tim. 1:15). Even Ephesus and Colosse turned away, plus Galatia. Other leaders questioned his authority. And the Apostle John was railed against (3 John 9,10). Hence there was murmuring, even after the “quail.”

Exod. 16:27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

Exod. 16:28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

Some disobeyed and went out to gather manna on the seventh day. This was the second incident of disobedience along this line, for earlier certain Israelites had gathered leftover manna for the next day, and it stank and bred worms.

Exod. 16:29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

“Abide ye every man in his place”; that is, “Stay under the cloud on the sabbath day of rest.” The New Testament allowed “a sabbath day’s journey,” meaning that the Israelites could travel on the sabbath but only a very limited distance (Acts 1:12).

Exod. 16:30 So the people rested on the seventh day.

Q: Except for the Book of Genesis, which says God rested on the seventh day, is Exodus Chapter 16 the first place that the sabbath is mentioned?

A: It is the first use of that word, but the people knew about the sabbath earlier, ever since creation. The sabbath would have been observed but informally. Also, there was a “tabernacle” before the one we study, and an ark before the Ark of the Covenant that was instituted and made at Mount Sinai. As far as we know, the earlier ark was of the Israelites’ own devising, and it memorialized their past history. Verse 34 mentions putting the reserved

incorruptible manna “before the Testimony.”

Exod. 16:31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

The name “manna” was comparable to a thingamajig. It was a “what is it?” Manna was like coriander seed (that is, it was the size of peppercorns) but white in color. It tasted like wafers and honey and also like fresh oil. Manna was perishable (it would melt in the heat of the sun and dissolve), yet it was hard originally. “And the manna was as coriander seed, and the colour thereof as the colour of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil” (Num. 11:7,8). Manna was ground in mills or beaten in a mortar and then baked in pans as cakes. In other words, it was hard and needed preparation like a wheat germ kernel. The manna was not available right at the tents of the Israelites but was found out from under the cloud where the sun would be hot when it came up. The cloud acted like an umbrella awning for the nation.

Exod. 16:32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

Exod. 16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

Moses was told to take an omer of manna (a day’s ration per person) and keep it for posterity. This same manna was later put in a golden pot and stored in the Ark of the Covenant when the official Tabernacle was built. What was unusual was that this manna did not decay and breed worms. Being incorruptible, it represents the immortality of the glorified Church. When Solomon’s Temple was built, only the two tables of the Law were put in the Ark, for in the antitype, the Law of God will remain in effect for the Kingdom Age. The manna and Aaron’s rod that budded were left out because the Church’s hopes of immortality and election will have been fulfilled. As for the Israelites themselves, an omer of manna was kept so that succeeding generations could see the bread God provided for their forebears in the Wilderness of Sinai. The priesthood probably had liberty to enter the Most Holy for chores and thus could see the golden pot of manna.

Incorruptible manna can also represent Jesus’ body, for as Psalm 16:10 states, God did not suffer His “Holy One to see corruption.” Jesus’ body did not decay but was miraculously extracted and dissolved into gases. Neither was Moses’ body found—or Elijah’s or Enoch’s.

Exod. 16:34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

Just as manna was laid up *before* the Tabernacle was constructed, so God predestinated a class to be conformed to the image of Christ *before* the foundation of the world. The official Ark of the Covenant had a prototype.

The earlier (unofficial) tabernacle was pitched *outside* the camp, not in the *center* of the camp. Therefore, Moses had to go outside the camp to lay up the manna “before the Testimony.” The measurements, style, architecture, etc., of this earlier tabernacle are not mentioned in Scripture because the Mount Sinai Tabernacle was the typical one in all of its features. Sabbaths, sacrifices, an ark, and a tabernacle all preceded the Tabernacle built at Mount Sinai, but at Mount Sinai specific stipulations were laid down. Note: The earlier tabernacle was also under the cloud, for the pillar of the cloud would have pointed to it. The pillar (and tabernacle) would have been at

the forefront of the nation.

The earlier ark of “the Testimony” probably contained the history, chronology, and genealogy records dating back to Adam. Moses collated these records during the 40 years in the wilderness. The word “testimony” implies “writing.” Moses’ compilation of Scripture was cumulative in the wilderness period, with progressive instruction and revelation. Later Ezra added town names such as Rameses (instead of Heliopolis or On).

Incidentally, the Egyptian temple of Edfu or Esna still has an ark of the covenant, preserved, which is a copy of the Hebrew one. Hieroglyphs and paintings show arks, so we know that many of the heathen temples contained arks with similarities to and variations of the one God gave Israel.

Q: Where were Joseph’s bones kept for transport to Israel?

A: They were probably mummified and carried with honor in an ark, a wooden box (not the one with the historical records).

Exod. 16:35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

Manna was eaten for 40 years, that is, until the Israelites got to the land of Canaan, which was *cultivated* by inhabitants.

Exod. 16:36 Now an omer is the tenth part of an ephah.

An omer was 1/10 of an ephah.

The Wilderness of Sinai is relatively small. Therefore, when the Israelites were there for 40 years and led by the cloud, they wandered in circles, as it were. During those 40 years, they encamped at 42 different places (see Numbers 33), and manna was their staple every day, although at times their diet was varied with such things as dates, milk, and meat from animals they slaughtered.

Exod. 17:1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

Exod. 17:2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

Exod. 17:3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

Exodus Chapter 17 is a study on motives. The Israelites journeyed to Rephidim and pitched camp, but there was no water. Very quickly they got another experience regarding the lack of water. Earlier the people were told that their murmuring, although ostensibly against Moses, was really against God (Exod. 16:8). Now again they complained to Moses, and again their complaint was really against the Lord. The language of the murmuring was the same.

After the Israelites crossed the Red Sea, they journeyed three days to Marah, the first official stop, the first stop mentioned by name. There the waters were bitter until they were miraculously sweetened. Tents were not pitched during those three days because it was a

journey of haste to Marah. The Israelites were trying to distance themselves from the soldiers guarding the Egyptian border near Suez. By crossing the Red Sea where they did, the Israelites avoided the soldiers.

Each time the Israelites murmured, a *miracle* was performed. They murmured twice for water and twice for food, let alone when the Egyptians pursued them to the Red Sea. The repeated murmurings make us question human nature. Despite the opening of the Red Sea and despite the provision of manna, quail, and water, the chiding continued. The attitude of the Israelites makes us wonder about the people in the Kingdom. Then *all* will know Jesus is the Savior, and the law of the land will be apparent to *all*. But just as the Israelites forgot in the wilderness, so subjects in the Kingdom will forget—despite physical evidences. The soil of the *heart* must be right for providences to mean a lot in the *long* term. All will have the opportunity to get life, but not all will succeed. And it is to the Lord's credit that He allows us to have free will to choose. He does not want robots but a wholehearted response.

Exod. 17:4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

The people's murmuring attitude was militant, for they were "almost ready to *stone*" Moses.

Exod. 17:5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

Exod. 17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

God told Moses to take the elders with him and then smite the rock in Horeb with his "rod," that is, his staff. As a result, drinking water would gush out. The elders were chosen as representatives to witness the smiting, for it would be impossible for 2 million people to all see this happen. The witnessed event could then be recorded.

This was the first incident of water coming forth from the rock, and the supplying of water was approved of God. The second time Moses acted improperly. The "rock" pictures Christ; the smiting represents his crucifixion. Instead of water, blood flowed from Jesus' veins (his blood was life-giving water, as it were). In the type, Moses represents God, who had Jesus smitten as part of His plan. (Of course the Son volunteered.) The life-giving water (truth) is that Jesus died for the Church and the world.

Exod. 17:7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

Rephidim was called "Massah," meaning "temptation, proving, testing," and the definition of "Meribah" is "chiding, strife." Rephidim would be remembered as the place where Moses smote the rock and where Amalek attacked. Because of the attack, God said that Amalek's memory would be blotted out later (Deut. 25:19). Meribah would be remembered as the place where the Israelites came into difficulty and voiced it.

God did the testing in regard to the lack of water and food. If the people had had faith, they would have known that God would not let them die, for He had a purpose in calling them out of Egypt. After all He had done for them (the ten plagues, the opening of the Red Sea, etc.), He would not let them get destroyed. That is true with us too. The hard circumstances we enter

are not accidental. They can be either of Divine Providence or of the Adversary, but since they are permitted, they are a test to see if we love God with all our heart, mind, soul, and strength. The Israelites were questioning, “Is the LORD among us, or not?”

Exod. 17:8 Then came Amalek, and fought with Israel in Rephidim.

Exod. 17:9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand.

Exod. 17:10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

Exod. 17:11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

Exod. 17:12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Exod. 17:13 And Joshua discomfited Amalek and his people with the edge of the sword.

Exod. 17:14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

Exod. 17:15 And Moses built an altar, and called the name of it Jehovah-nissi:

Exod. 17:16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

The Israelites experienced a further testing—this time with Amalek, an enemy, who attacked them. Rephidim is close to the Wadi Paran, which is called the “pearl of Sinai” because of an unusual oasis with luxurious growth and abundant water. Amalek, who could have been a descendant of Esau, no doubt occupied the Paran area and wanted to protect it (Gen. 36:12). Deuteronomy 25:17–19 tells that he smote the Israelites from the *rear*, even all the *feeble ones*, when the people were *faint and weary*.

Moses instructed Joshua to select men to fight Amalek the next day. Moses would stand on the hilltop “with the rod of God” in his hand. The Israelites were to use the weapons taken from the Egyptian dead on the shore of Sinai.

During the battle, Moses, Aaron, and Hur were on the prominent hilltop. (Young’s *Analytical Concordance* says, “According to Jewish tradition, Hur was the husband of Miriam and the grandfather of Bezaleel.” Hur was also related to Caleb.) First, Moses held up his hand (singular) and Israel prevailed (verse 11). However, Israel suffered casualties when Moses’ hand was let down. Therefore, Aaron and Hur got a stone for Moses to sit on, and then they each held up one of Moses’ hands. His hands were thus supported until sundown, and the Israelites were victorious. Note: The two hands upheld formed a *cross*.

An unusual curse was put on Amalek; namely, he and his followers were destined to destruction but *later*. The destruction did not occur until Saul’s and David’s days. Amalek is a picture of Satan, whose destiny is destruction. Meanwhile, Satan is a test on God’s people. Christians have up and down experiences, but they prevail through the power of the Holy Spirit and through holding to the Cross. Amalek’s tactics are those of the Adversary: attacking

the hindermost, the feeble, the faint, and the weary. Satan attacks those who are weak in faith and doctrine, for example. This characteristic of preying on the weak is obnoxious to God. Even with Jesus, the attack came at a low point, that is, after the 40 days of fasting. Satan is a lion seeking to attack at the Christian's low point, mentally or physically. Our victories in fighting Satan and sin are proportionate to our prevailing with the Lord. We have to wrestle as Jacob did to overcome. Moses, with his arms, represents Christ in this picture: Christ on the Cross.

Just as with Satan, God allowed Amalek to live, but Satan will be destroyed at the end of the Millennium. The King James margin renders verse 16 as follows: "The hand of Amalek is against the throne of the LORD." This rendering is appropriate with Amalek representing Satan. The term "the going down of the sun" in verse 12 is a reference to the end of the Gospel Age. Satan's destruction will come later, at the end of the Millennial Age.

In verse 14, God told Moses to write this incident with Amalek in a book for a memorial and to rehearse it to Joshua. The reason was that Joshua would be Moses' successor. Joshua was at least 40 years younger than Moses. This verse is proof that Moses could write. He had been well educated in Egypt. The writing was later put *in the sides* of the Ark of the Covenant, whereas the two stone tables of the Law were put *in the Ark*. Incidentally, Bezaleel was very wise in his Tabernacle work, but Moses gave the instructions because he had had the vision (Exod. 31:1–6).

In regard to the name Amalek, *malek* means "king" in the Hebrew. With the addition of the letter "a," the meaning becomes "a false king." It is like the names Christ and Antichrist, the true Christ and the false Christ, respectively. Hence the contrast is between a true king and a false, opposing, or pseudo king. Satan has been allowed to be the god of this world by usurpation—not by divine sanction but by divine permission—for a specified time period.

Exod. 18:1 When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt;

Exod. 18:2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

Exod. 18:3 And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land:

Exod. 18:4 And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh:

Exod. 18:5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

The last mention of Zipporah was the circumcision incident in Exodus Chapter 4. She and the two sons, Gershom and Eliezer, would not have accompanied Moses back to Egypt because he had to be free to go see Pharaoh and did not have time to make a home for her. It was wise that they were not together during this period of time—and providential—because of these practical reasons and also because of the type.

Jethro, *the* priest of Midian, may have been the son of Raguel, or Jethro and Raguel may have been the same individual. Moreover, Raguel could have been the grandfather of Zipporah. Jethro was a sheik over a large area called Midian, but his flocks were kept near Sinai, the "mount of God." Since he was familiar with more areas of Sinai than Moses, Moses later had Jethro serve as an adviser for the Israelites as they journeyed and camped in other areas of the

wilderness (Num. 10:29–32).

Exod. 18:6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

Exod. 18:7 And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.

Exod. 18:8 And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them.

Jethro would have sent word to Moses of his intended arrival with Zipporah and the two sons. Moses went out to meet Jethro, bowing to him and kissing him. Then they went into the tent and Moses explained in more detail how God had delivered the Israelites from the Egyptians.

Exod. 18:9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

Exod. 18:10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

Jethro rejoiced and praised God.

Exod. 18:11 Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them.

Exod. 18:12 And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

Moses gave a good witness to Jethro, who acknowledged Jehovah as above all gods. The Egyptians had “dealt proudly” with the Israelites in being hard and unjust taskmasters. Pharaoh would not acknowledge God and made the Israelites gather their own straw as well as make bricks, but in time God vindicated the Israelites. The Egyptians were also proud in regard to their gods and in using the Israelites as slaves.

Jethro made a burnt offering and sacrifices to Jehovah. And Aaron and all the elders of Israel came and ate bread with Jethro, along with Moses—before God. Jethro's religious background would have traced back to Abraham and then through either Ishmael or Keturah.

The idea of sacrifices was not new, for even Cain and Abel had offered them. However, the Isaac line worshipped and offered sacrifices with more knowledge. For Jethro to offer sacrifices means he had flocks with him. In fact, being so important, he probably had a whole caravan with him.

Exod. 18:13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

Exod. 18:14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

Exod. 18:15 And Moses said unto his father-in-law, Because the people come unto me to inquire of God:

Exod. 18:16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

The next day Moses judged the people from morning until evening. This was now the Israelites' third month after crossing the Red Sea, and Moses was doing this judging in the wilderness on a regular basis. To judge all of these matters, he had to be a "Solomon," and of course Moses was a type of Jesus, who will administer the mediatorial Kingdom.

Although the giving of the Law at Sinai was still future, the Passover had been instituted, and the sabbath was being observed. The Israelites had a temporary tabernacle and "Testimony" with religious ceremonies (Exod. 16:34). No doubt God gave Moses special wisdom for judging. Moreover, Moses would have been very familiar with the history of his people, and he was drawing principles and lessons just as we try to do now in regard to God's dealings with Adam, Noah, Abraham, Isaac, Jacob, Joseph, etc. Knowledge from before the Flood was carried forward through Noah, Shem, and others to Moses. And now that 2 million people were living together in a community in the wilderness, certain problems arose that needed to be settled.

Exod. 18:17 And Moses' father-in-law said unto him, The thing that thou doest is not good.

Jethro said to Moses, "What you are doing is not good."

Exod. 18:18 Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

Exod. 18:19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

Exod. 18:20 And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.

Exod. 18:21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

Jethro continued, "You will wear away [King James margin: 'fading thou wilt fade'], and the people too, for you are taking too much on yourself. Listen to my counsel and God will be with you. Teach the people ordinances and laws; show them how to walk and what work to do. Choose able men who reverence God, are honest, and hate covetousness, and make them rulers over thousands, hundreds, fifties, and tens."

What good advice from a non-Israelite! Being a sheik, Jethro would have had a number of people under his own authority and hence was probably a good organizer along temporal lines. Moses was also a good organizer, but he felt personally responsible for the Israelites and thus needed someone to objectively appraise the situation. In fact, Moses would have been a far greater organizer than Jethro because of his training in Egypt and his ability—plus God's help. Jethro's advice was to distribute certain responsibility so that Moses could concentrate "Godward" rather than manward; that is, in difficult matters, Moses could communicate with God. Jethro gave practical and sensible worldly advice.

Imagine trying to select the reverent, noncovetous, honest ones to be rulers! Later the Levites took over the responsibility now being given to "rulers." The same principles apply today in

selecting servants for the Church. Incidentally, when it came to ruling “tens,” the ruler would be over his own family.

Lesson: We are in a marathon race, so we should pace ourselves. Otherwise, we will burn out. Wisdom needs to be used in regard to the limitations of our physical bodies. When we are fatigued, it is harder to concentrate and think properly. Moses was wearing away daily—and would wear away long-term too if responsibility was not shared. He also owed some time to his family, and he needed to be freed of some responsibility in order to have time to codify the first five books of the Bible.

Exod. 18:22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

Exod. 18:23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

Exod. 18:24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

Exod. 18:25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

Exod. 18:26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

It is touching that Jethro counseled Moses but then said, “*If ... God command[s] thee so.*” Jethro’s attitude showed humility and teachableness. No doubt Moses took the matter to the Lord for approval.

In principle, Jethro’s advice should be followed by the ecclesia. A dispute between two brothers should be settled. If not, Matthew 18:15–17 can be followed, eventually taking the matter to the ecclesia. Of course grievous public sins are treated differently.

Generally speaking, ecclesia judgment should be more balanced than individual judgment, but ecclesias are not always correct. We should not follow the decision of an ecclesia if a principle is violated. On a larger scale, whole denominations are wrong.

Comment: Moses properly took Jethro’s counsel here but properly did not share authority with Aaron and Miriam later.

Exod. 18:27 And Moses let his father-in-law depart; and he went his way into his own land.

Jethro departed. In time, he became an adviser to Moses on practical, pragmatic matters—on dangers of the desert, for example. It is significant that Jethro now saw the superiority of Jehovah.

Jethro can picture the Holy Spirit here, for he provided true counsel. And later, too, Jethro provided guidance and protection.

Exod. 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

“In the third month ... the same day” was the first day of the third month, that is, 45 days after

leaving Egypt on the 15th day of the first month (Nisan, Abib).

Exod. 19:2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

The Israelites left Rephidim and arrived at the “desert of Sinai,” the location of Mount Sinai. They were on the Plain of Rahah “before the mount.”

Exod. 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

With the Israelites now at Mount Sinai, this was Moses’ first trip up the mountain. To ascend the mount required much physical exertion, and Moses could probably climb in about two hours because he was in peak physical condition despite his age.

The term “children of Israel” meant the people, whereas the “house of Jacob” probably referred to the elders, the leadership. The differentiation seems likely because the elders were responsible for conveying Moses’ information to the people (verse 7).

Exod. 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself.

God said, “I bare you on eagles’ wings, and brought you unto myself [to Mount Sinai].” The term “eagles’ [plural] wings” refers to the several miracles performed for the Israelites on an *individual* basis when they came out from Egypt, as follows: (1) Their shoes did not wear out, (2) they were strengthened physically so that none lagged behind or were lame, and (3) none were sick. The Holy Spirit energized them. “Eagles” (plural) suggests *individual* watch-care. The angelic host made sure *each one* was assisted. In contrast, “eagle” (singular) would show a *collective* watch-care and leading of the Lord (Deut. 32:11). God was saying to Moses, “Go down to the people and remind them how I bare *each one of them personally* on the wings of an eagle, and brought you here unto myself.”

God brought the Israelites to the very spot (“unto myself”) indicated to Moses at the time of the burning bush (Exod. 3:12). When the Israelites left Egypt, they sensed that they would have a rendezvous with God. The cloud that led them was called the “angel of God,” indicating His providence and leading. In other words, they were being escorted to a particular place in Sinai where God was waiting to make a personal appearance, as it were.

Exod. 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Exod. 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

The entire Church class would have been taken from the nation of Israel *if* they had been faithful through the First Advent and beyond. 1 Peter 2:9 uses similar language for the Church: “Ye are a *chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.*” The covenant with natural Israel was *conditional*. *If* they obeyed, God would fulfill the earthly and the heavenly promises through them.

Comment: The Hebrew word for “peculiar treasure” is *segullah*. This same word is rendered “jewels” in Malachi 3:17. What a beautiful thought! God was really telling the Israelites way back at Sinai that they would be the Church class (“jewels”) *if faithful*.

Reply: If natural Israel had obeyed the Lord, they would have inherited both the natural and the spiritual promises, the sand and the star promises. During the Millennium, the Jews will hold the prominent place on earth (“Salvation is of the Jews,” Jesus told the Samaritan woman), but at the end of the Millennium, all who get life will be Israelites indeed (John 4:22).

Exod. 19:7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

Exod. 19:8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

Exod. 19:9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

Moses told the elders, who told the people, what God had said. The people replied, “All that the LORD hath spoken we will do.” Moses then made a *second* trip up Mount Sinai the *same* day to tell God what the people had said. What is the lesson for us? We should not be presumptuous. We are to approach God in Jesus’ name and make our petitions known. Although God knows everything, we should verbalize matters and ask His guidance. We should also express joy and appreciation. Incidentally, one similarity between Moses and Jesus is that they both went up into a mountain several times to pray. And they were both spokesmen for God.

God said to Moses, “I come to you in a thick cloud so that the people will hear when I speak with you and so that they will believe you.” The pillar of the cloud detached from the main cloud and went up to rest on Mount Sinai so that when Moses climbed up the mount, he was going to *God’s* mountain, or presence. (Remember, there was no official Tabernacle at this time.) The Israelites could see the cloud up on the mount, and they could hear God’s voice (the Logos); that is, they heard a voluminous sound but not distinct words. The Israelites were getting a schooling little by little. They had *seen* Moses raise his rod, the miracles, etc., and now they were being schooled to *listen* to his counsel as God’s appointed leader.

This cloud demonstration with the pillar on Mount Sinai was nothing compared with the demonstration on the third day, which is described later in this chapter. The first experience was merely *preparatory*, for the cloud would intensify. Only Moses could go up and converse with God. The first demonstration was a “baby” lesson, as it were, for the Israelites were gradually being weaned to Moses’ new office. No longer did he just walk in front of them and talk to them. Instead they were to look to Moses as if he were God Himself giving the instruction. Earlier Moses and Aaron had gone together to Pharaoh and to the Israelites, and Aaron had done much of the talking. How little respect the Israelites had for Moses was evident when they said, “Would to God we had stayed in Egypt!” Little by little, the people were being nurtured to adult understanding, which would come later and would be more serious.

Exod. 19:10 And the LORD said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes,

Exod. 19:11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

One clue as to why the “same day” in verse 1 was the first day of the month is that now Moses referred to days 2 and 3. God told Moses to go to the people and sanctify them today and tomorrow. The Israelites were to wash their clothes and be ready the third day. For *2 million*

people to wash their clothes and their bodies (as is implied) meant there was an adequate water supply. The people were to be clean inwardly and outwardly and thus be in the proper condition to meet God.

“Sanctify” means to “set apart.” Back there sanctifying included literal washing. Antitypically we are washed (or sanctified) by the blood of Christ.

Verses 10 and 11 are a proof that when Jesus said, “I will rise on the third day,” the expression “third day” meant *parts* of three days. Here the Israelites were to sanctify themselves the rest of that day (the first day) and all of the second day, and to be ready the third day, for the third day God would “come down in the sight of all the people upon mount Sinai.” In one sense, God was already there in the pillar cloud, but this presence was nothing compared to what happened on day 3, when there would be a *more visible* representation of God’s presence: like the *shekinah* glory effulgence with lightning flashing out of the pillar cloud, suggesting that inside the dark cocoon there was a presence of *light*. It was as if the cloud were *bursting* with light and energy. The demonstration would show that indeed their God, Jehovah, was beginning to communicate more closely with them.

Exod. 19:12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

Exod. 19:13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

God told Moses to set “bounds” (boundaries) around Mount Sinai. If the Israelites came too near the mount or touched it, they would be put to death. For disobedience, man or beast was to be “stoned, or shot through.” Lesson: With us, too, certain boundaries are clearly set, and we are not to violate them. To do so is *willful disobedience*.

This account helps to distinguish the true Mount Sinai from other mounts; for example, Mount Sinai is not in Saudi Arabia. The Mount Sinai mountain complex (three peaks in front and one in back) is like a composite whole; that is, one can walk around the mountain complex in a distinct fashion and touch it at the bottom where it meets the plain. This characteristic is significant because mountains normally rise so gradually that one would not know where the mountain proper begins.

Q: Why were the willfully disobedient stoned or shot through?

A: The willfully disobedient were *not to be touched*. Nadab and Abihu were carried out in coats so that they would not be touched (Lev. 10:5). To touch any of the dead made one ceremonially unclean, so coats were used like a bandage to carry them. Here the disobedient had to be killed from a distance because they had incurred great willful sin.

“When the trumpet soundeth long, they shall come up to the mount.” In other words, when the trumpet gave a long sound, the people could come closer to the mount, but they still could not touch it. They could come only up to the boundary. Thus the boundary helped to keep anyone from touching Mount Sinai out of curiosity. It is interesting that when the trumpet actually sounded, the people had to be almost dragged up to the mount because of other things that happened, as we shall see.

Comment: God could have instantly killed anyone who touched Mount Sinai, but the people were being tested for their obedience—they were to do the killing.

The following is a review of verses 1–13 with a correction. During the time span of these verses, Moses climbed Mount Sinai three times, as follows.

Verse 1: “The third month ... the same day” was the *first day* of the third month, the day the Israelites arrived at the Wilderness of Sinai.

Verse 3: “And Moses went up unto God.” The day following (that is, the *second day* of the third month), Moses ascended Mount Sinai. This was his *first climb*.

Verses 4–6: God told Moses, “If ye will obey my voice indeed, and keep my covenant, then ye shall be ... unto me a kingdom of priests, and an holy nation.” On this first ascent, God merely told Moses He would make the Israelites a kingdom of priests, etc., if they obeyed.

Verse 7: “Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.” Moses descended the mount and told the people what God had said. This was still the *second day*.

Verse 8: “And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.” The people promised to obey, and Moses climbed Mount Sinai the next day, which was the *third day*, to tell God what the people had said. This was Moses’ *second ascent*.

Verse 9: “And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.” On the following or *fourth day*, Moses again went up Mount Sinai to hear God say He would come in a dark cloud. This was Moses’ *third ascent*. Moses told God what the people had said. (Note: The ends of verses 8 and 9 indicate two *separate but consecutive* days.)

The Israelites were in expectation that when they got to Mount Sinai, God would appear to them the “third day,” but it was a different third day; that is, it was not the fourth day of the third month. In verse 9, Moses heard the people’s request for an appearance of God. Then verses 10–12 give God’s answer. The people had to be prepared for this event.

Verses 10 and 11: “And the LORD said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.” The people had to sanctify themselves in preparation for God’s appearance. They had to wash their clothes, etc., “today and tomorrow” and to be ready for His appearance on the third day. The days were counting as follows:

“Today” was day 4, or the *first day* of the three-day preparation period.

“Tomorrow” was day 5, or the *second day* of the three-day preparation period.

Day 6, the day God appeared, was the *third day* of the three-day preparation period. Orthodox Jews agree with this reckoning, saying that God appeared on the sixth day.

A confirmation that God appeared on day 6 is that this day corresponded to Pentecost. Pentecost was calculated on the basis that the waving of the sheaf offering took place on the 16th day of Nisan. Therefore, the 50-day period began to count with the 16th of Nisan. Based on the lunar month, 14 1/2 days remained in Nisan. The second month was 29+ days. The adding of 6 days gives a total of 50. The 45th day after leaving Rameses was the first day of the third month, and God appeared on day 50, or Pentecost. The 50th day was more important than when the Israelites received the Law because God was to manifest Himself to the people. That event was the highlight, for the Israelites had left Egypt to meet God at Mount Sinai.

Third Month

- Day 1: Israelites arrived at Mount Sinai
 Day 2: Moses' first climb up Mount Sinai
 Day 3: Moses' second climb up Mount Sinai
 Day 4: Moses' third climb up Mount Sinai; the people were to sanctify themselves that day and the next day (day 5) and be ready against the third day (day 6)
 Day 5: People sanctified themselves
 Day 6: God appeared to Israelites
 44 days + 6 days = 50 days = Pentecost
 Pentecost occurs 50 days after Passover (the 16th of Nisan)

Exod. 19:14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

Exod. 19:15 And he said unto the people, Be ready against the third day: come not at your wives.

The Israelites had to be a holy people in order to be in contact with a holy God. In addition to washing themselves, they probably just washed their undergarments and then used another change of outer clothes. They had to be prepared for one of the most stupendous events in their history, an event even greater than the Red Sea crossing. Just think, they were *TO MEET GOD!* Almighty God honored this particular people, who came out of bondage, by doing something never done before or since to a nation.

The sanctification period helped put the Israelites in the proper frame of mind for God's appearance. Husbands and wives were not to have physical relations during this sanctification period. Abstinence similarly occurs in the New Testament during periods of fasting and special prayer.

Exod. 19:16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

In the *morning* of the third day, there were thunders, lightnings, a thick cloud on the mount, and an exceedingly loud trumpet that made all of the people tremble, even Moses. "And so terrible [awesome] was the sight, that Moses said, I exceedingly fear and quake" (Heb. 12:21). The people were even more terrified. An earthquake also occurred (verse 18). Incidentally, Psalm 81:7 calls Mount Sinai "the secret place of thunder."

Exod. 19:17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

The dramatic manifestations of nature were still preparatory, for God had not yet appeared. At the sound of the trumpet, the people had to come forward to the base of Mount Sinai, closer to the mount (see verse 13), but they could not touch it. The word "nether," as used here, means the lower part, or foot, of the mount.

Exod. 19:18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

Now God appeared. Imagine, the Israelites were standing *in the presence* of God! Mount Sinai quaked greatly because God descended in the thick dark cloud, causing illumination in the

cloud as well as fire and smoke on the mount.

A visual representation of God's presence was seen—a very dramatic three-dimensional representation. The Logos gave instruction to Moses as if it were coming from God. The Logos can speak for God in the first person, as at the burning bush (Acts 7:30).

Exod. 19:19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

Now *God* spoke. The trumpet was so loud originally that all trembled, but it got *still louder and louder*—until the people almost could not stand the sound. Moses then spoke. To be heard over the trumpet and other noise, his voice had to be megaphonic—supernaturally magnified. God answered Moses “by a voice,” that is, *audibly* so that the people could hear. In other words, *God* transferred *His* voice down here to be heard by the people. By answering Moses, God proved to the people that He was dealing with them *through Moses*. This greatly enhanced Moses' role.

Exod. 19:20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

God called Moses to come up to the top of Mount Sinai. Moses responded to the invitation and climbed the mount. This was Moses' *fourth ascent*. Meanwhile, the people waited below, the elders being in the forefront. The climb took some time, perhaps two hours up and one hour down.

Musa is the mount Moses climbed, and earthquake evidence is there today in the form of black lava and rippled rock (from having melted). Psalm 68:7–9 tells of the earthquake and plentiful rain that accompanied the lightning and thunder. “O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah. The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.” The earthquake is a type of the Day of Trouble. “Yet once more [will] I shake not the earth only, but also heaven” (Heb. 12:26). God will shake the heavens and the earth in the great Time of Trouble.

Moses climbed up the mount behind the portion that smoked. The higher or top part of the mountain was rearward. Meanwhile, the people were assembled at the front, which had three peaks like toes and was lower. The higher part was recessed back. The toe of the “boot” was in front (about 2,000 feet high). The back part was only 400 feet higher, but because it was recessed, one who climbed up there was not visible to those below on the plain. Moses went up Musa, in back of the smoking part. Ras Sufsafeh is the name of the three toes in front.

Exod. 19:21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

The people were again instructed not to break through the bounds the Lord had set around the mount. This prohibition applied only to a specific time slot, for later Moses, Aaron, Nadab, Abihu, and the 70 elders were told to climb the mount to see God (Exod. 24:9). And in subsequent days, the people would be able to go up Mount Sinai but not during this interlude.

Exod. 19:22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

The Logos was speaking. The priests were also to sanctify themselves, for God would later want an audience with them and with the elders. Now they were to prepare but to keep the

proper distance.

Exod. 19:23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

Exod. 19:24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

God called Moses and Aaron to ascend the mount.

Exod. 19:25 So Moses went down unto the people, and spake unto them.

Moses went down to the people and gave them the message.

Exod. 20:1 And God spake all these words, saying,

Exodus Chapters 20–23, which are inserted before the stone tablets were made, are a preview of the Ten Commandments and the enunciation of God’s will as expressed in the Law. After reading these four chapters, the reader can lose the perspective of the normal sequence and needs to be reminded where Moses is, what his position is, and who is with him.

The chapters are artificial divisions in the narrative. For instance, Chapter 19 should end with part of Exodus 20:1, as follows. “So Moses went down unto the people, and spake all *these words* unto them.” In other words, Moses spoke the words of Exodus 19:24, which were not to “break through.” Chapter 20 should begin with “God spake, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” Then follows a statement of the Law *before* it was written on tablets.

In Exodus 19:24, Moses was already up in Mount Sinai. While he was there, God said to him (paraphrased), “Get down off the mount, and climb back up with Aaron, but do not let the people and the priests break through the boundaries to come up Mount Sinai lest they die.” Moses spoke these words to the Israelites when he came down Mount Sinai; namely, the people and the priests were not to break through when Moses, Aaron, Aaron’s two sons, and the 70 elders subsequently went up Mount Sinai (Exod. 24:9). In addition, God verbally gave Moses the Ten Commandments and related laws and judgments, as stated in the four intervening chapters (20–23), and Moses told them to the people. Later when Moses, Aaron and his sons, and the 70 elders *actually ascended* Mount Sinai, that was Moses’ *fifth* trip up the mount. Exodus 19:24 mentions only that Aaron would go up Mount Sinai. Exodus 24:1,9 gives the added detail that Aaron’s two sons and the 70 elders would also accompany Moses—but only to a limited point. (Note: Only Nadab and Abihu went up Mount Sinai. The fact that Eleazar and Ithamar did not climb indicates they were probably too young. The two who went up were later slain for disobedience.)

To repeat, Moses came back down and told the people all of God’s words and all the judgments (as mentioned in Chapters 20–23). The people promised to obey, and Moses wrote down all that God had said (Exod. 24:3,4). And of course when the time came, the people would see Moses, Aaron, Aaron’s two sons, and the 70 elders go up the mount. Since some of them might be curious and try to ascend too, there was need for extra caution about not breaking through. Thus Chapter 24 ties in with Chapter 19.

Exod. 20:2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

God reminded the Israelites that they had been brought out of Egypt, the land of bondage.

Exod. 20:3 Thou shalt have no other gods before me.

“Thou shalt have no other gods before me” is not only the First Commandment but the most important one, for God is the Supreme Deity, the Emperor of the universe. The Hebrew word for “Thou” is not collective, even though it was addressed to the whole nation. The word is put in the *singular* as though God was addressing *each individual*; hence the commandment was more meaningful. In verse 2, the word “thy” is likewise in the singular: “I am the LORD thy [singular] God.” *Each Israelite* was being addressed personally. See also Deuteronomy 5:3, “The LORD made not this covenant with our fathers, but with *us*, even *us*, who are all of *us* here alive this day.” While the instruction obviously applied to all Israel back there *and subsequently*, God spoke to those individuals *personally*. The thought is, “God spoke to *us individually, even to us.*” That is why the word “us” was repeated.

The phrase “before me” means “ahead of me [God] in esteem.” God was saying, “Thou shalt have no other gods beside me or ahead of me.” In other words, “I am the LORD God. Thou shalt have no other gods more important than me.”

Exod. 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Exod. 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

The Second Commandment is, “Thou shalt not make unto thee any graven image....” Many in Israel thought this was a prohibition not to sculpt an animal, but that is not the proper thought. A *dual* action is involved with this prohibition: “Thou shalt not [1] make any likeness and [2] bow down to it or serve it.” Bowing down is part of the prohibition.

The point is that an image can be made *if one does not bow down to it*. To have an icon and bow down or kneel to it is wrong. Thus praying to statues of Mary and other so-called saints is wrong. Moreover, to pray before a crucifix or a picture is wrong, for that would be bowing down to it as if doing so would help communication with God. The prohibition is against making a statue of God or of something else and then worshipping it and bowing down to it on a par with God. People are forbidden to kneel before an object of veneration.

The Roman Catholic Church does not include this particular commandment in their “Ten Commandments.” Instead they divide the Tenth Commandment into two commandments to reach a total of ten (see verse 17). Incidentally, St. Peter’s in Rome is loaded with statuary.

God purposely introduced the Ten Commandments with the statement “I am the LORD thy God, which have brought thee out of the land of Egypt” because idols and gods were bowed down to in Egypt (verse 2). The Egyptians worshipped such creatures as the crocodile, the serpent, the ibis bird, the fish, and the cat. They entombed and mummified them, especially the bull, as objects of sacred worship. The living bull was worshipped and prayed to because they believed that Osiris, the god of Egypt, was alive in that bull. When it died, they searched for another bull that would have the “proper” markings. This bull worship continued for centuries. How insane to think that the Emperor of the universe is a bull, a goat, etc., but the Israelites were in a land where this was done. The Egyptians also worshipped the sun and the moon and the stars, Ra being the sun. Thus they worshipped heavenly bodies as well as animals and creatures: things “in heaven above,” “in the earth beneath,” and “in the water under the earth.” In addition, they worshipped humans (Osiris and Isis) as chief deities. In the antitype,

adherents of Roman Catholicism worship and bow down to statues of humans and even live humans (the pope).

“Worship *only me* and not other creatures,” God told the Israelites when they came out of that heathen environment. “I took you out of that darkness and ignorance and brought you unto myself.” God admonished them what to watch out for lest in the future the same things would crop up. And—strange as it may seem—not long afterward the Israelites worshipped the golden calf (Exod. 32:7,8). That incident shows that just preaching the truth in the Kingdom will not make everybody right. How truth falls on the *heart*—now or in the Kingdom—is what counts.

And why did God give the prohibition to not bow down to or serve a graven image? The answer is given in verse 5: because “I the LORD thy God am a jealous God.” Further, He visits “the iniquity of the fathers upon the children unto the third and fourth generation.” The same principle operates upon the whole human race, for all are born in sin and “shapen in iniquity” because of Adam’s sin (Psa. 51:5).

Exod. 20:6 And showing mercy unto thousands of them that love me, and keep my commandments.

God said He would show mercy unto the thousands who loved Him and kept His commandments. This is a searching statement, for there were more than 2 million Israelites. However, those who loved God with their whole heart were a *minority*. To “keep” the commandments did not mean keeping them perfectly, but it meant having the spirit, the devotion, and the desire to keep the commandments. (Only Jesus could keep them perfectly.)

Exod. 20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Third Commandment: “Thou shalt not take the name of the LORD thy God in vain.” There are different ways in which God’s name can be taken in vain. The usual thought is profanity (cursing), but with the consecrated, it means not to be hypocrites in devotion and reverence. God’s people are to serve in sincerity and in fullness of heart.

Exod. 20:8 Remember the sabbath day, to keep it holy.

Exod. 20:9 Six days shalt thou labour, and do all thy work:

Exod. 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

Exod. 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Fourth Commandment: “Remember the sabbath day, to keep it holy.” All, including family, servants, animals, and strangers, were to keep the sabbath day holy by doing no work. The head of the house was responsible for keeping the sabbath holy, as all in the household were under the prohibition. The commandment did not prohibit eating, but it did prohibit gathering sticks to make the fire to cook the food. However, if the sticks were gathered prior to the sabbath, they could be ignited to cook the food. Therefore, the prohibition was really against *menial* labor. The point is to distinguish between different *kinds* of labor. The scribes and the Pharisees were too critical in saying Jesus could not heal on the sabbath or pick an ear of corn as he was walking through a cornfield. (The latter was not harvesting—it was just taking what

was immediately eaten.)

Manna was gathered on the sixth day but not on the seventh. Emergency, life-threatening situations could be dealt with on the sabbath, for these were higher priorities. God said to rest, but there were legitimate higher reasons for rendering a service, for example, helping an animal out of a pit. The priests had services on the sabbath, and that was not considered work. Again, the point is that no *servile* work was to be done, but higher work could be done.

What was the reason for observing the sabbath? God created for six days and then rested on the seventh. Both Adam and Eve were created at the end of the sixth day. After that, God rested from *physical* creation, but He did not rest in regard to the *New Creation*. The sabbath (day, week, year, and jubilee) was to be kept because *God* said so. He had worked for 42,000 years (6 x 7,000), and now He rested from physical creation for a 7,000-year “day.” Incidentally, from a physical standpoint, the sabbath rest benefits mankind, animals, and even objects like a bridge.

The first four commandments are *Godward*; they teach reverence and respect for God. The next six commandments are *manward*; they teach the proper regard for one’s “neighbor.” Jesus summarized the Ten Commandments as two commandments: (1) Love God with all your heart, and (2) love your neighbor as yourself. Jesus said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great[est] commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Matt. 22:37–40). The division of the Ten Commandments into four and six suggests that when they were put on stone, four commandments were on one tablet and six on the other tablet.

The Ten Commandments were for the Jew, not for the Christian. The Jew was to *literally* keep them. However, the commandment about the sabbath is the *only one* the Christian can amend based on New Testament texts, two examples of which follow. “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the *sabbath days*” (Col. 2:16). “Ye [wrongly] observe days, and months, and times, and years” (Gal. 4:10).

Exod. 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Fifth Commandment: “Honour thy father and thy mother.” Obedience lengthened one’s days. The principle is that family responsibility comes before outside responsibility. “Neighbour” is a broad term that includes family. We are to love our neighbor by starting with our own mother and father. Although the degree of love and respect for parents is based on their relationship to God, we should honor them regardless, generally speaking. (Of course an exception would be when one who is consecrated has to disfellowship a parent.) To criticize a parent under the Law, one had to use the question form—and thus had to be very careful. In other words, respect had to be used in addressing parents. An example would be calling a judge “Your honor,” even though he was a scoundrel. The point is to respect the *office*. This type of respect is *legalized* respect. Such respect goes to a parent who is not consecrated and is living immorally. In addition, one should let such a parent know that he disagrees with the parent’s actions and/or deeds.

Exod. 20:13 Thou shalt not kill.

Sixth Commandment: “Thou shalt not kill.” In certain circumstances, God told the Israelites to kill. However, they were not to kill unless they knew it was *God’s will*—His *expressed will*—to do so. In the Kingdom, those who do not get life will have to be “slain.” Hence a Christian should have the character to obey that command when it occurs in the Kingdom.

“Kill” here means “murder.” Jesus extended the commandment in saying that the Christian is not to assassinate another’s character. “Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire” (Matt. 5:21,22). Notice, “whosoever is angry with his brother *without a cause* shall be in danger of the judgment.” The key phrase is “without a cause,” for there are times when anger is proper. Some say “without a cause” is spurious, but in principle it is right, for there are exceptions. “In danger of judgment” means the basis for the anger has to be considered lest one incur the penalty of Second Death (in the final analysis). The point is that there are degrees of anger, and a murderous spirit brings judgment.

Q: Can a Christian use self-defense if his life is threatened?

A: That question is not treated in the Bible in that way. Some say quickly that Christians should never have a gun, but sometimes a gun has to be used to keep animals from destroying property or a garden, for example. Certain animals multiply by the thousands, so they must be controlled. Sometimes superior laws modify the letter of the law, and that could be true with killing too, although the intent should be just to stop an individual, not to kill him. In questioning a conscientious objector, a judge set up a hypothetical situation, as follows. “An insane man is coming down the street. He is chasing someone with the intent to kill him. What would you do?” The reply was, “I would try to stop him.” But in trying to stop the insane man, the individual might accidentally kill him, for such a one cannot be stopped with reason. The bottom line is that the Christian’s *habit of thought* should not be murderous, but a higher law could justify an isolated case. Before a court one could say, “I would try to do what I think Jesus would do.”

Comment: The Bible supports capital punishment, and someone has to pull the switch for the electric chair. That is killing.

Reply: It is permissible to forcefully resist an enemy who comes into one’s home. A Christian husband can protect his wife. Of course it is in order to try to reason with the intruder first, depending on the circumstances. If someone wants to rob us on the street, we should let him take our purse, for the purse is worth less than our life. Premeditation is a big factor in killing.

Exod. 20:14 Thou shalt not commit adultery.

Seventh Commandment: “Thou shalt not commit adultery.” There are different forms and degrees of adultery. Jesus said adultery was looking on a woman with that intent, but to look is not as bad as the act (Matt. 5:27,28). Thus there are degrees of responsibility. The Christian must deal *radically* with thoughts that lead to performing the act, for entertaining wrong thoughts results in the act. However, to equate the thought with the act means that one might as well go ahead and commit the heinous act. How absurd! The Apostle Paul said, “But fornication, and all uncleanness, or covetousness, let it *not be once named* among you, as becometh saints” (Eph. 5:3).

Exod. 20:15 Thou shalt not steal.

Eighth Commandment: “Thou shalt not steal.” There are many methods of stealing such as stealing money or a person’s reputation.

Exod. 20:16 Thou shalt not bear false witness against thy neighbour.

Ninth Commandment: “Thou shalt not bear false witness against thy neighbour.” We must search out a report to see if it is valid before repeating it. And even if the matter is true, we should repeat it only if necessary.

Exod. 20:17 Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.

Tenth Commandment: “Thou shalt not covet thy neighbour’s house, wife, servants, or goods” (paraphrased).

Exod. 20:18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

Exod. 20:19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Exod. 20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

God was proving the Israelites. His “fear” was before them to keep them from sinning (if they remembered and obeyed). The loudness and the awesome things they were seeing were supposed to instill fear and reverence. The test was whether they would retain the reverence as the days unfolded.

The idols and statues of Egypt were in temples and could not speak. Here the setting was outdoors—a *natural* arena as opposed to the works of man. Here the Israelites *heard and saw*, yet God was *invisible*. They saw a manifestation of God’s *power*, which should have been far more impressive than a dumb statue.

Exod. 20:21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

Exod. 20:22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Exod. 20:23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

The prohibition against making gods of gold or silver was very specific and clear considering the fact that a golden calf would soon be made.

Exod. 20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

“An altar of earth thou shalt make unto me.” In the Tabernacle arrangement, the Brazen Altar was like a form in which sand was put. Sand was dropped into a mold, as it were, and fire was built upon the elevated portion of shored-up dirt. Earth is *natural*. In contrast, man has to smelt gold and silver and form it into a shape.

Burnt and peace offerings are mentioned here. Sin offerings were instituted later. Burnt and

peace offerings with oxen and sheep go back almost to man's creation. Goats, doves, etc., were introduced subsequently. In other words, the simple became complex later on. The purpose of the burnt and peace offerings was either to praise and thank God for something already done or to ask or importune Him for something future.

For offerings to be acceptable, they had to take place where God recorded His name. Stated another way, in building an altar, one had to be sure that the place was proper, or the offering would be presumptuous on his part. For example, wherever Abraham, Isaac, and Jacob received a message from God, they set up an altar as a signpost of God's communication with man at that location. The altar showed that the location had God's approval. When people passed by in later years, the devout made an offering at those sites. In the contest between Elijah and the false prophets of Baal, the altar that Elijah built up had *previously* been a recognized altar (1 Kings 18:30).

Exod. 20:25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

If the altar was made of stone, it had to be rough, natural fieldstone, that is, stone not hewn or tooled by man. The principle was the same whether the altar was made of earth or stone; it could not be manipulated *by man*.

Comment: The spiritual counterpart would be that the new creature should not have an artificial object or likeness in coming to the Lord.

Exod. 20:26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Steps were prohibited. The Israelites could grade the earth leading up to the altar, but no *man-made* steps were allowed. In most cases, the Israelites built the altar near an incline. The spiritual lesson is that the new creature cannot justify himself. Self-justification leaves one naked, that is, without the robe of Christ's righteousness. Self-righteousness and works do not justify anyone. We are justified by faith and cannot uplift ourselves. The prohibition was to not use steps "that thy nakedness be not discovered thereon." We need the robe of *Christ's* righteousness in order to approach the throne of grace.

The prohibited steps would *lead* to the altar. Hence in antitype, when an individual approaches the Lord in prayer, he must approach humbly and meekly, not thinking of his own righteousness. *Reverence* is involved in approaching God. From another standpoint, steps imply progression and time. Not all need the same number of years to make their calling and election sure—or to lose the crown. God determines the time needed.

Exod. 21:1 Now these are the judgments which thou shalt set before them.

Exod. 21:2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

Exod. 21:3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

Exod. 21:4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

Exod. 21:5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

Exod. 21:6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

The previous chapter gave the Ten Commandments. Now we get specific examples of how to put into practice the principles of the Ten Commandments.

Verses 1–6 pertain to buying a Hebrew male servant. If the servant was married at the time of purchase, then his wife left with him in the seventh year when the term of service expired. If the servant was single (unmarried) when bought, he left that way in the seventh year. We are reminded of the Apostle Paul’s advice; namely, when one consecrates, he should not seek to be loosed from a spouse. If one is single and can remain single, so much the better. Although there are other modifications, the ideal is to remain, as far as possible, in the status one is in when called.

There was also a *voluntary* aspect, for at the end of the six years, the male servant had a decision to make. If given a wife by his master (or even if single) and he wanted to remain attached to that master for the rest of his life, he *voluntarily* offered to have his ear pierced with an awl against the doorpost of the master’s house and have an earring put in the ear. In the antitype, this procedure pictures our voluntary consecration. Moreover, in the type, the “contract” had to be “notarized” or “legalized” before judges (*witnesses*). The antitype is public immersion before witnesses following consecration.

Why was the earlobe involved? The practical reason was minimal pain. The earring pictures permanent servitude, while the “ear” itself shows an everlasting contract with the master and indicates that the servant will be attentive to instruction or orders. Hence the ear is a symbol of obedience, of hearkening—and to hearken means to hear *and obey*. The six years represent a period of servitude.

The Tabernacle arrangement provides a confirmation of the symbolism of the ear. In Leviticus Chapter 8, pertaining to the consecration of the priesthood in the type and to the consecration of the Christian in the antitype, blood was put on the right ear (picturing hearkening to the Lord’s instruction), on the right toe (picturing an individual’s walk), and on the right thumb (picturing his service).

It was a *touching*, emotional event when the servant declared he wanted to serve his master for life because he “*loved*” his master. Those who witnessed the event were also emotionally affected—as we are at baptismal ceremonies with joy and appreciation for the steps that have been taken.

Q: A lot of these judgments can apply to either the Church class now or the world in the Kingdom or both. If verses 1–6 are considered from the world’s standpoint, we are reminded of the Horizontal Passage into the Queen’s Chamber. Six-sevenths of the passage has a low ceiling. For the last one-seventh, the floor drops down so that a man can stand upright. Wouldn’t the six years (6/7) indicate the human race being in bondage to sin and death for 6,000 years, and in the seventh 1,000 years in the Kingdom, the privilege will be opened up to the world of mankind, that is, to liberty from bondage?

A: Yes, and in regard to the nation of Israel, the Israelites were in bondage in Egypt. Now God gave them a different arrangement.

Exod. 21:7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

Exod. 21:8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

Exod. 21:9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

Exod. 21:10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

Exod. 21:11 And if he do not these three unto her, then shall she go out free without money.

Verses 7–11 concern a man who sold his daughter to be a bondswoman or a concubine to someone to whom the father was indebted. After six years, she was not free like the man.

What is the difference in antitype in the verses considered thus far? Verses 1–6 pertain to *voluntary* consecration. Verses 7–11 pertain to *lifetime bondage* to Christ *after* consecration. Hence the bondswoman was not free to go out. If she did not please the man who bought her when he had betrothed her to himself, he could let her be redeemed (purchased by another), but he could not sell her to a foreign nation. The Israelites were to be separate from other nations, so even in this circumstance, she was to stay within the nation of Israel.

A later law gives the redemption price for freedom. And a later law shows the reasons the man could put the woman away from him. Putting away could not be done for picayune, superficial reasons. A bill of divorcement was involved.

If the master took another wife and did not fulfill his obligation in three areas, the bondswoman was *free* to go out, and no money was required. The master had to supply food, clothing, and her emotional and physical needs. The bearing of children was important. Along another line, if the master betrothed the bondswoman to his son, he had to treat her as a daughter.

The master who later let the bondswoman be redeemed “dealt deceitfully with her.” Using her as a bondswoman or concubine caused her to lose her virginity, yet he later found fault with her.

Important principles are involved here, so we will review verses 1–11.

Verses 1 and 2: The most a bought Hebrew male servant had to serve was six years. The seventh year he went out free.

Q: Does this law have anything to do with the sabbatical (seventh) year, which involved specific dates?

A: If, for example, a Hebrew male servant was bought in the third year, the sabbatical year would be four years away. Then this arrangement would be a four-year contract, ending in the fourth year. The price would be adjusted according to the years remaining until the sabbath year. Jeremiah 34:14 reads, “At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee.” In other words, six years was the *maximum* time a Hebrew male servant had to serve.

The year began with the month of Nisan (or Abib). The cycle of seven years started when the Israelites left Egypt; that is, the sabbatical year began to count from the Nisan that pertained to

the Exodus.

Comment: To not follow the sabbath-year arrangement would interfere with the Jubilee arrangement of Leviticus 25.

Verses 3 and 4: If single when bought, the Hebrew male servant went out single. If married when bought, he went out married. If the master gave the servant a wife, the wife and any children born remained the master's, and the servant went out alone. The Apostle Paul's reasoning in 1 Corinthians 7 on the state of one at consecration is based on these verses. If single, one should remain single if he can contain himself. If married, he should not seek to be loosed.

In antitype, the "master" is Jesus, and the "servant" is the Christian. Unless the master gave the single servant a wife, the servant did not have one. If the master gave a wife, the wife was of the master's choosing. And so, if we marry after consecration, we should be sure it is "in the Lord" and according to his will (1 Cor. 7:39). Although it is not a cardinal sin to marry out of the Lord, to do so shows poor judgment. The Christian should look to the Lord to provide a wife. Just as the master always provided a servant for a servant, so one who is consecrated should marry one who is consecrated. A "foreigner" (one not in the truth) would not be provided.

If a consecrated husband and wife have children and the husband leaves, that is his problem. The wife and children remain with the Lord. Children are sanctified by the believing parent(s) (1 Cor. 7:14).

Back in the type in Egypt, the Israelites were under bondage to the Adversary in sin. Now, in the antitype, the Christian (pictured by the Hebrew servant) is in bondage to Christ.

Verses 5 and 6: If the servant plainly said, "I love my master, my wife, and my children; I will not go out," then the master took him to the judges to hear this confession. With an awl, the master bore the ear of the servant on a doorpost, and the servant served him forever. The confession "I love my master" pictures consecration. The individual had been a servant, and now he voluntarily wanted to remain a servant. Piercing the ear with an awl is like baptism, which is an outward symbol of consecration. This act was done publicly before "judges" (witnesses).

Verse 7: This law regarded a man who sold his daughter to be a maidservant. She served for life; that is, the seven-year arrangement did not apply to a daughter (a female). The implication is that she was a virgin. The purchase made the daughter a concubine. It was a last resort, under dire circumstances, for a man to sell his daughter.

Verse 8: If the maidservant did not please her master, who had made her a concubine, he could sell her—but only to an Israelite. She had lost her virginity, and thus he had changed her life. Therefore, he had to let someone else purchase her—even her father could purchase her back if he now had enough money.

The word "betrothed" means she was like a concubine. Sometimes a concubine is called a wife in Scripture and vice versa.

"To deal deceitfully" could mean the master just wanted a fling and now he was tired of the maidservant. If he did not give her her natural due (see verses 10 and 11), she could go out free. The law of verse 8 made provision for a father who was destitute and had to sell his daughter.

Verse 9: If the master betrothed the maidservant to his son, he had to treat her like a daughter. This arrangement meant that if the son died, she was to be remembered in his will.

Verses 10 and 11: These verses concern an unfaithful master who did not provide food, clothing, and “her duty of marriage.” In such cases, the maidservant went out free. If the master who bought the maidservant married another wife, he still had the same three responsibilities to the maidservant: food, clothing, and “duty.” If he failed to provide all of these, she went out free—without money. “Food” meant board, lodging. “Raiment” was proper clothing and accessories. “Duty of marriage” included both emotional and physical needs. In other words, the master was to deal honorably with the maidservant.

These are simple laws. Additional circumstances are treated later. For example, a bill of divorcement had to be given so that there would be no misunderstanding.

Exod. 21:12 He that smiteth a man, so that he die, shall be surely put to death.

A murderer was to be put to death. This was a general rule, but modifications to the rule start in verse 13.

Exod. 21:13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

If the smiting was not premeditated, God provided a place to flee to. For example, accidental death did not require execution. Under such a condition, the murderer could flee to a city of refuge. (Cities of refuge were appointed subsequently in Israel; see Numbers 35:6.) Before the Israelites entered the Promised Land, they could grab the horns of the Brazen Altar.

Exod. 21:14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

If murder was premeditated, the murderer could not just cling to the horns of the altar.

Exod. 21:15 And he that smiteth his father, or his mother, shall be surely put to death.

Hitting one’s own father or mother—*whether or not* he or she died—brought the death penalty. In other words, “Honour thy father and thy mother” (Exod. 20:12).

Exod. 21:16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

One who stole a man to sell him as a slave (i.e., slave traffic) was put to death—*whether or not* the transaction had taken place. This was kidnapping.

Exod. 21:17 And he that curseth his father, or his mother, shall surely be put to death.

Cursing mother or father brought the death penalty. Verse 15 concerns *physically* smiting; verse 17 pertains to *verbally* smiting. “Cursing” meant using strong language, speaking derogatorily about a parent, reviling a parent to his or her face. Again, this was a general rule.

Exod. 21:18 And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:

Exod. 21:19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

If two men fought and one was injured with a stone or fist but did not die, yet had to stay in bed for a while, the other party had to pay for the lost time. It did not matter who was at fault. The point was that one was badly injured and had to be hospitalized, as it were. To the extent employment was affected, restitution had to be paid.

Why didn't this circumstance include finding out who was at fault? If two men had a dispute, they should have gone to the proper authorities to have the matter discussed and settled by the judges to see who was at fault. In this hypothetical case, the two did not go to the authorities, and now the injured one was given the consideration.

Exod. 21:20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

Exod. 21:21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

If a master smote a male or a female servant with a rod so that the servant died, the master was punished with death himself. This law made the master careful in dealing with his servants and in not beating them severely.

Genesis 9:6 states part of the Noachian Covenant as follows: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." As a general law, if a man killed a man, the murderer was to be put to death.

Q: When Cain slew Abel, a mark was put on Cain. Why wasn't Cain put to death?

A: First, the Noachic Law had not yet been given. Another reason is that Cain was a type. The Cain class will die the Second Death. A Cain class and an Abel class have existed down through the Gospel Age.

However, if the servant survived for a day or two and then died, the master was not put to death, for if the master had *really* intended to kill his servant, that would have been the result. In other words, this law determined the intent of the master toward the slave—whether or not he intended to kill the slave. The slave was the master's "money" because the master had bought him with money. If the servant died, the master would lose a helper.

Later there will be additions to general rules to cover unusual or extenuating circumstances that might arise. These laws help illustrate what was meant by the Ten Commandments.

Exod. 21:22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

Exod. 21:23 And if any mischief follow, then thou shalt give life for life,

Exod. 21:24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

Exod. 21:25 Burning for burning, wound for wound, stripe for stripe.

If two men who were striving hurt a pregnant woman so that she lost the fetus but did not get injured or die herself, the guilty man was punished according to what the judges determined when her husband pursued the matter. Verse 22 deals with a miscarriage only, resulting in the fetus being born dead. The husband's demands might be exorbitant, so the judges determined

the payment. The husband pressed charges and then the judges set the amount.

Note: The fetus was *not* considered a life no matter how old it was. If the fetus were considered a life, the punishment would be a life for a life. The word “fruit” means “fetus.” Jesus did not redeem fetuses. He is the light for every man who “*cometh [entereth]* into the world” (John 1:9); that is, every child *born* will have the opportunity for life.

Just as Adam was perfectly formed *before* he became a living being, so a fetus with hair, a brain, etc., is not a living being until the breath of life enters. Adam’s womb was the earth; that is, the earth was his “mother.” He was created out of the elements of the earth. The breath of life must be breathed *independently* of the mother for the fetus to become a viable living being.

If the pregnant woman was injured, then the degree of her injury was repaid *equivalently*—eye for eye, life for life, and so forth. Proof that verses 23–25 do not apply to the fetus is that a fetus does not have teeth.

In the antitype, those of the nominal Church who persecute true Christians will have to make amends. In fact, those who persecute members of the Little Flock will have to kneel before the saints in the Kingdom and ask for forgiveness. A wound in the “eye” can mean that the Christian is accused of being mentally unbalanced or of teaching doctrinal error. The eye pertains to eyesight, intelligence, perception. Those who jeopardize or injure a true Christian’s career or influence in the sight of men—by eye, tongue, or whatever—will have a corresponding experience. “Teeth” are used to chew spiritual food. Hence if true teachers are defrocked or disparaged by others, the guilty ones will get a comparable experience.

If the pregnant woman was killed in the strife, the one who struck her was put to death. If it was questionable who was responsible, both parties were put to death. Lesson: People should be careful lest boisterous conduct result in an action they would regret.

Exod. 21:26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye’s sake.

Exod. 21:27 And if he smite out his manservant’s tooth, or his maidservant’s tooth; he shall let him go free for his tooth’s sake.

If a master permanently injured a servant so that the servant lost an eye, tooth, etc., the servant was set free. The purpose of this law was to prevent crime. If the servant would be in hard circumstances when set free, the master also had to give compensation.

Exod. 21:28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

If an ox killed a man or a woman, the ox was stoned to death and its flesh was not eaten. Since this was the first action of the ox, the owner was exonerated, for the killing was not anticipated. In other words, the death was accidental.

Verse 28 shows how precious life is. The ox was not to be eaten to show that a stigma or stench was attached to it for killing. Although the owner of the ox was not held accountable, he did not receive any benefit from the ox because it could not be eaten. This law taught the owner to be more circumspect with his animals.

Exod. 21:29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

“Push” means “gore.” If the ox had shown viciousness previously and his owner knew about the viciousness but did not fence the animal in and then it subsequently killed a man or a woman, not only was the ox stoned to death but the owner was also put to death. This was a good safety law to protect life. Conversely, if the owner did not know the ox was vicious, he was not accountable.

Under the Law, life-threatening conditions had to be handled properly. For example, if a house had an area where one could fall or get hurt, the owner had to protect against it.

Exod. 21:30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

In this case, although notified that the ox was dangerous, the owner “hath not kept him in,” and the ox killed a person; i.e., the owner was careless and negligent but did not intentionally have his ox kill the person. Hence this was a case of negligent homicide. However, the person’s death caused a hardship. For example, if a husband was killed, leaving the wife destitute, she had the option to demand, say, 30 shekels of silver in lieu of the death penalty for the ox’s owner. (Note: 30 shekels are specified elsewhere, but the amount could be more or less.)

There could be varying circumstances. If an owner did not fence in a dangerous animal and a man was killed, several questions needed to be asked. Did the owner know the animal was dangerous? Did the person who was killed taunt or provoke the animal? Did the person who was killed trespass on the owner’s property? Was there responsibility on the part of the one killed? These are all factors that might reduce the 30-shekel payment.

Exod. 21:31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

Exod. 21:32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

In verse 32, there were two owners: the owner of the ox that gored another person’s manservant or maidservant to death and the owner of the slave. The ox owner gave the slave owner 30 shekels of silver, and the ox was stoned to death. In other words, the price of a slave’s life was 30 shekels. That same amount, 30 shekels, was the price Judas obtained for betraying Jesus. Therefore, Jesus was not even given the honor of being considered a man but was regarded as a servant. Thirty shekels was a demeaning price. The price of a man aged 20 to 60 years was 50 shekels of silver (Lev. 27:3,4). A lower amount was the price of a servant. The price of a woman was 30 shekels.

Exod. 21:33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

Exod. 21:34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

Here was a case of an accidental, unpremeditated death of an ox or an ass, but there was negligence in not covering the pit. The assumption is that the pit was in a place where the public would be apt to pass by, even if it was on a person’s private property. The owner of the pit had to pay for the ox or the ass that fell into the pit and died. The owner of the animal got money, and the owner of the pit got the dead animal. However, the ox could not be eaten because the blood had not been drained, but the ox could be used for scrap value (hooves, hide, etc.).

Exod. 21:35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

If one man's ox hurt another man's ox so that it died, the live ox was sold, and the money was divided. The dead ox was also divided. In this case, it would not be known whose ox was at fault. There would be no eyewitnesses.

Exod. 21:36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

If an ox had a habit of goring and his owner did not fence him in, then the owner of the goring ox had to forfeit his live ox to the other owner and get the dead ox in return.

Mercy and fair play are shown in the Law with just and equitable compensation. In the spiritual application, the owner represents the new creature, and the ox pictures the old man. These are beautiful lessons about the necessity to rein in the old man lest it gore or stumble another new creature. Each case or circumstance in the natural Law has a spiritual counterpart.

An additional lesson is the danger in hurting a newly interested one who is considering consecration. This lesson is shown with the pregnant woman whose fruit departs from her (Exod. 21:22–25). Even worse is the case where the pregnant woman has a miscarriage and is wounded herself, the wounding representing, in antitype, the development of an incorrigible character as a result of being stumbled by one who is consecrated.

Exod. 22:1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

Verses 1–4 pertain to different instances where a thief stole an animal. In verse 1, the animal was stolen and then either sold or killed by the thief, and the owner was able to ascertain who the thief was and what happened to the animal. The thief had to reimburse the owner with five oxen for one ox, and four sheep for one sheep. Although it was a sliding scale of penalties, the penalties were quite steep. An ox was more valuable than a sheep, for the ox could plow as well as be food. We are reminded of Zacchaeus, who offered to restore fourfold for anything taken by false accusation (Luke 19:8).

Two different words are used for “oxen” and “ox” and also for “sheep” and “sheep.” The reason is that if a *sheep* was stolen, the thief might only be able to restore four *goats*, so the Hebrew word is broader in meaning.

Exod. 22:2 If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

A thief caught in the act at night (see verse 3) could be killed by the householder. The householder was guiltless.

Exod. 22:3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.

Here is a modification. In daytime, or daylight, the householder was considered guilty if he killed the thief because in the light, he would be able to identify the thief. The one being robbed would be compensated. (See the Revised Standard Version. The last half of verse 3 attaches to verse 1. Then comes verse 4.) Full restitution had to be made for the animal that was stolen and then killed or sold. If the thief could not pay, he had to become a bondservant to the

householder he had robbed.

Exod. 22:4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

If the thief was caught with the stolen animal (that is, he did not have time to kill or sell it), he had to pay double for the stolen animal.

Exod. 22:5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

In this case, a man caused his animal(s) to graze on and eat another's field or vineyard. Since the act was willful and intentional, the owner of the beast(s) had to make restitution of the *best* of his own field or vineyard. Thus the penalty was *more* than equal—the best had to be given. It was like paying double, that is, restitution *plus* a penalty fee.

Infractions in the present life are noted in the world, and willful infractions will have to be made right in the Kingdom. However, the consecrated are on trial in the present life, so their restitution must be made now. With both the world of mankind and the Christian, what a man sows, he will reap (Gal. 6:7).

Exod. 22:6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

Negligence is implied. A man was careless (perhaps in burning his own field to clear it), and his neighbor's field burned as a result. Such carelessness required equal restitution. One property owner had to compensate another for property damage.

As new creatures, we must be careful in our dealings with the brethren and the world, even to the uttering of a careless remark. If made, such a remark must be amended or retracted.

Exod. 22:7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

If a man was keeping his neighbor's goods or money and a thief stole it and was found, the thief had to pay double. He restored what he had stolen plus a second portion of like kind. This requirement is the same as that in verse 4 except that verse 4 dealt only with animals. Verse 7 is just expanding the principle.

Exod. 22:8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

In this case, the thief was not found, so the one keeping his neighbor's goods was taken to the judges to see if he had stolen his neighbor's things. In other words, was this an "inside job"? Thus this situation became a court case, with the burden of proof being on the one holding his neighbor's goods in custody.

Exod. 22:9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

When anything was missing that was put in another's custody and the owner accused the neighbor of being a thief, the cause of both parties went before the judges to determine if lying and/or theft was involved. If the man keeping his neighbor's goods was found to be a thief, he had to pay double to the owner. But the supposed owner could be making a false charge too, thus trying to appropriate goods that were not his. The Lord's spirit helped Israel's judges, at least in the beginning. Whoever was guilty had to pay double.

Exod. 22:10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

Exod. 22:11 Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

There were three conditions. If a man delivered an animal to his neighbor for safekeeping and the animal (1) died, (2) got hurt, or (3) was driven away or escaped—and there were no witnesses—both parties had to make an oath. If the one who had custody swore in the name of the Lord that it was not his fault, then the owner had to accept that statement. Note: It was a very serious matter to lie to the Lord. "For men verily swear by the greater: and an oath ... is to them an end of all strife" (Heb. 6:16).

Exod. 22:12 And if it be stolen from him, he shall make restitution unto the owner thereof.

If the goods were stolen out of the hands of the one having custody, he had to make restitution to the owner. The thief was not found in this case, and an oath had to be made that the one keeping his neighbor's goods had not stolen them (verse 11). The payment was in like kind (equal restitution) for carelessness in allowing the theft to take place.

Exod. 22:13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

If a wild beast killed an animal that was being kept for a neighbor, the person was not liable—if he brought a piece of the torn animal as proof he had tried to rescue it. Another reason for not having to make restitution is that the wild animal selected an animal *at random*. The selection could just as easily have been one of the person's own animals.

Verses 10–13 show the responsibility of agreeing to watch another's goods. Proverbs 22:26 and 6:1,2 caution us not to be surety for another or for another's debts. In other words, we should not cosign a loan for a friend. Of course a wife or a son, for instance, could be an exception. However, we should not cosign for a Christian or a worldly friend. Cosigning can ruin a friendship if the other party cannot repay for one reason or another.

Exod. 22:14 And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

Exod. 22:15 But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

If a man borrowed an animal from his neighbor and the animal got hurt or died, the borrower had to make it good if the owner was not present. However, if the owner was present, the borrower did not have to make the animal good. And if the animal was hired for money, the hirer did not have to make it good. Why did the owner's presence make a difference? The owner would be very solicitous for his own animal. Also, he might be bringing his animal to plow another's field for money. Then an injury or death was not considered to be the fault of

the hirer.

In a present-day example, if a person borrowed a lawnmower without the owner being present and it broke, the question would be, Did the borrower willfully break the mower, was he careless, or was the lawnmower old and ready to break anyway? The point is that the circumstances determine the degree or the lack of a penalty.

Laws are necessary to prevent animosity and a free-for-all. Just laws bring just decisions. Where there is no law, there is anarchy. These laws in the Book of Exodus are *basic* laws and premises to establish *principles*, for the circumstances of a case can moderate the situation and the penalty. When Moses divided the workload, the hardest cases were brought to him. That very fact shows there can be complicated circumstances.

Exod. 22:16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

If an unmarried man enticed a virgin that was not betrothed and lay with her, he had to endow her to be his wife. (If the man was married, the penalty was stiffer.) The word “entice” implies the virgin agreed to the sin also, so the man was not totally responsible. An example of enticement would be a promise to marry the woman. “Betrothed” means engaged. The effect of this law would be to make a man very careful if he enticed a virgin, for if caught, he had to marry her and endow (pay for) her. He had to pay her father a maximum of 50 shekels of silver (Deut. 22:28,29).

Exod. 22:17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

If the man was a scoundrel, the father could refuse to let his daughter marry him. However, the man had to pay the girl’s father “the dowry of virgins.” Note: The refusal had to occur before the sun went down (Num. 30:3–5). The time stipulation had to do with a daughter’s vow. A father could rescind the daughter’s vow if he did it *quickly*.

Exod. 22:18 Thou shalt not suffer a witch to live.

The “witch” of verse 18 was a sorceress, a woman. Capital punishment was the penalty for disobedience, for a witch was to be put to death under the Law. King Saul consulted the witch of Endor (1 Sam. 28:7–19). Of course the source of her information was the fallen angels.

Lesson: This is *God’s* thinking. The penalty shows that to make our calling and election sure, our character must be strong enough that whatever God’s will is, we will obey without any misgivings. We are prone to be putty, so we need crystallizing of the diamond hardness blended with mercy. Jesus’ statement in John 18:36, “My kingdom is not of this world [age]: if my kingdom were of this world, then would my servants fight,” implies that in the Kingdom there will be definite action against evil.

Leviticus 20:27 applies to either a man or a woman: “A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.” A medium can be either male or female.

Exod. 22:19 Whosoever lieth with a beast shall surely be put to death.

Sodomy with an animal still occurs today, for example, in Denmark. This gross evil was practiced back in Sodom.

The *spiritual lesson* for verse 18 pertains to the antitypical Jezebel, a picture of Catholicism *ecclesiastical*. (No doubt the literal Jezebel, with her heathen idolatrous background, was a witch.) The antitypical Jezebel will be destroyed, put to death. In verse 19, the beast represents Papacy, a religious *government*. To lie with the beast (Papacy) means giving abject obeisance to the system as, for example, in kissing the pope's toe. Leviticus 18:23 states that lying with a beast is "confusion." Not only is spiritual Babylon confusion but also the literal practice of lying with a beast.

Exod. 22:20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

Animal sacrifice was usually involved to assist in communication with a false god, to gain his ear, as it were. The Mosaic Law said to kill the animal *painlessly first*, but adherents of heathen religions frequently offered *live* animals—and even humans, especially infants. Cannibalism comes from the Canaanites, who ate human flesh in connection with sacrificing to false gods.

Spiritual lesson: Our money, time, and talents belong to the Lord. To use them on a hobby or an outside interest would be sacrificing to false "gods."

Exod. 22:21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

Verses 21–24 state that strangers, widows, and orphans were not to be afflicted. Each verse will be considered in order.

The Israelites were not to vex a stranger or oppress him since they had been strangers in Egypt themselves. God showed mercy on the Israelites, so the Israelites, in turn, were to show mercy on strangers in their own land. Boaz, for example, treated the stranger Ruth mercifully. People are often guilty of the same sins their parents committed. Instead, they should learn lessons and guard against repeating the sins.

Spiritual lesson: The Christian should be just and merciful to the unconsecrated and treat them courteously.

Exod. 22:22 Ye shall not afflict any widow, or fatherless child.

Why does the Law specify a widow and not a widower? In past ages, it was hard for a woman who was left alone, for she had no way to earn a livelihood. The *spiritual lesson* is another reason. One is not espoused to a husband (Jesus) and does not have a father (the Heavenly Father) unless he or she is consecrated. Our attitude should be helpful and merciful to those who are becoming newly interested. We are not to use truth as a hammer.

Orphans were often taken as slaves and abused. They were not treated as children of the household. The Apostle Paul said that younger Christian widows should marry but not older ones. Papacy took advantage of widows, seizing their inheritance.

Exod. 22:23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

If an afflicted widow or orphan cried *unto God*, He would "hear their cry" and punish the responsible Israelite(s). The word "if" is important. God is keeping track of wrongs and injustices committed, and there will be certain retribution exacted *in the Kingdom*. But here God was telling the Israelites that if there was a crying out against affliction, He would punish the wrongdoer(s) *back there*.

Exod. 22:24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

The Israelites were being addressed in regard to a crying out of widows and orphans against affliction. God's wrath would wax hot and He would kill the guilty with the sword so that their own wives and children would become widows and orphans, respectively. It was unusual for God to take direct action, for normally the matter was brought to the judges, the court, and thus *others* determined His will and decided the merits of the case.

Sinning against light, conscience, common decency, etc., will require stripes in the Kingdom, generally speaking, unless the sin was already punished in the present life. The punishment here for the Israelites was the principle of an eye for an eye; that is, it was an exact correspondency. Their own wives would become widows and their children orphans. This part of the Law should have been a deterrent, making the Israelites more humane.

Exod. 22:25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

No usury (interest) was to be charged to a *poor* person, to one who was in need. The principal had to be returned, but there was to be no interest. In other instances, reasonable interest could be charged, that is, among the wealthier. Incidentally, there will be no poor in the Kingdom, for each person will have his own vine and fig tree (Micah 4:4). The Lord will parcel out the land as He sees fit.

The *antitype* is the brotherhood in the Gospel Age. Christians are not to charge interest to poor Christians, but the principal can be required. In many instances, however, even the principal is waived, and the money is considered a gift. Christians should be careful, though, for some will take advantage. Even among Christians, it is permissible to ask for collateral to help ensure the sincerity of the borrower in repaying the loan.

Deuteronomy 23:19, which states, "Thou shalt not lend upon usury to thy *brother*," has to be combined with Exodus 22:25 for a proper understanding. A wealthy person could be charged interest. Leviticus 25:35-37 is a second witness in regard to not charging usury to a poor person. "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."

Exod. 22:26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

If raiment was taken for a pledge, it had to be returned by sundown. This requirement pertained to a day laborer, a migrant worker, who got wages each day before sundown. Such workers had only their clothing or mantle to offer as a pledge. The mantle, which took a long time to weave, was used to sleep in (as a bed) and for warmth. As an illustration of day laborers, the workers in the Parable of the Penny returned at the twelfth hour for payment. A pledge is collateral. A person could be given a short-term loan by using raiment as a pledge. The loan could be such things as an animal for plowing or a hammer. Benevolence and mercy are manifested in these laws. They were meant for the good of man.

Exod. 22:27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

The majority of the Jews fit into this category of poor day laborers. As in verse 23, pertaining to widows and orphans, if the poor were afflicted and cried unto God, He would hear.

Exod. 22:28 Thou shalt not revile the gods, nor curse the ruler of thy people.

The word “gods” is the Hebrew *elohim*, meaning “judges.” The principle for us is as follows: Do not revile the leaders of the country; do not revile elders. An accusation against an elder requires two or three witnesses. “Ruler” means “chief magistrate.” Like John the Baptist, we can reprimand public leaders, but we cannot curse them. We can call attention to wrongs committed. Character should be considered in the appointment of a leader.

When *Elohim* is used for God, it refers to the plenitude of His power—His might, His capabilities, His diversity, etc. An “im” ending can be either singular or plural (like the word “sheep”) depending on context. Another example is the word “Ephraim,” which can mean one individual or a tribe. The use of a singular verb in Hebrew is one way to know the word is meant to be singular.

The Scriptures contain incidents that draw on the principle of verse 28. One is Acts 23:1–5, where the Apostle Paul apologized for reviling the high priest unknowingly. The basis of his apology was the law of verse 28. Also, David had this rule in mind when he did not kill King Saul on several opportunities. On the other hand, when the people informed Eli of his two sons’ debauchery in the priesthood and Eli did nothing, his lineage was eventually cut off from the priesthood. Eli pictures a Second Death class. Exceptions to the law of verse 28 were the prophets who, when so moved by the Spirit of God, could denounce kings. In these cases, it was the *Lord* who cursed through the prophets. Hence verse 28 is a *general* rule. Nathan the prophet properly brought an accusation against David regarding his conduct with Bath-sheba.

The Sermon on the Mount (Matthew Chapters 5–7) fits many of these judgment categories in a spiritual sense. For instance, we are not to call our brother “Raca” or “Fool,” or we will be in danger of judgment ourselves. However, there are circumstances when we should call attention to wrongs in a very strong manner. At such times, we must be *sure* of our facts. Another spiritual application using the same principle is 1 Corinthians 5:11, where Paul said the Christian is not to keep company with a “railer” (a reviler). In addition, we can pray for leaders (1) that we may be permitted to meet peacefully and (2) that their eyes might be opened to the wrongs committed. Prayer can also mean a beseeching. Because Gentile Times have ended, the John the Baptist message can be given any time now—*when circumstances are right*.

Exod. 22:29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

The first ripe fruits and juices were to be offered as soon as reasonably possible—in other words, without delay. Grain first-ripe offerings took place the first part of the harvest year; fruits were in the second part. When fruit got ripe, the trees kept producing over a *period* of time. Hence it was important to offer right away. Otherwise, procrastination was the tendency, and then the fruits might not be offered until after the harvest had ended. Thus a delay meant that the first fruits were not offered but the *later* fruits instead.

Pentecost was also called the Feast of Weeks. The Feast of Tabernacles was also known as the Feast of Ingathering. These feasts were harvest times, but they had nothing to do with first-fruit offerings, which occurred any time of the year, whenever the first fruits were ripe.

“The firstborn of thy sons [*males*] shalt thou give unto me.” Either (1) a sum of money was given for the firstborn son, or (2) the firstborn son was dedicated to serve the Levitical priesthood, even though he was not a Levite (Samuel was an example). The amount given to

redeem the firstborn was 5 shekels (5 shekels = 100 gerahs). The number 100, a symbol of perfection, represents the Christian's being covered by the robe of Christ's righteousness.

Exod. 22:30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

The male firstborn of sheep and oxen also had to be offered (donated) to the Lord, that is, given to the priesthood. Another law showed that the animal had to be without blemish. These were clean beasts so they were acceptable as offerings.

For seven days, the firstborn was to be with the mother. On the eighth day, it was given to the Lord. This purposed delay gave the mother the satisfaction of nurturing the firstborn. Not only was this requirement psychologically important for the mother, but it showed benevolence to her.

Spiritual lesson: The mother pictures the Sarah Covenant. "Jerusalem which is above ... is the mother of us all" (Gal. 4:26). For seven days (the seven stages of the Church), Christians are nurtured under the Sarah Covenant. The eighth day is the Kingdom, the new day, a new beginning. When the Sarah Covenant expires, the Church will be with the Lord.

Exod. 22:31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

"Ye shall be holy men unto me." These words were a summary, saying in effect, "If you obey these laws, you will be holy men—*wholly* dedicated and consecrated—unto me."

The word "neither" shows an afterthought or a different perspective. "Neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs." The Israelites could not eat such meat, for the blood had not been drained.

Spiritual lesson: The whole animal represents the Christian. A Christian is "torn of beasts" if he goes into unfaithfulness from contact with worldly ideas, etc. This would be backsliding or retrogressing, namely, the sow wallowing in the mire, the dog returning to its vomit (2 Pet. 2:22). Being "torn," the Christian is no longer fit as an offering or for food. He is to be turned over to "dogs" in excommunication. He is turned over to Satan for the destruction of the flesh (1 Cor. 5:5).

Exod. 23:1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

"Thou shalt not raise a false report"; that is, "You shall not initiate or originate a false report." The implication is that the one who originates the false report knows it is false. Note: This law does not pertain to telling a true report that is damaging to another where the seriousness of the issue requires telling. However, when we hear a damaging report, we should try to get a confirmation.

"Put not thine hand with the wicked to be an unrighteous witness." In the Hebrew, the term "the wicked" is in the plural. In this case, the person is *aware* that something unjustified has happened. Therefore, he is not to concede to the majority, for he personally knows it is wrong.

Both of these cases imply *knowledge* as to what is right and what is wrong. In the first instance, the person is aware that the report is false, and in the second instance, the person is not to be a false witness. Hence the prohibitions are against initiating a false report and joining a plurality (or majority) in a wrong. The fact that the wrong is being committed by a *majority* should not

make one feel safe in joining the group. With Jesus, the religious leaders conspired to give a false accusation. Their action was a clear violation of this law.

Exod. 23:2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

“Thou shalt not follow a multitude to do evil.” Here the person may not know the multitude is wicked, but the caution is not to jump on the bandwagon without proper investigation and understanding. The person knows the action will work injury to the other party, so if he joins the multitude, he should make sure that the hurt is proper, for example, that excommunication is justified.

Incidentally, “evil” does not necessarily mean a moral wrong. For instance, God said, “I create evil,” meaning punishments for Israel’s disobedience but not moral evil (Isa. 45:7). Evil can be a calamity such as an earthquake or a crop failure.

“Neither shalt thou speak in a cause to decline after many to wrest judgment.” One is not to participate in a distortion of judgment. A person sitting on a jury, for example, could be pressured by the eleven who are the majority. The one individual should hold fast if he knows he is right.

Many of these laws are an elaboration of the Ninth Commandment, “Thou shalt not bear false witness against thy neighbour” (Exod. 20:16).

Exod. 23:3 Neither shalt thou countenance a poor man in his cause.

“Neither shall you be partial to a poor man in his cause” (paraphrase). One is not to be favored just because he is poor. God is no respecter of persons in *judgment*, in matters of right and wrong. Therefore, we are not to automatically sympathize with the poor in matters of judgment. However, we are to help them in regard to such necessities as food, health, and clothing as we have opportunity.

“Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour” (Lev. 19:15). Juries are wrong to award monetary judgments way in excess of a reasonable amount with the justification “the company is rich,” for the public ends up paying for excessive claims. Along another line, it is wrong to fill a quota by hiring a minority person *whether or not he is qualified*.

Exod. 23:4 If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again.

Verses 4 and 5 pertain to an enemy’s animal. “If you meet your enemy’s ox or his ass going astray, take it back to him *personally*” is the thought. Do not ask another to return the animal. The enemy is not present in this situation, but the law is to be kind to him anyway.

We are reminded of Romans 12:20, “Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.” The implication is that the enemy is in dire straits, suffering real hunger and need along temporal lines, real necessity. If we follow this advice and thus show love for our enemy, he will be ashamed *if his heart is right*.

Exod. 23:5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

In other words, “If you see your enemy’s ass lying under his burden and your natural tendency would be not to help him, be sure that you do help him.” For example, the enemy may need help in lifting the animal. Or perhaps the enemy’s servant is there.

Exod. 23:6 Thou shalt not wrest the judgment of thy poor in his cause.

What is the difference between verse 3 and verse 6? In verse 3, the poor man was *wrong*. In verse 6, the poor man is *right*.

Isaiah 10:1,2 reads, “Woe unto them that decree unrighteous decrees, ... To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!” It is wrong to legislate a law that will injure the poor.

Exod. 23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

Verse 7 is saying, “Keep *far away* from a false matter, and do not slay the innocent and the righteous: for I will not justify the wicked.” We are to steer clear of a situation in which the righteous and the innocent would be done injury. Of course we can stand up for the righteous and the innocent, but we must not add to the slander, etc.

When a wrong has been done, we improperly justify the wicked if we make statements such as “he had a poor childhood” or “he was a victim of child abuse.” The crime itself should be judged. We should not seek to justify the wicked. However, the divine nature is needed to judge what part of a wrong is due to Adamic weakness, that is, to judge culpability.

Exod. 23:8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

A paraphrase of verse 8 is, “You shall take no bribe, for a bribe blinds the wise and perverts the words of the righteous.” A bribe influences judgment and hence is to be refused. The Apostle Paul tried to support himself as much as possible so that he would not be influenced by bribes (“gifts”).

1 Samuel 8:3 is an example of bribes perverting judgment: “And his [Samuel’s] sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.” The principle is that we should not credit *unrighteous* sons because of a *righteous* father, nor should we excuse *unrighteous* sons because of an *unrighteous* father.

Exod. 23:9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

The mention of a “stranger” in verses 9 and 12 ties verses 9–12 together as a unit. A “stranger” in this context was literally a foreigner, a servant, or a poor person with whom one was not accustomed to having a close rapport.

Exod. 23:10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

Exod. 23:11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

For six years, the land was sown and reaped, but on the seventh year, it rested. There was neither sowing nor reaping so that the poor could eat and the beasts after them. This law applied to field crops, vineyards, and olive trees. No produce could be harvested the seventh year. Although verses 9–12 applied principally to the grain (or ground) harvest, the grape (or vine) harvest, and the olive (tree) harvest, other crops were involved too.

The seventh year was a special treat for the poor. They could go into the field and pick the best things right along with the owners, neither being able to store up or harvest. All, rich and poor alike, picked and ate each day. There was also a provision for the poor during the six years, but then they ate only what was left over; that is, the corners of the field were not reaped so that the poor could harvest there, and the poor could glean the rest of the field after the regular harvesting (Lev. 19:9,10). However, in the seventh year, the poor got *equal* treatment. The animals, too, were given special consideration in the seventh year.

Faith was required in order for an owner not to reap or sow in the seventh year. Nevertheless, Leviticus 25:21,22 did say that God would cause an *increase* in the sixth year, a superabundance of crops to carry the Israelites over to the ninth year. “Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.”

Since the year began in the spring with the religious portion of the year, it went from spring to fall. Hence the Israelites were still eating of the “old store” in the eighth year, and they did not harvest new crops again (or have an income) until the ninth year began. They sowed the eighth year, but crops did not mature until the ninth year.

Farming is difficult work, so it was good for the land and the people to have a rest. The seventh year was a year of rest, a vacation, as it were. Moreover, the seventh year of rest for the land coincided with the seventh year of release for servants. In other words, the sabbatical agricultural year coincided with the year of release. The released servant could go through the land eating.

Exod. 23:12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

For six days, the Israelites were to do *servile* work, and on the seventh day, they rested (but could do *nonservile* work). “The sabbath was made for man, and not man for the sabbath” (Mark 2:27). The sabbath was a magnanimous arrangement by God for the benefit of man. There was to be no undue burden, pressure, injustice, etc.

Exod. 23:13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

Verse 13 is a summary statement. God was referring back to Exodus 21:1 through 23:12, to all the judgments and laws given thus far elaborating on the Ten Commandments. In fact, each of the laws or judgments can be categorized under one of the Ten Commandments. If the laws and judgments were viewed rightly, the Israelites saw that they had been given for their benefit. If the laws and judgments were viewed wrongly, the Israelites murmured and envied the heathen religions around them, thinking they would have a better form of worship under heathen gods.

The word “gods” in verse 13 is the Hebrew *elohim*. In Exodus 22:28, *elohim* means rulers and judges, but here it means heathen or false gods. The Israelites were told to “make no mention

of the name of other gods.” God knew they were mentioning, considering, and talking about heathen gods, so He warned them. “Neither let it be heard out of thy mouth”; that is, “Do not even let the name come out of your mouth.”

Exod. 23:14 Three times thou shalt keep a feast unto me in the year.

There were other feasts, but “all males” were required to attend only the three in verses 15 and 16: Passover, Pentecost, and Tabernacles.

Exod. 23:15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

The Feast of Unleavened Bread, or Passover, lasted seven days. It began on the 15th day of Nisan/Abib/Aviv, the first month of the year in the spring. Leaven was a symbol of sin; hence *unleavened* bread was specified. From a natural standpoint, some sacrifice was required. The feast was sort of like a fast—with unleavened bread and no dainties.

Earlier God had said, “This month [Abib] shall be unto you the beginning of months” (Exod. 12:2). That very statement shows that up until this time, the year had begun in the fall. Proof is the enumeration of months in regard to Noah and the Flood. There is a way of determining that the year began in the fall at that time. With the Passover ordinance, however, year reckoning started in the spring with the religious year. In the future, the beginning of the year may change back to the fall.

The *Feast* of Unleavened Bread can be likened to the Gospel Age. In 1 Corinthians 5:7,8, the Apostle Paul said, “Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” In other words, while we observe the time of the year in which Jesus died, which was in the spring, the rest of the year is symbolically represented by the seven days of the feast that followed.

The antitype can be considered both individually and collectively. (1) Individually, the seven days represent the rest of a Christian’s life, until death. (2) Collectively or dispensationally, the seven days represent the Gospel Age with its seven stages.

Also, the unleavened bread can picture the Christian’s restricted spiritual diet—the food God provides, His instruction. The natural Israelite’s food, or diet, was restricted for the seven days. Similarly, we must eat the unleavened bread of truth in order to do God’s will.

“None shall appear before me empty.” Something was to be given to the Lord *according to ability* (Deut. 16:17). For example, we give God our praise, adoration, and humility in confessing our undone condition. Back there the Israelites brought a token of appreciation, even if just a pigeon, according to ability. As we grow, more is expected. Not much is expected from a baby, for a baby is mostly on the receiving end. If we do not grow, we are an oddity, a misfit.

Exod. 23:16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

The Feast of Harvest, also called the Feast of Weeks or the Feast of Pentecost, occurred on the 50th day (7 x 7 weeks = 49 days; the next day was Pentecost). This feast was a harvest of the various grains (corn, rye, barley, etc.).

The Feast of Ingathering, also called the Feast of Tabernacles or the Feast of Booths, lasted for seven days beginning on the 15th day of the seventh month. “Ingathering” was the gathering in or harvesting of fruits. Thus the Feast of Tabernacles was the offering of the fruits of the vine such as grapes or olives. Incidentally, grains are sickled; fruits are picked.

The fact that the Feast of Ingathering took place “in the end of the year” shows that the first seven months are typical. The remaining five months are ignored. The expression “end of the year” actually means “turn of the year” in the Hebrew.

The Feast of Passover began the 15th day of the 1st month.
The Feast of Tabernacles began the 15th day of the 7th month.

Prophetic Overall Perspective of the Three Feasts

Passover = recognition of *Jesus’* sacrifice (Crucifixion)

Pentecost = pertains to the *Church* (Holy Spirit came on Church at Pentecost)

Tabernacles = *world’s* recognition of The Christ; in the Kingdom the world will realize God has been secretly selecting kings and priests to live and reign with Jesus

Individual Standpoint of the Three Feasts

Passover = we recognize that *Christ* died for us

Pentecost = since Christ died for us, we want to give our life to the Lord to please him; hence Pentecost represents consecration

Tabernacles = the end of the Gospel Age when the Church is changed; this will be the Feast of Ingathering from the “tabernacling” condition (James 1:18)

Exod. 23:17 Three times in the year all thy males shall appear before the Lord GOD.

For these three feasts, attendance was mandatory for all males, probably from age 12 or 13 on, unless of course one was ill, infirm, too old, etc. These laws are examples of God’s thinking. We reason Scripture with Scripture. An infant male was not expected to attend, but Jesus was there at age 12. At age 12 or 13, a boy was beginning to reason, and as he got older, the responsibility increased.

Why were only the males expected to attend the three feasts? There was a practical as well as a typical reason. For example, if babies were at home or someone was ill, the women took care of them. In Christ, there is neither male nor female, yet women are not to have a public teaching role in the Church (Gal. 3:28).

Exod. 23:18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

“Thou shalt not offer the blood of *my sacrifice* [the Passover] with leavened bread.” Proof that the Passover was *God’s* sacrifice is the last half of verse 18: “Neither shall the fat [or flesh] of my sacrifice remain until the morning.” The lamb had to be wholly consumed; that is, it had to be either eaten or burned with fire before morning. The antitypical lamb was provided by *God*; hence He called it “*my sacrifice*.” When Abraham was about to offer his son, *God* miraculously provided a lamb. It cost God something to send His Son into the world. Thus Jesus’ sacrifice was a sacrifice for both the Father and the Son.

Exod. 23:19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother’s milk.

“The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God.” This practice was observed when the Israelites entered Canaan. Moreover, they were not to

procrastinate with the offering. “Thou shalt not delay to offer the first of thy ripe fruits” (Exod. 22:29).

In regard to the Passover, the lamb died on the 14th of Nisan. The sheaf wave offering on the 16th of Nisan pictured Jesus as the “first of the firstfruits,” the pioneer of the Christian faith. From the 16th of Nisan, seven weeks were counted (a total of 49 days) to reach Pentecost on the 50th day. By the 50th day, the grains would come in, but not necessarily at the same time. As each crop matured, the firstfruits were set aside. Then when the males went to Jerusalem for Pentecost, each male had an offering to give to the Lord.

“Thou shalt not seethe [boil] a kid in his mother’s milk.” A “kid” was a newborn lamb, calf, or goat. The fact this prohibition was given suggests that this was a practice—an inhumane and repugnant practice. A newborn animal was to stay with its mother for seven days before it could be used (Exod. 22:30). This requirement gave the mother some satisfaction. Nurturing at the breast should not be deprived—and the young animal gets a blessing too.

In the antitype, the “mother” is the Sarah Covenant. Under the Sarah Covenant, the Church has been schooled throughout the seven stages of the Gospel Age. In His mercy, God is allowing each of us a period of time to try to make our calling and election sure. God knows when our time on earth should end—which will be either favorable or unfavorable. But God gives each of the consecrated a season of opportunity and grace to feed at the “mother’s” milk.

In allowing the Christian a sufficiency of time to develop, God does not expect of an infant what He expects of someone older, someone consecrated for a longer period of time. That consideration is part of our consecration contract. He makes some allowance for deficiency of understanding in the new Christian, but we cannot procrastinate, for we do not know when our time period will be up and our destiny will be sealed. We start with milk and advance to meat.

Exod. 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

God said He would send an “Angel” before the Israelites to bring them into the Promised Land. The word “Angel” refers to an *office*, and various individuals filled the role at different times, for example, Moses, Joshua, and Jesus. *Visually*, the Angel was the pillar of the cloud that went before the Israelites. God instructed Moses, and Moses relayed the information to the people. Instruction came from the cloud to Moses and then went to the people. Moses did not know the exact route God would have the Israelites take to Canaan, so he was dependent upon instruction. He watched the pillar of the cloud and then led the people accordingly. A visible Angel appeared to Moses at the burning bush and said, “I am Jehovah”; in other words, Jesus (the Logos) was the mouthpiece of Jehovah. In the antitype, Jesus is the “Angel” who gives us instruction from God.

“Angel” is an embracive term that signifies the *office*. God made sure that the Israelites were providentially guided in various ways by His Angel. The Angel can be viewed from several perspectives, such as the Israelites following Moses or Moses following the cloud. Anyway, it was as if God Himself were leading the nation because the agency was so well informed. The people were to strictly obey the Angel in their pilgrimage to the Promised Land.

Exod. 23:21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

The Israelites were to obey the Angel and not provoke him, for the Angel would not pardon their transgressions. It was as if a personality were involved. Neither a human (Moses in this

case) nor an angel could forgive sin, but the Logos could. Hence the guidance was through Jesus in a special way.

The Israelites provoked God with disobedience, for they did not realize that, from a practical standpoint, Moses was their “Angel.” Moses, in turn, was guided by the Lord’s instruction. The Israelites forgot the relationship of Moses to God.

“My name is in him.” When the Logos spoke, he said, “I am Jehovah.” The Logos was Jehovah’s representative, as were the pillar of the cloud, Moses, and Joshua. All were involved in the leadership.

Psalm 78:40 reads, “How oft did they provoke him [God] in the wilderness, and grieve him in the desert!” There were ten notable provocations. It is interesting that the number of provocations was *ten* because of the connection with the *ten* plagues. The plagues were instruments of God’s leading and blessing. The people countermanded them by provoking God ten times.

Exod. 23:22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

Exod. 23:23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

The provision of the Angel was to last until journey’s end, until the Israelites entered the Promised Land. There they would encounter enemies, six of whom are mentioned here: Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites. Two million Israelites entered Canaan, but *many more* enemies occupied the land. The population was quite dense at that time. The Israelites were especially helped to enter the Promised Land, but once there, they had to do some things themselves.

The Amalekites were defeated earlier in a battle at Rephidim, before the Israelites got to Mount Sinai (Exod. 17:8–16). Hence they are not listed here. Moreover, the Philistines are not mentioned as an enemy to be utterly defeated because God left them to be a thorn in the flesh for the Israelites’ development.

Exod. 23:24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

The Israelites were instructed not to bow down to their enemies’ heathen gods or serve them but to *utterly* overthrow them and break down their images. No compromise was permitted. Spiritually, we are to drive out the “Canaanites” *completely*. In temptations and trials, we must take an *aggressive* stand against spiritual enemies.

Exod. 23:25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

If the Israelites obeyed God, they would be literally blessed with bread, water, and good health. In the spiritual application, “bread” and “water” represent daily needs, temporal necessities, and also a daily feeding of *truth*. Sin sickness is removed through *obedience*.

Exod. 23:26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

For obedience, the Israelites would successfully bear young and live long lives. Of course these promises did not mean that the Israelites had to obey perfectly, but if they obeyed as best they could, they would have long, fruitful lives. In the spiritual counterpart, obedience secures the divine nature for the Christian. The rewards are delayed; they apply to the next life.

Exod. 23:27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

“I will send my fear before thee.” For example, word of how God had protected the Israelites in the Wilderness of Sinai preceded their arrival at Jericho and was thus the basis of Rahab’s faith and obedience. And again the promise for obedience was that God would destroy Israel’s enemies. “I will make all thine enemies turn their backs [necks—King James margin] unto thee.” When people surrendered and threw themselves on the mercy of their enemies, they would kneel down, awaiting judgment: death or clemency. Hence to turn the neck was to acknowledge subserviency.

Exod. 23:28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

God promised to send hornets before the Israelites to drive out the Hivite, the Canaanite, and the Hittite. From the unfavorable standpoint, Beelzebub is “lord of the flies [hornets, wasps]”; that is, he has control over all flying insects. Whoever is lord of the insects is lord of everything—not only over humans and animals but even down to the lowest creation. From the favorable standpoint, God is Lord over all.

How *effective* the hornets would be regardless of weapons and armor! Joshua 24:12 tells that two kings of the Amorites were driven out with hornets. There was no need for a battle. “And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.”

Exod. 23:29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

However, God would not drive all of the enemies out in one year lest the land become desolate and wild beasts multiply. In the *natural* picture, then, if all enemies had been driven out in one year, the Israelites could not have occupied the whole land quickly enough. Hence the land would have lost its cultivation, and wild animals would have multiplied out of control. In the *spiritual* picture, when we get a victory over a sin, that is not the last time we will be tempted. The battle continues throughout our life. The ongoing battle strengthens our character in demonstrating to the Lord our desire to do better in fighting the inclinations of the flesh and the mind.

For each step forward that the Israelites took to occupy the land, God promised to bless them. “Every place whereon the soles of your feet shall tread shall be yours” was the principle (Deut. 11:24; Josh. 1:3). Likewise for the Christian, for each step forward that we take by faith, we will be blessed.

Exod. 23:30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

The spiritual lesson is that little by little we grow in character development and knowledge.

Exod. 23:31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your

hand; and thou shalt drive them out before thee.

The boundaries of Israel would be as follows: from the “Red sea” (the Gulf of Eilat) on the east to the “sea of the Philistines” (the Mediterranean) on the west, and from the “river” (the Euphrates River) on the north to the “desert” (the Sinai desert) on the south. Future boundaries will also embrace Lebanon, much of Jordan (to the north and some to the south, that is, the territory of the 2 1/2 tribes across the Jordan River), Mount Sinai, and the land extending over to the Gulf of Suez (currently the Suez Canal, referred to in the promise to Abraham). Note: The Mediterranean Sea is called the “sea of the Philistines” because the Philistines were a maritime power.

Exod. 23:32 Thou shalt make no covenant with them, nor with their gods.

Exod. 23:33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

As their history shows, the Israelites disobeyed and worshipped other gods. They looked back at their common heritage with the heathen nations—a heritage that stemmed from Noah—and allowed themselves to be enticed by heathen religions. Because there were some similarities between the true and the false worship (Satan likes to copy and/or counterfeit what God does), the temptations were subtle. If the heathen religions had been *startlingly* different, the Israelites would not have succumbed. Antichrist is also subtle as an imitation Christ. Because the differences are not black and white in the minds of many, the subtleties lead to ecumenism.

The next chapter of Exodus (Chapter 24) resumes the narrative that stopped at Mount Sinai in Chapter 19.

Exod. 24:1 And He said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

Verses 1 and 2 are instructions to Moses on what to do; they are not the actual event. Exodus 19:20,25 tells that Moses went up Mount Sinai the fourth time and came down again. The phrase “all these words” of Chapter 20 belongs to the end of Chapter 19. Thus Exodus 19:25, the last verse, should read, “So Moses went down unto the people, and spake all these words [the words of Chapters 20–23] unto them.” In the Hebrew, Chapter 20 starts, “God spake thus,” and four chapters of commandments follow.

Verse 1 picks up the thread of the narrative that was left off at the end of Chapter 19. God now told Moses what to do on his fifth ascent up Mount Sinai. Moses was to go up with Aaron, Nadab, Abihu, and 70 of the elders. (Eleazar and Ithamar were not yet old enough for priestly service, so they were left behind.) Of course Aaron, Nadab, and Abihu were of the priestly line, and the 70 elders represented the 12 tribes of Israel (Num. 11:16). The instruction to “worship ye afar off” applied to all except Moses (see verse 2).

Exod. 24:2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

Moses alone was to ascend the mount higher than the rest. The others would climb the mount to a certain height and stop. Then only Moses would continue on. “Neither shall the people go up with him.” It was necessary to add this instruction lest some of the people follow out of curiosity.

Exod. 24:3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the

LORD hath said will we do.

Moses came and told the people “all the words of the LORD” (the commandments of Chapters 20–23), and all the people answered, “All the words which the LORD hath said will we do [obey].” (Note: This event had not actually happened yet. Verse 3 is merely a summation of what will happen. Verses 4–8 provide the details of the ceremony with the people making this profession in verse 7.)

Exod. 24:4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Moses wrote down “all the words” of Chapters 20–23 on a scroll and rose up early in the morning. The writing took place *in one day or less—and on a scroll!* God had prepared Moses with an education back in Egypt so that he could now write down the words. Moses also built an altar at the foot of a hill and set up 12 pillars, one for each tribe.

Exod. 24:5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

Moses instructed “young men” to offer burnt offerings and peace offerings of oxen. *Young men* were used because they had the strength to do these offerings quickly. Here we can see that even prior to the Tabernacle, faithful Israelites made offerings and built altars. (In the instructions of Exodus 20:24–26, God told Moses how to build a sacrificial altar.) Burnt offerings were completely consumed (burned) except for the hide and the hooves.

Burnt offerings showed God’s acceptance of an arrangement, whatever the situation (Temple, Tabernacle, etc.). Peace offerings showed the effect of the sacrifices on the individual or the nation in bringing peace or reconciliation between God and the people through the blood.

Exod. 24:6 And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

The number of oxen killed is not given, but there would have been quite a few to get enough blood. A covenant was being inaugurated; hence blood was used. Moses put the blood in basins and sprinkled half of the blood on the altar. The slain animals typified Christ. The altar represented God; the 12 pillars, the nation of Israel (verse 4). The covenant was between God and the people (Israel). Much blood had to be collected because 2 million people were involved in the sprinkling (verse 8).

Exod. 24:7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

Exod. 24:8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

Moses now read the “book of the covenant” (Chapters 20–23) to the people. He probably did the extensive reading from an elevation so that they could both see and hear him. Moreover, he had to be full of energy to climb Mount Sinai so often and now to read for all to hear. The people promised obedience, and then blood was sprinkled on them.

The order of the proceedings was as follows: (1) One half of the blood was applied to the altar. (2) Moses read the judgments to the people. (3) They promised obedience. (4) The rest of the blood (the second half) was applied to the people. What was the significance of these activities?

The nation consecrated—the nation dedicated itself to serve God. Of course Moses would have had assistants go around and sprinkle the 2 million people after he instituted the sprinkling. Then he said, “Behold the blood of the covenant, which the LORD hath made with you concerning all these words.” The blood sealed the covenant.

This ceremony was like individual consecration. One has to first consecrate in order to come under the blood in reality. Vitalized consecration occurs after one has dedicated himself to the Lord.

Exod. 24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

Exod. 24:10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

Now Moses, Aaron, Nadab, Abihu, and the 70 elders *actually* ascended Mount Sinai. (Exodus 19:24 and 24:1,2,9 all refer to the same event.) This was Moses’ fifth ascent up Mount Sinai. What they saw was a *representation* of the God of Israel. We know they did not literally see Jehovah because no man can see God and live (John 1:18; 1 John 4:12). Notice that Moses and the others did not see the form of a man.

Under the representation of God’s feet was a pavement, or platform, of lapis lazuli (not sapphire)—a deep blue. The color blue represents faithfulness, and here *God’s* faithfulness was being emphasized. God is faithful in keeping His covenants; it is *our* responsibility to keep *our* part.

The “body of heaven in his [its] *clearness*” refers not to the lapis lazuli pavement but to the clear blue coloration *around* the throne (to the sides and on top). The “clearness” was like frozen clear blue atmosphere, or ice. In other words, there was clearness *about* the throne. The lapis lazuli pavement was a deep blue color to contrast with the normal sky, and the impediments in it—gold specks—resembled stars. Hence although the 70 elders viewed the scene from below, they did not look up through the pavement. Rather, they looked up from the side.

Why were the 70 elders allowed to see this representation of God? The purpose was to establish the account through *credible, reliable* witnesses. These representatives were chosen because of character and honesty, and now they would all report the same experience, thus giving credence to Moses’ testimony and to the fact that *he* was their leader before God. Incidentally, these 70 elders are the same ones Moses chose when Jethro advised getting other individuals to help him (Exod. 18:24-26).

Exod. 24:11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

In what sense did God not lay His hand on the 70 elders? He did not harm them. (No man can see God and live, for He is a consuming fire—Heb. 12:29). The vision was *awesome* to see, yet the 70 elders were not harmed. They went back and were able to eat and drink; that is, they *survived* and returned to a normal life.

Exod. 24:12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

Exod. 24:13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

Exod. 24:14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

Exod. 24:15 And Moses went up into the mount, and a cloud covered the mount.

Exod. 24:16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

Exod. 24:17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

Exod. 24:18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

Earlier the account said that only Moses could approach nearer God. Aaron, Nadab, Abihu, and the 70 elders were all on the mount but at a lower elevation (at the location of Elijah's tree), where there was a plateau. From there they could see the top of the mount. Joshua accompanied Moses. Although he was not mentioned until now, it would be assumed and proper that he went with Moses, for he was Moses' successor and understudy, as it were.

A cloud barrier was around and upon the top of the mount. From the plateau at Elijah's tree, others could see above the cloud barrier. It was like saying that God's throne was on clouds. They could see, from the top down, the effulgence of God's glory, the pavement, and the cloud barrier. Note: The top of the mount was much narrower in circumference than the plateau. Hence the others could see above the cloud barrier.

Moses and Joshua went up into the cloud. They stayed there for *six days*, awaiting instruction and not seeing anything. On the seventh day, God spoke to Moses, and only Moses went up into the very top of the mount. Joshua stayed near the top of the cloud level but was not allowed into the experience Moses would have.

The people at the bottom of the mount saw the glory of the Lord like "devouring fire"—like blow furnaces that oxygenated the fire and caused a roaring surge. The people thus saw a tremendous fire under pressure like a blowtorch—they saw an awesome *consuming* fire. The Apostle Paul realized this when he said God is "a consuming fire" (Heb. 12:29).

Verse 14: Before Moses left the others, he turned to Aaron and Hur (Miriam's husband and the grandfather of Bezaleel) and said, "While I am absent, let the people come to you with their problems" (paraphrase). Moses made this provision because he did not know how long he would be away. Incidentally, Hur would have been one of the 70 elders. Aaron and Hur had held up Moses' hands when the Israelites fought the Amalekites.

It helps to put ourselves in Aaron's place. He and the others waited six days with the devouring fire going and Moses not returning. They were afraid to go look for Moses and wondered if he was still alive. When the seventh day came, they all went back down to the camp and the people—except Joshua, who waited patiently during the 40 days and nights. The stage was now set for the building of the golden calf, for the Israelites thought something had happened to Moses. Proof that Joshua remained up on the mount is Exodus 32:15–17, which states that when Moses came down from Mount Sinai, Joshua was with him. Hence Joshua waited on the mount for 47 days and, therefore, was not part of the golden calf incident. (Note: Presumably the fire stopped on the seventh day and did not continue for the 40 days.)

Verse 13: Verse 9 was Moses' fifth trip up Mount Sinai. Verse 13 can be considered the sixth trip, although Moses did not go down and all the way up again but simply went higher, to the top. Perhaps we should call the trips 5a and 5b. At any rate, Moses went up from the elevated plateau into the cloud. On the seventh day, he went through the cloud to the very top of Mount Sinai into the presence of God to receive the tables of the Law.

Exod. 25:1 And the LORD spake unto Moses, saying,

During the 40 days and nights that Moses was on Mount Sinai (Exod. 24:18), God showed him the pattern of the Tabernacle and gave instructions for constructing it (Exodus Chapters 25–31). *Subsequently* he told the Israelites what he had seen.

Exod. 25:2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

In verses 2–8, God told Moses to ask for *freewill* offerings, *from the heart*, of *specific materials* to be used in constructing the Tabernacle and in making garments for the priesthood. God said He wanted the people to build Him a sanctuary in the wilderness. He would recognize this place of worship as His meeting place between the nation of Israel and Himself with Moses and the priesthood mediating God's blessings and instructions. But first, *before* telling Moses how the Tabernacle was to be constructed, God gave a list of the materials that were needed.

Exod. 25:3 And this is the offering which ye shall take of them; gold, and silver, and brass,

Gold, silver, and "brass" (copper) were to be used for sockets, for overlaying the shittim wood in the boards, in constructing the furniture and the altars, and so forth. For example, gold was used for the Ark of the Covenant and the Candlestick.

When the Israelites left Egypt, the Egyptians gave them gold earrings and gifts. The Israelites could now, in turn, donate these same items for the Tabernacle. Thus the Lord marvelously provided enough either by that means or through what the Israelites brought of their own possessions. (They had wagons to carry their belongings—in fact, they had even crossed the Red Sea with their wagons.)

God did not want whatever was given unless it was freewill and from the heart (verse 2). Later, when the Tabernacle was set up, there would be some mandatory offerings, but even these had to be given willingly.

Exod. 25:4 And blue, and purple, and scarlet, and fine linen, and goats' hair,

Clothing materials were to be donated (blue, purple, scarlet, and fine linen cloth), as well as goats' hair to be used as a Tabernacle covering.

Exod. 25:5 And rams' skins dyed red, and badgers' skins, and shittim wood,

Rams' skins dyed red and seals' (not badgers') skins were requested. Many skins were needed so that they could be sewn together for the Tabernacle coverings. Notice that the skins of a ram, a *male* animal, were to be used.

Even shittim (acacia) wood was requested; hence raw lumber was acceptable as an offering. To give acacia wood, the Israelites went out and cut down trees; that is, they did not transport the wood from Egypt. The Sinai wilderness, being more fertile back there, had many more acacia trees than at present.

Exod. 25:6 Oil for the light, spices for anointing oil, and for sweet incense,

Exod. 25:7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

Exod. 25:8 And let them make me a sanctuary; that I may dwell among them.

Exod. 25:9 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.

God gave Moses a visual *three-dimensional* pattern of the Tabernacle. According to all that God showed him were the Tabernacle, the instruments, and the furniture to be made. In other words, Moses was to make the Tabernacle *exactly* according to the pattern.

Moses had a marvelous memory, and it was enhanced by the Holy Spirit to remember every detail. Moreover, he was specially prepared from birth. From the womb through manhood, he was schooled under God's providence to be the Israelites' leader. Not only was he learned in all the wisdom of Egypt, but he had Scriptural instruction as he grew up and then 40 years of wilderness experience.

The three-dimensional pattern started with articles of furniture—the pattern was given from the inside out. After Moses received all the separate instructions, he was shown the completed structure, from the outside. God starts on the inside—with that which is most precious—and goes down to our level. Conversely, we start on the outside and progress to the inside.

Exod. 25:10 And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

Exod. 25:11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

Exod. 25:12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

Exod. 25:13 And thou shalt make staves of shittim wood, and overlay them with gold.

Exod. 25:14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

Exod. 25:15 The staves shall be in the rings of the ark: they shall not be taken from it.

Exod. 25:16 And thou shalt put into the ark the testimony which I shall give thee.

Verses 10–16 describe the Ark of the Covenant (or Testimony), the most important article of furniture in the Tabernacle. Situated in the Most Holy, the Ark was basically a *rectangular wooden box* that was covered with gold. Its dimensions were 2 1/2 cubits (45 inches) long, 1 1/2 cubits (27 inches) wide, and 1 1/2 cubits (27 inches) high. In other words, it was low—only a little more than 2 feet high. Looking like a treasure box, the Ark appeared to be made of solid gold, but it was only gold-plated wood to make it lighter for transport. (See Figure 1.)

Four rings were on the box below (not on the lid), one on each corner of the two sides. Staves went through the rings, one stave through two rings. The staves had to be substantial in order to carry the weight of the box. Probably four men carried the box, one at each stave end. (See Figure 2.)

The perimeter of the top was $45 + 27 + 45 + 27 = 144$, the number of the Church (144,000) in an abbreviated form. Christ (represented by the lid) is the Head of the Church, which is his body (pictured by the box underneath). The box without the lid (the Church without Christ) is incomplete. Christ is the propitiatory lid, the *place* of satisfaction (*hilasterion* in Greek). “Whom God hath set forth to be a propitiation [an atonement, a satisfaction] through faith in his blood, to declare his righteousness for the remission of sins” (Rom. 3:25). Jesus “is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 John 2:2).

The staves remained permanently in the rings of the Ark, for this was a *journeying* sanctuary. In the *stationary* Temple of Solomon, which was made of stone, the staves were pulled out from the Ark (1 Kings 8:7,8). The Tabernacle was erected wherever the cloud directed the Israelites to encamp. When they had to move again, the structure was disassembled and transported to the next destination. Hence the Ark was journeying toward the Promised Land. The staves stayed in the Ark in their normal posture for the 500 years or so that the Tabernacle was used, including when it was at Shiloh. The Ark was always ready for instant transport.

In Solomon’s Temple, the setup for the staves was different. A veil of heavy tapestry separated the Holy and the Most Holy. The Ark was turned so that the staves pushed or “bumped out” against the veil. Hence the bumps could be seen in the Holy but not the actual staves. The staves were pulled out just enough to indicate that the Ark had reached its place of rest. The antitypical house (or place of rest) is heaven, which is beyond the veil.

While these instructions were being given, Moses was seeing a picture like a hologram. Hence sight and sound impressed his memory with the detail. Both were needed.

Exod. 25:17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

Exod. 25:18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

Exod. 25:19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

Exod. 25:20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

Exod. 25:21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

Verses 17–22 pertain to the Mercy Seat, the lid of the Ark. Moses saw a three-dimensional audiovisual of the Mercy Seat. He was also shown how it was to be cast. (Although the Book of Exodus does not give all the details of what Moses saw and heard, we know he had to be shown certain things.)

The cherubim were not carved but were beaten out. Gold is soft and malleable. First, a mold was made in the dirt, and then molten gold was poured into the mold. The result would be in a rough state but amazingly detailed. When it was cool, fine detail could be beaten or hammered in. The lid, cherubim, and outstretched wings were all one piece. One cherub was to be on one end of the Mercy Seat and another cherub on the other end. They would be somewhat crouched and facing each other with wings outstretched. Their eyes looked down at the Mercy Seat, upon which the blood was sprinkled vertically and horizontally (in the shape of a cross).

The wings were “on high”; that is, the two angels of mercy, representing God’s Love and Power, are ready and eager to fly, but they cannot operate until Justice is satisfied. We are reminded of the Apostle Paul’s statement that without the shedding of blood there is no remission of sins (Heb. 9:22). Before Love and Power can operate, atonement must be made by The Christ, Head and body. Leviticus Chapter 16 shows two applications of the blood: (1) the blood of the bullock represents Jesus and (2) the blood of the Lord’s goat represents the Church. Justice must *precede* Mercy. The principle is that one must be just before he is generous. Justice must be satisfied before Love operates.

The lid was very heavy, for it was *solid* gold, not just overlaid with gold. Staves were put in rings on the four box corners, so that when the staves and the box were lifted, the lid got carried too. The lid was a separate slab—it was not hinged to the box. Later the stone tablets were put in the box with the golden pot of manna and Aaron’s rod that budded. Then the heavy, heavy lid was put on the Ark box.

Exod. 25:22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

The Shekinah light was elevated. It was between but also *above* the two cherubim (Psa. 99:1; 80:1). God is seated *above* the cherubim. God’s four attributes are represented in the Ark of the Covenant: The two cherubim represent Love and Power, the Mercy Seat pictures God’s Justice, and the Shekinah light represents God’s Wisdom.

God said He would commune with Moses, and once the Tabernacle was built, God communed there. For the first 39 years of the Tabernacle, both Aaron and Moses had access to the Most Holy. Moses went into the structure to commune with God—except on rare occasions when a different procedure was used.

Exod. 25:23 Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

Exod. 25:24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

Exod. 25:25 And thou shalt make unto it a border of an handbreadth round about, and thou shalt make a golden crown to the border thereof round about.

Exod. 25:26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

Exod. 25:27 Over against the border shall the rings be for places of the staves to bear the table.

Exod. 25:28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

Exod. 25:29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

Exod. 25:30 And thou shalt set upon the table shewbread before me always.

Verses 23–30 describe the Table of Shewbread, which was a bread table in the Holy. The

dimensions were 2 cubits long, 1 cubit wide, and 1 1/2 cubits high, or 36 inches long, 18 inches wide, and 27 inches high. The table was made of shittim wood overlaid with gold. Four rings were used for safe, practical transport. One ring was on each corner, so that two staves could be put through the four rings. The utensils were also made of gold: spoons, bowls, dishes, and covers. The table was like a cabinet so that it could hold the utensils, which hung on hooks.

A crown of gold went around the perimeter of the top, as if to say, “If you faithfully keep these promises [portrayed by the shewbread] unto death, you will get the crown of life.” The priesthood is being developed in the present life. As Christians mature, they are styled able ministers of the New Covenant, which will be inaugurated in the next age (Heb. 8:6–10; 12:24). We are now a *practicing* priesthood. If faithful, we will become a royal priesthood.

The Table of Shewbread represents The Christ both holding forth the Word of life to others of the household of faith and partaking of the Word (or bread) of life themselves. The bread is looked forward to as a future hope. The bread was not eaten by the priesthood until the seventh day, so it was the bread of *promise*. Antotypically, the “bread” pictures the promises of God to the Church. Thus the promises are obtained in the next life but are *mentally fed upon* in the *present* life by anticipation. The promises will be fully partaken of in the next life, when our hope becomes a reality.

The shewbread was pita bread in style. (See **Figure 3.**) There were two piles with six pitas in each pile and a little bowl of powdered frankincense on the top of each pile. A spoon was used to place frankincense in the bowls.

In Hebrew, “shewbread” is *panim*, meaning “bread of faces.” The thought was that Jehovah’s face was reflected in the food, the bread, the 12 cakes. Each pita was a bread of face (singular); together they were the bread of faces (plural). There was one cake for each tribe of Israel (Lev. 24:5,6). The Table of Shewbread was a symbol of food, whereas the Candlestick was a symbol of light.

Being only 27 inches high, the Table of Shewbread was low. Hence it was used in a kneeling position, that is, in a *prayerful* attitude. The bread of life is antotypically “eaten” with prayer. “Give us this day our daily bread” (Matt. 6:11). The Prayer Altar was only 36 inches high, so it, too, was used while kneeling (Exod. 30:1,2). The Scriptures also tell us that we are seated “in heavenly places” (Eph. 2:6). Thus there is the thought of both kneeling and sitting.

All of these articles of furniture were visually demonstrated, probably by an angel, while the Lord instructed Moses verbally. The combination of visual and audible instruction impressed the details on Moses’ brain.

Exod. 25:31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

Exod. 25:32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

Exod. 25:33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

Exod. 25:34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

Exod. 25:35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

Exod. 25:36 Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold.

Exod. 25:37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

Exod. 25:38 And the tongs thereof, and the snuffdishes thereof, shall be of pure gold.

Exod. 25:39 Of a talent of pure gold shall he make it, with all these vessels.

Exod. 25:40 And look that thou make them after their pattern, which was shown thee in the mount.

Verses 31–40 give the instructions for the Candlestick, which was to have seven branches, that is, three branches on each side of the slightly higher central stem. On the flat top of each branch was an almond-shaped vessel (with no handle). The vessel held a small reservoir or supply of oil, and a wick protruded at its pointed end. The wick was lighted, and by capillary action oil was sucked up the wick to keep the flame burning. The high priest not only had to replenish the oil but also had to trim the wick ends to remove excess carbon so that the lamps would burn brighter.

The flat top of each branch was a miniature platform to hold the vessel. The vessels on the three left branches pointed toward the center stem, and so did those on the right side. The vessel on the central stem pointed outward (forward). Three branches plus three branches plus the center stem totaled seven branches. The slightly higher main (or central) stem pictures Christ, for it was the *seventh*, the number of completion.

Notice that the Candlestick was to be of pure gold, made of “beaten work,” which means it was *solid* gold (verses 31 and 39). It was *one solid piece*, not hollow, and constructed of one talent of gold. First, a mold was made in the ground. Then gold was melted and poured into the mold. The result was a rough lamp stand that had to be hammered out with bowls, knops, and flowers. The hammering and shaping represent the development of the Church of Christ during the Gospel Age.

Verses 33 and 34: The main stem was to have four bowls, four knops, and four flowers, which suggest the progression of Christian character, that is, the development of the Church from a crude state to a beautiful blossoming. The development of *fruitage* is shown. (See **Figure 4**.) With the main stem having four bowls, knops, and flowers and then each branch having three bowls, knops, and flowers, the total for each branch plus the main stem was seven ($4 + 3 = 7$). Hence the completeness of the Church is in Christ. He complements our lack of righteousness, for what he supplies (the four) is greater than our own (the three). The main stem is sufficient in itself, the four being the four attributes. He does not need us, but we need him.

The bowls, described as being “like unto almonds,” were actually like a calyx (the external leafy part of a flower). Thus the three parts were calyx, bud, and flower. With the almond, we are discussing the fruitage of a nut. When the flower falls off, the fruit (the nut) is there right away. In other words, no flower, no fruit.

The Candlestick was actually a lamp stand. The stand held up seven lamps, that is, the Word of life as exemplified in the vessel of a person. In antitype, we are the earthen vessel, having the

oil (Holy Spirit) within us. The wick is our human nature, and the illumination is our witness to the world, based on our resources of the Holy Spirit from the Bible in our hearts and minds.

Verse 38: Tongs and “snuffdishes” were also to be made of solid gold. The flame was extinguished with the snuffdish (a candle snuffer).

Verse 39: Dimensions are not given for the Candlestick, just the weight or quantity, which was one talent of pure gold. The lamp stand might have been shoulder height but no higher. It would have weighed close to 100 pounds, which is reasonably equivalent to a bag of cement in weight. Gold is heavy, being the weight of lead. The word “talent” suggests that every Christian has *at least one talent*.

The lamp stand can be considered from the *collective* or *dispensational* standpoint as the Church with Jesus, its Head (the six branches plus the central stem, respectively). It can also be considered from the pragmatic or *individual* standpoint of each Christian (three bowls, knops, and flowers on one branch plus the four bowls, knops, and flowers of the central stem). “Thy word is a lamp unto my feet, and a light unto my path” (Psa. 119:105).

Verse 40: All furniture and utensils were to be made according to the three-dimensional hologram-type vision God showed Moses there on Mount Sinai. Visual demonstrations of how to construct the items were included. Then Moses could, in turn, instruct Bezaleel and Aholiab and make sure things were done according to God’s instructions. Moses would also be told about the maintenance of such items as the Candlestick, for example, at what hour the oil was to be replenished and where the main oil supply would be. We can see why it took 40 days for Moses to get all of the instructions.

The *progression* of the Christian is shown by the bowls, knops, and flowers, as follows:

1. *Bowl (or cup)*. When one comes into the truth, he is to desire the milk of the Word and to receive the Word like a sponge.
2. *Knop (or capital)*. The knop is next, representing the profession of faith, the first evidence of life, the evidence of a bud of truth. Then, hopefully, will come the flower.
3. *Flower*. The flower pictures the development of character and fruitage through trials and experience. It is the development of the Holy Spirit.

Exod. 26:1 Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

Verses 1–6 pertain to the cherubim curtain, which formed the ceiling of the Tabernacle (the ceiling of the open-mouthed box). From inside the Holy, the priest could see cherubim on the ceiling. The cherubim illustrate Psalm 91:11, “For he shall give his angels charge over thee, to keep thee in all thy ways”; that is, they represent our guardian angels.

The colors have the following symbolism. Blue pictures faithfulness; scarlet, the blood of the Ransom, or death; and purple, royalty. Jesus said, “Be thou faithful [blue] unto death [red], and I will give thee a crown of life [purple]” (Rev. 2:10). As Jesus gave his life, so we are to give our life on a figurative cross. The linen was white, representing the righteousness of the saints.

The following four categories all teach the plan of God but from different perspectives. The Great Pyramid is a *scientific* instrument. The Tabernacle is a *symbolic* instrument. Ezekiel’s Temple is *literal* (but has spiritual lessons). The Book of Revelation is *spiritual* (but will have natural effects on mankind).

Exod. 26:2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

Exod. 26:3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

Exod. 26:4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

Exod. 26:5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

Exod. 26:6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

Ten curtains (5 + 5) comprised the one large curtain. Each of the ten curtains was a long rectangle that was 4 cubits wide by 28 cubits long (6 feet x 42 feet). Five such curtains were sewn together permanently into one curtain that was 20 cubits wide by 28 cubits long (30 feet x 42 feet). The Church was in the wilderness for 42 months (30 x 42), or 1,260 years. A confirmation is that there were 42 stops in the Israelites' wilderness wanderings, and the Tabernacle was set up 42 times. Thus we can see that the cherubim curtain was a symbolic as well as a literal curtain.

The remaining five curtains were also sewn together, resulting in the same dimensions. These two large curtains each had 50 blue loops on one edge. By means of temporary gold clasps called "taches," the two curtains were brought together. In other words, when the 50 loops on one five-strip curtain were joined by gold taches to the 50 loops on the other five-strip curtain, the loops were *crossed*, signifying multiplication. By multiplying 50 times 50, we get the number 2,500 (50 x 50). With the number 50 representing a Jubilee cycle, the product of 50 times 50 (50 squared) gives us the grand Jubilee. Note: The overall curtain is *the* Tabernacle.

Each curtain of 42 feet by 30 feet represents 1,260 days, or 3 1/2 years (360 x 3 1/2). Moreover, when both curtains are considered, 3 1/2 times + 3 1/2 times = 7 times, or Gentile Times (360 x 7 = 2,520 years). Although the 1,260 years are only a segment of the Gospel Age, they represent the whole age. On the one hand, those who lived during the 1,260 years especially suffered persecution, but on the other hand, all who live godly in Christ Jesus will suffer some persecution (2 Tim. 3:12). Therefore, the entire Gospel Age is a period of suffering and trial, but within the whole are the 1,260 years (and of course 1,260 + 1,260 = 2,520 years). These mathematical chronology ties prove that the cubit is 18 inches long.

Exod. 26:7 And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

Exod. 26:8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

Exod. 26:9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

Exod. 26:10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

Exod. 26:11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

Exod. 26:12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

Exod. 26:13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

Exod. 26:14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

Verses 7–14 describe three other curtains: the goats' hair curtain, the curtain of rams' skins dyed red, and the curtain of seals' skins (improperly called "badgers' skins").

The first curtain, the *cherubim* curtain, was composed of ten curtains: five sewn together plus five more sewn together, having 50 loops each and coupled together with gold taches, or clips. For the *goats' hair* curtain, each separate curtain (or strip) was the same width as each smaller cherubim curtain strip: 4 cubits. Five curtains were sewn together ($5 \times 4 = 20$ cubits) and six curtains were sewn together ($6 \times 4 = 24$) for a total of 44 cubits. However, whereas the length of the cherubim curtain was 28 cubits, the length of the goats' hair curtain was 30 cubits. (See **Figure 5**.) In other words, the goats' hair curtain had an extra strip, so an extra 4 cubits was in the front of the curtain, and the curtain was 2 cubits wider on the sides.

Notice that the goats' hair curtain was made of *hair*, not skins, and it was called "the tent" (verse 11). The cherubim curtain, which was underneath (and thus was covered by the goats' hair curtain), was called "the tabernacle."

The Tabernacle curtains, which were both literal and symbolic, were in four layers, starting with the cherubim curtain on the bottom, as follows:

1. Cherubim curtain—represents the new creature.
2. Goats' hair curtain—pictures our humanity, the old man, the old nature. "We have this treasure in earthen vessels" (2 Cor. 4:7); that is, "We have this white cherubim curtain in [underneath] the goats' hair curtain [the flesh]." The goat is a stubborn, ornery animal. The fact that the taches on the goats' hair curtain were copper (and not gold to symbolize the divine nature, as on the cherubim curtain) is proof that the goats' hair curtain represents our flesh, our humanity.
3. Curtain of rams' skins dyed red—represents the robe of Christ's righteousness. No dimensions are given for this covering, and this lack of information is appropriate, for Christ's Ransom cannot be measured. The Ransom covers all who are born in Adam.
4. Curtain of badgers' skins, which were really the skins of seals, dolphins, or porpoises (that is, marine life)—pictures how the world views the Christian. These skins provided a black or dark covering, and that is how the world regards the Christian—as peculiar, as a "fish out of water," as a *marine* animal in a dry *desert*. The dimensions are not given for this curtain either.

Antotypically speaking, of the four curtains, only the last or top curtain is seen by the world. The new creature, the innermost part, is what God sees. Then comes the flesh, which is covered by the robe of Christ's righteousness. The world sees none of the three bottom curtains, only that we are odd.

Q: Seals' skins are one of the things Moses asked the Israelites to give as a freewill offering

(Exod. 25:5). Were these brought from Egypt, or did the Israelites go subsequently to a body of water to obtain them?

A: Many translations say “seals’ skins,” but actually the skins were from porpoises or dolphins. The Israelites caught the porpoises or dolphins in the Red Sea and gave them as offerings. The main point is that a marine animal was in a dry desert, showing that the Christian feels out of place in a worldly environment and the world views the Christian as odd.

The overall dimensions of the goats’ hair curtain were 44 by 30 cubits. (See **Figure 6.**) Five strips of goats’ hair curtain sewn together hung over the Most Holy roof and back. Six strips hung over the Holy roof (the sixth being doubled and hung over the front).

Five cherubim curtains sewn together also covered the Most Holy roof and back, the loops and taches being over the veil between the Holy and the Most Holy. The other five cherubim curtains sewn together covered the roof of the Holy. The difference in the two curtains was that none of the cherubim curtain draped over the front of the Holy, whereas the goats’ hair curtain did drape over to keep out daylight. From side to side (that is, going up one side, over the roof, and down the other side), the goats’ hair curtain went down to the ground. The width, therefore, was $10 + 10 + 10 = 30$ cubits.

Exod. 26:15 And thou shalt make boards for the tabernacle of shittim wood standing up.

Exod. 26:16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

Exod. 26:17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

Exod. 26:18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

Exod. 26:19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

Exod. 26:20 And for the second side of the tabernacle on the north side there shall be twenty boards:

Exod. 26:21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

Exod. 26:22 And for the sides of the tabernacle westward thou shalt make six boards.

Exod. 26:23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

Exod. 26:24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

Exod. 26:25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

Verses 15–25 discuss the boards and their sockets. Each board was 10 cubits long and stood

upright. The width was 1 1/2 cubits. There were 20 boards on the north side and 20 boards on the south side. (See **Figure 7.**) The west or back side had six boards, plus one in each corner, or eight boards. The total number of boards, therefore, was 48 (20 + 20 + 8). Since each board had two silver sockets (48 x 2), there were 96 silver sockets. The silver sockets picture truth, the Old and New Testaments. Psalm 12:6 tells us that God's Word is as silver refined seven times, but the sockets represent a special truth: that Jesus is the Savior, the Church's one foundation.

Each socket had two holes, and each board had two prongs called tenons, which inserted into the holes of the sockets. (See **Figure 8.**) The tenons took up 1 cubit of the height (or length) of the boards.

Added to the 96 silver sockets were four sockets between the Holy and the Most Holy that were used to support the Veil. The 96 + 4 silver sockets made a total of 100 silver sockets—a significant number, for “100” is a symbol of perfection. The silver sockets linked together, forming the appearance of a border underneath a platform. The boards (representing Christians) rested on silver sockets (Christ, the foundation).

The people could not appreciate the silver sockets because they were hidden from view; that is, the 10-cubit boards were inserted snugly into the 1-cubit-high sockets for a depth of 1 cubit. Thus the 10 cubits of the goats' hair curtain, which extended over both sides and the back of the Tabernacle, completely covered the sockets as well as the boards and the cherubim curtain. The cherubim curtain was 28 cubits wide (10 cubits over the roof and 9 cubits on each side); that is, it was a cubit shorter on both sides than the goats' hair curtain.

There were two sockets under each board, and each socket had two holes. How, then, could *one* board with only two tenons fit into *two* sockets? The sockets were staggered; that is, one tenon went in one hole of one socket and the other tenon went in one hole of an adjacent socket. This arrangement further strengthened the structure. Moreover, each socket was made with a female receptacle on one end and a male on the other. Thus the sockets were interlocked, one to another. This, too, gave rigidity. What is the antitypical lesson? It is the *unity* of the true Church. Hebrews 10:25 admonishes us not to forsake the assembling of ourselves together, and the hymn “Onward, Christian Soldiers” contains the phrase “all one body we,” referring to the Little Flock. All of the 144,000 will see the importance of keeping God's Word, and their own personal integrity will be of the highest standard; hence they will all be *one* body even though not physically together in one place. Moreover, the board standing upright pictures the Christian being upright in Christ.

The two tenons of each board also have the significance of the Christian's being in the New and Old Testaments. Our feet are planted in the Word of God, in which Christ is predominant. The Ransom doctrine is the central theme. That Christ is Savior is in both the Old Testament and the New Testament as type and antitype, respectively.

The boards, which held up the curtains, the Tabernacle, served as a framework. The cherubim and the goats' hair curtains fit the framework snugly, whereas the rams' skin and seals' skin curtains, for which no dimensions were given, were pulled out at the sides like a tent and held with cords and pins. (See **Figure 9.**) However, the Tabernacle preserved a rectangular shape in appearance, especially from a distance, because only the roof was seen. (The Court curtains were 5 cubits high, and thus they acted as a barrier.) Hence the Tabernacle still looked like a coffin or a funeral bier. The side chambers that were formed when the rams' skin and seals' skin curtains were pulled out to the sides were used for storage and as dressing rooms, among other things. The side chambers of the Temples (Solomon's, Herod's, and Ezekiel's) were a separate building or wing on both sides.

Verse 24 refers to the corner boards. A drawing is really needed to illustrate how they were

made. The boards were fractured but mortised together. An angled board from top to bottom held the corner together—at right angles. The arrangement was ingeniously designed to hold the back and side boards together.

The boards were hollow frames covered with gold. Pieces of acacia wood were mortised together to form each board because the acacia trees grew so crooked and twisted that a board could not be made of one piece of lumber. Mortise and tongue-and-groove methods were used. Just as strips (curtains) were sewn together to make *one* large curtain, so pieces of wood were put together tongue and groove to make *each* board. Imagine being in the Holy of the Tabernacle—it was a large room 15 feet wide by 30 feet long with a 15-foot-high ceiling and only three small, low pieces of furniture.

Q: The back or west end of the Tabernacle had six boards, each being 1 1/2 cubits wide. Therefore, the six boards covered 9 cubits. Did the two corner boards add only 1/2 cubit each to make the 10-cubit width?

A: Yes, because the two corner boards fractured at right angles, and there was an overlapping at the middle of the boards. The extra 3/4 and 3/4 cubit covered any gapping.

The acacia tree pictures our development as Christians. If faithful, we are changed from twisted, crooked, rugged old trees into new creatures of Christlikeness. The acacia is the only tree that survives in the *desert*. It has *long* roots that go down very deep for water.

The acacia tree shows that the Lord's people are generally not well-refined individuals but that God has picked humble, little ones to embarrass the proud, who by nature may be more noble, better bred, etc. God has chosen the poor of this world to confound the wise—to shame them. Only those who are aware of their need and sin sickness will seek a physician. Those who feel whole—those who are content with their own way of life—do not feel the need for a physician.

The process is the same with jewels such as the diamond, which comes out of the earth with a scurf, or skin, that hides its brilliance. The scurf must be removed. Hence a diamond in the rough could be passed by as worthless.

Acacia wood is close-grained (like olive wood), which makes it very adaptable to tooling. And, like cedar wood, it does not decay. Acacia is a form of evergreen with needles. The “needles” picture the contentiousness of the Lord's people. Contentious, cantankerous qualities have to be properly schooled under the guidance of the Holy Spirit.

Exod. 26:26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,

Exod. 26:27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

Exod. 26:28 And the middle bar in the midst of the boards shall reach from end to end.

Exod. 26:29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

Exod. 26:30 And thou shalt rear up the tabernacle according to the fashion thereof which was shown thee in the mount.

The boards, which were 27 inches wide, extended from ground to roof and supported the curtains. There were 20 boards on the north side, 20 boards on the south side, 6 boards on the

interior portion of the back (or west) side, and 2 corner boards at the rear. The boards are called “frames” in the Revised Standard Version because they were hollow.

Cylindrical bars were slid through gold rings fastened to the exterior of the boards. The gold rings held the top and bottom bars, which were cylindrical in order to create a minimum of friction. Each board had a gold ring on the top and another gold ring on the bottom. When the 20 boards were put together (upright), the bars were shuttled through the rings. Five bars were on each side, north and south. There were also five bars on the back side, on the west. The front (or east) side did not have boards.

The middle bar went from one end to the other (a distance of 30 cubits, or 45 feet)—a tremendous length. The bar went *through the middle* of the boards about halfway up. This positioning gave the boards more rigidity than if the boards were all on one side of the bars. The sockets, which were fastened together, also provided rigidity or stability.

If the middle bar were *one* piece, there would be great warpage, for it would be 45 feet long. Each board was 9 inches *thick* (1/2 cubit). Note: The 9 inches was not the width but the *thickness*. The bar (and the hole through the board that the bar went into) was 4 to 4 1/2 inches in diameter. Thus the bar was sizable. The warpage problem was solved by constructing the middle bar of several pieces. Each piece had a hole in one end and a thread in the other end, the exception being the last piece. Hence, just as several boards were mortised together to make 10-cubit (15-foot) high boards 1 1/2 cubits (27 inches) wide, so the long bar that was shuttled through the midst of the boards was composed of pieces. Each piece was about 6 or 8 feet long, and the pieces were screwed together. The last piece was finished at the end so that what showed at the back corner had neither hole nor threads.

In all, there were five bars on a side: two on top on the outside, two on the bottom on the outside, and one in the middle of the boards, all going the 45-foot length of the Tabernacle. (See **Figure 10.**) The middle bar being in pieces eliminated a problem, for the boards and sockets were on the desert sand floor, which was not *exactly* level. Also, there had to be some kind of protrusion at the back in order to pull the first piece of the middle bar out. Thus the disassembling began from the rear.

Verse 27: There were “five bars for the boards of the side of the tabernacle, for the two sides westward.” The back was the west, so how could there be “two sides” at the rear of the Tabernacle? The six boards at the back were on the *inside*. (See **Figure 11.**) The two corner boards were *exterior* and were folded (at right angles). The corner boards were designed to accept the exterior bars at the rear; that is, there were holes in the corner boards. Since there were five bars on the west (the same arrangement as on the north and south sides)—two bars on the top, one bar through the middle, and two bars on the bottom—all five extended into the corner boards too. In regard to the right-angled corner board, one part accepted the bars at the back and one part accepted the bars on the side.

Exod. 26:31 And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

Exod. 26:32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

Exod. 26:33 And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy.

Exod. 26:34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy

place.

Exod. 26:35 And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

Between the Holy and the Most Holy hung “the veil,” sometimes called the Second Veil or the Cherubim Veil. On a white linen background were blue, purple, scarlet, and cherubim configurations. Hence the Most Holy had cherubim on the ceiling and on all four sides, even though the boards obstructed the curtain on three sides. The very name “*the veil*” indicates it was the most important veil. Outside in the Holy were the Table of Shewbread (on the north side) and the Candlestick (on the south side). The “table without the veil” was the Golden Incense Altar (see Heb. 9:2).

Between the Holy and the Most Holy were four pillars. The Second Veil hung in front of the pillars, suspended from hooks on the taches of the Tabernacle curtain above; that is, the taches of the cherubim curtain were directly above the dividing line of the Holy and the Most Holy. The four pillars gave rigidity to the Second Veil and the cherubim curtain. Nevertheless, there was a slight opening at the ceiling through which the incense floated into the Most Holy.

Each of the four pillars was set in a silver socket at the base. Therefore, the total number of sockets was 100. There were two sockets for each board (20 boards on a side, 6 boards in back, and 2 corner boards) for a total of 96 and then four additional sockets under the four pillars, or 100 silver sockets in all.

Exod. 26:36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

Exod. 26:37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

The First Veil, called “the door,” was made basically the same except that it had no cherubim, just needlework. The following table sets forth the differences between the two veils (verses 31–37):

| <u>First Veil (“the door”)</u> | <u>Second Veil (“the veil”)</u> |
|--------------------------------------|---------------------------------|
| No cherubim | Cherubim |
| Hung in front of 5 pillars | Hung in front of 4 pillars |
| Brass (or copper) sockets on pillars | Silver sockets on pillars |

The First Veil covered the five pillars at the entrance to the Holy so that gold could not be seen in the Court. From a practical standpoint, the pillars were needed inside the First Veil to keep it from sagging. The spiritual reason for the pillars to be inside the First Veil is that divine things cannot be seen (appreciated) by the human nature. (Gold represents the divine nature, whereas brass or copper pictures perfect or justified human nature.) A person standing in the Court could see the First Veil and only the five copper sockets at the bottom, not the pillars.

The four pillars, overlaid with gold, that were between the Holy and the Most Holy were set in silver sockets (verse 32). The silver sockets carried a different symbolism from the copper sockets, namely, that the inheritance of the divine nature is in truth, in verity.

At the top of the Tabernacle on the outside, the goats’ hair curtain overlapped the First Veil, keeping all sunlight out of the Holy. The cherubim curtain did not overlap, for it came just to the front of the Tabernacle. The goats’ hair curtain had an extra (11th) strip 4 cubits wide that

folded over the front of the Tabernacle to prohibit daylight from seeping into the Holy. As pointed out earlier, with no dimensions being given for the other two curtains—the rams’ skins dyed red and the seals’ skins—we can reason that they were pulled out on the sides from the roof. (See **Figure 9 again.**) The goats’ hair curtain, called “the tent,” fit the Tabernacle snugly down to the ground on the sides. Hence not even the silver sockets were seen in the Court, let alone the gold boards or pillars. The lesson is that the natural man cannot discern spiritual things.

Where the curtains of rams’ skins dyed red and the seals’ skins were pulled out from the sides of the Tabernacle, cords and pins held out the flaps. From outside the Court (that is, in the Camp), only the seals’ skin curtain could be seen, but those in the Court could also see, under the flaps, the curtain of rams’ skins dyed red. Antotypically speaking, on the one hand, the Great Company sees this curtain, for all of the consecrated—all who are under the blood—can see it. It is a Court of *faith*, a Court of *believing*, and a Court of *washing* at the Word of God. On the other hand, the world sees the seals’ skins—an oddity in the desert. And the Christian, in turn, is like a fish out of water. In other words, there is a mutual feeling of estrangement between the consecrated and the worldly.

The Tabernacle—and hence the First Veil—was 10 cubits high. The extra 4-cubit-wide strip of the goats’ hair curtain covered 4 of the 10 cubits of the First Veil. Since the curtain in the Court was 5 cubits high (7 1/2 feet), only 1 cubit of the First Veil showed above it. However, when we consider the size of the fence around the Tabernacle (50 by 100 cubits) and the fact that the Court curtain was 5 cubits high, all needlework was obscured to anyone outside the Court. Only those in the Court could see the needlework.

Antitype of Incense Going Into the Most Holy (Leviticus 16)

Incense was offered on the Day of Atonement. First, the high priest offered his sacrifice of the bullock. His two hands were full of incense, and dangling or hanging from his forearms by a chain were two vessels, one vessel with coals of fire from the altar and the other vessel with blood to be sprinkled. The vessel containing the coals of fire was set on the Incense Altar, and the high priest’s arm slipped out of the chain. He crumbled the incense over the coals of fire and then prayed. The cloud of incense carried the prayer over the Second Veil into the Most Holy—this is a picture of the Christian’s coming into God’s presence with prayer. Now the high priest had empty hands and just the blood basin left on one forearm. Next he used his finger to put blood on the Mercy Seat eastward (vertically) and across (horizontally) to form a cross.

The incense offering represents the perfections of Jesus’ human nature. Incense is a powder ground fine, picturing no imperfections, unevenness, or imbalance in his virtues. Jesus offered up perfect incense.

The high priest followed the same ritual when he went in the second time, now with the blood of the Lord’s goat. But this time, antotypically speaking, Jesus’ perfections (the incense) are mixed with the prayers of the saints, for his perfections make their prayers acceptable to God, whereas Jesus could offer his prayers alone. Christians must pray in Jesus’ name.

Why was blood applied to the Mercy Seat with the finger of the High Priest? The purpose was to make atonement, for “without shedding of blood [there] is no remission [of sins]” (Heb. 9:22). In the antitype, Jesus’ blood is applied for the Church, and the blood of the Lord’s goat will be applied (through Jesus’ merit) for the world. The blood of the bullock justifies the blood of the Lord’s goat. Thus a mingled blood (of The Christ) will be applied for the world. The Church gets the privilege of sharing in the sufferings of Christ.

Antitype of Four Pillars Going Into the Most Holy Versus Five Pillars Going Into the Holy

The Most Holy was one-half the size of the Holy (two Most Holy cubes were equal to one Holy). In the antitype, ten virgins go into the Holy, but only five (the wise) enter the Most Holy. With the Most Holy representing God's presence, the four pillars represent His four attributes. The five pillars signify a class on this side of the veil. Both the four pillars and the five pillars were inside a respective veil. The four pillars were hidden from the Holy; they were in God's presence, as it were.

Along another line, the four horns (one horn on each corner) of the Golden Altar (also called the Incense or Prayer Altar) signify that prayers in all languages are heard by God. The Little Flock is taken out of all nations.

Exod. 27:1 And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

Exod. 27:2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

Exod. 27:3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.

Exod. 27:4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

Exod. 27:5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

Exod. 27:6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

Exod. 27:7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

Exod. 27:8 Hollow with boards shalt thou make it: as it was shown thee in the mount, so shall they make it.

Verses 1–8 describe the Brazen Altar in the Court. The altar was 5 cubits square and 3 cubits high. Converted into feet, it was 7 1/2 feet square and 4 1/2 feet high (chest high). The altar was "hollow with boards"; that is, it was a framework that was hollow inside (verse 8). For example, a cardboard box with the top and the bottom cut off would be a hollow frame. Being hollow, the Brazen Altar could be easily transported. The hollow frame was set down on the desert floor and filled with sand. The sand not only shored up the frame but made an elevated altar. Animals were offered on wood that was put on the sand at the top of the hollow frame. An oven made with wooden boards, even though covered with copper, would normally burn up. However, here the sand acted as an insulator, preventing the boards from getting too hot. Moreover, the sacrifices were *upon* the altar, not *in* the altar.

The term "a grate of network of brass" means that there was grillwork halfway up the sides of the Brazen Altar (verse 4). The Revised Standard Version reads, "You shall also make for it a grating, a network of bronze; and upon the net you shall make four bronze rings at its four corners." In other words, 1 1/2 cubits, or 27 inches, up from ground level was the grillwork, which extended outside the altar and all the way around it. The grillwork on the perimeter was for the priests to stand on, and it contained holes (or perforations) for the blood to drain

through. The metallic grillwork went right through the altar—there was a connection from one side to the other. But the main purpose was to provide a means, halfway up, around the outside for the priests to walk on. Otherwise, it would have been hard for the priests, standing at ground level, to fix the fire or to adjust the sacrifice up at shoulder height. The grillwork also provided friction for the priest's feet so that he would not slip. In addition, for transport purposes, by lifting up the grillwork, the priests automatically carried the hollow frame too. (See Figure 12.)

There was a ring in each of the four corners of the grillwork outside the Brazen Altar. Staves were put into the rings to move the altar (verses 6 and 7). If the rings had been attached to the wooden frame, then when the staves were lifted, the grillwork would have stayed behind because of its tremendous weight. However, by lifting the grillwork, the heavy part of the altar, with the rings on the corners, those who were transporting the Brazen Altar lifted up the box as well. When the altar was lifted for transport, the sand just dropped out the bottom.

A ramp went up to the grillwork. Since the ramp was a slight gradation of earth, the priest could walk up to the grillwork and then around the altar. The Scriptures do not say if the grillwork went all the way through the altar or if simple bars just connected the grillwork on one side with the grillwork on the other side. It would seem, however, that the grillwork went all the way through, but if so, the apertures in the center were larger than those in the outer perimeter lest the center part get clogged with sand or dirt.

The word “altar” signifies “elevation.” Hence the elevated earth was the altar. Sacrifices were made on some kind of elevation, for symbolically, a sacrifice offered to the Lord had to be elevated and thus *spiritual*. The elevation raised the thinking and the mind to a higher clime or level. It was as if the person were telling God he realized the altar was holy. “An altar of earth thou shalt make unto me ... [for] thy burnt offerings, and thy peace offerings” (Exod. 20:24). The sand inside the hollow frame preserved that requirement, for the sacrifice was burned on top of the sand, not on top of the grillwork.

Thus the main thought of the altar was “elevated ground.” The practical aspect was shown by making the grillwork go through the altar to give rigidity to both the altar and the grillwork for the “catwalk.” Also, the catwalk made it easier to attend the sacrifice, and the hot coals fell through the grillwork perforations.

All of the utensils were made of copper. Tongs, which were like scissors, were used to move things. There were flesh hooks as well, and shovels were used to put ashes in pans. On holidays and festivals, hundreds and thousands of sacrifices were offered on the same day. Ashes had to be cleaned off and fresh wood laid, over and over.

Fire pans were used to carry (and preserve) coals of fire, which last a long, long time in ashes. Since theoretically the fire on the altar was never to go out, the Levites carried coals with them on their journeys. If a service was required, they had to pitch the Tabernacle when they stopped at night—even if they had to keep journeying when the services were over.

As a symbol, copper (called brass in the King James) pictures perfect or justified humanity. Copper could be seen by those who entered the “Court of faith.” However, the first thing they saw was the Brazen Altar. The lesson is the principle that without the shedding of blood, there is no remission of sins (Heb. 9:22). In other words, without a sacrifice, a person could not take one more step forward, for Jesus' death makes it possible for the sinner to approach God. Incidentally, the perimeter of the Brazen Altar was $5 + 5 + 5 + 5 = 20$ cubits or 30 feet, representing Jesus (the age of his baptism), the *perfect* man. Of course Moses had to make sure the Brazen Altar was constructed exactly as shown to him in the mount. Therefore, he superintended, or oversaw, the work.

Exod. 27:9 And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:

Exod. 27:10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

Exod. 27:11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

Exod. 27:12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

Exod. 27:13 And the breadth of the court on the east side eastward shall be fifty cubits.

Exod. 27:14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

Exod. 27:15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

Exod. 27:16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.

Exod. 27:17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

Exod. 27:18 The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

Exod. 27:19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

Verses 9–19 describe the linen curtains on all four sides of the Court and also the number of pillars and sockets of brass (copper).

| | |
|--------------------|---|
| On the north side: | 20 pillars and sockets, 100 cubits long |
| On the south side: | 20 pillars and sockets, 100 cubits long |
| On the west side: | 10 pillars and sockets, 50 cubits long |
| On the east side: | 10 pillars and sockets, 50 cubits long (3 pillars and sockets being on one side, 3 pillars and sockets on the other side, and 4 pillars and sockets for the gate hanging) |

Each hanging was 5 cubits (7 1/2 feet) high, but it was also 5 cubits from pillar (or post) to pillar. Hence each of the curtains was 5 by 5 cubits square, the same as the Brazen Altar. It was as if the altar were hung up as a white sheet over and over. This duplication in the curtains pictures Christ each time. The pillars (or posts) of wood represent individual Christians or believers. Since two pillars were needed to hold up each curtain, the portrayal was of the *community* of Christians—a *brotherhood* holding up the curtains, a *brotherhood* pointing to Christ. (See Figure 13.)

Silver fillets (capitals or chapters) and hooks on the posts held up the curtains. Each pillar was set in a copper socket. The casting fit over the top of the post and had two silver hooks, parallel, one on each side, to support and hold up the curtain. The pillar, made of uncovered shittim (acacia) wood, represents the human nature but in a copper socket—hence a *justified* human nature, not a worldly person. The silver was like a confirmation that only those who have been purchased with the Ransom can rightly point out Christ at the present time. All but a fraction of the Ransom money was used to make the 100 sockets of silver. The leftover silver was then used for these posts. Lesson: Only the consecrated and justified have the privilege of holding up the message of truth, the principle being, “What hast thou to do to take my words in thy mouth when thou hast cast my instruction behind thee?” (Psa. 50:16,17 paraphrase). For a person to believe in Christ and speak about him but to have never consecrated is not proper. How can one hold up the righteousness that he himself has not accepted? With the silver being the atonement money in the type, the lesson is that only the consecrated have the privilege of witnessing and testifying.

The perimeter of the Court was $100 + 100 + 50 + 50 = 300$ cubits, or 450 feet. God gave Israel judges for 450 years, and thus the number 450 became a symbol of judgment. Accordingly, the Court is a symbol of judgment and justice.

The Court is called a “holy place” (Exod. 28:29). There are three degrees of holiness in the Tabernacle arrangement: (1) the Court, (2) the Holy, and (3) the Most Holy. The Holy is holier than the Court, and the Most Holy is holier than the Holy. Since the Tabernacle was on a level, the progression was just straight forward. On the other hand, progression will be forward and upward in Ezekiel’s Temple. Incidentally, just as there are gradations of good, so also there are gradations of sin and evil.

Q: What represents perfect human nature: copper or brass?

A: Some Bible scholars say brass was not invented at that time, but such a statement is questionable. Copper is more flexible and malleable, whereas brass is more brittle, so from that standpoint copper is favored. Also, copper is lighter in weight. However, either brass or copper would signify perfect or justified human nature. Whichever metal was used, it was supposed to be an image of the gold just as man (human nature) was made in the image of God (divine nature). Although when brass is polished, it can look more like gold than copper, refined copper also resembles gold, so either metal could have been used.

Each post had a cord on each side plus copper pins for stability and a copper socket. (See **Figure 14.**) The two cords and pins show that as in Adam (who was a perfect human before he sinned) all die, so in Christ (who became a perfect human to pay the Ransom price) shall all be made alive (1 Cor. 15:22). A perfect life for a perfect life makes a perfect balance. Adamic death pulls one down, but the righteousness of Christ (because of his death and resurrection) makes an upright pillar.

The gate was 20 cubits wide. The other Court curtains were plain white linen, but the gate had, in addition, needlework of blue, purple, and scarlet—the same as the First Veil. However, neither the gate nor the First Veil had cherubim, whereas the Second Veil did. The colors were symbolic, as shown below:

Blue = faithfulness
Purple = royalty

Scarlet = Christ’s blood, the Ransom
White = purity, righteousness

The Court curtains were a wall of unbelief to the world and a wall of faith to the believers. The hangings were $7 \frac{1}{2}$ feet high, so those outside the Court could not see in (unless, of course, they went a distance away). In antitype, to go through the gate is a big step of faith. To continue is the walk of faith from one level of progress to another.

Exod. 27:20 And thou shalt command the children of Israel, that they bring thee pure olive beaten for the light, to cause the lamp to burn always.

Pure beaten olive oil was used in the seven lamps on the lamp stand. To be “pure” meant that nothing was added. Normally, olive oil is *pressed* out of the olives, but the finest quality (“mother of oil”) is *beaten*. Spiritually speaking, this requirement was important, for the oil had to be of superior quality in order to represent the Holy Spirit. The word “beaten” means that some bruising was involved in the extraction of the oil. For the Christian this suggests trials and *effort*; that is, to receive the Holy Spirit, one must exert effort and have the desire, hunger, and yearning for truth. Hunger opens the channel so that more can come in.

The “lamp”—that is, the seven lamps on the lamp stand, or Candlestick—was “to burn *always*,” *night* and day, around the clock. The light could not go out.

Exod. 27:21 In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

Verse 21 states that the burning lamps were in the Holy *outside* the Second Veil. This statement is made from *God's* perspective. From standing inside the Most Holy, God would see the Candlestick on the east side of the Second Veil. Similarly, 1 Kings 7:21 describes the two pillars of Solomon's Temple from God's perspective, looking outward. “And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.” Jachin (picturing the Church) was on the right, and Boaz (representing Jesus) was on the left. Jesus sits on God's right hand; hence Jesus is on the left of God as *we* view him, and the Church is on Jesus' left as *we* view it. Thus, from the Most Holy perspective, the more important pillar, Boaz (Jesus), was on the left.

“Before the testimony” meant to the east of the Ark of the Covenant. Aaron and his sons were to order the lamp “from evening to morning.” This wording seems to imply that the lamp did not burn in the daytime, but such was not the case. The instruction meant that when the services were over, the priest had to make sure the lamp would burn all night and *not go out*. There had to be an adequate supply of oil, etc. Moreover, the lamp had to burn in the Holy in the daytime lest there be total darkness.

The Candlestick can be considered from two perspectives. (1) The lamp pictures the individual with the Holy Spirit. If the Holy Spirit is extinguished, one goes into Second Death. (2) The light (the Holy Spirit) is ever available to God's people, even in the Dark Ages, as indicated by Revelation 6:6, pertaining to the Third Seal: “See thou hurt not the oil and the wine.” God has allowed true Christians to suffer persecution, but the Holy Spirit remains if we are faithful. The lamp must always burn.

The priest trimmed the lamps at 9 a.m. (morning) and 3 p.m. (evening). A lamb was offered morning and evening. It was at 3 p.m., the “time of incense [prayer],” that Zacharias was in the Holy and Gabriel appeared to him (Luke 1:10–12). When the lamps were dressed at 9 a.m. and 3 p.m., Aaron also offered incense on the Golden Altar (Exod. 30:7,8). Wicks were trimmed and the oil was replenished. In the antitype, we need the dross of our human nature trimmed and a sufficiency of the Holy Spirit.

There are two ways to view the articles of furniture in the Holy. Consider the lamp stand, for example. (1) The Christian is the candle (or lamp) witnessing the Word of God to others. (2) When the Christian looks at the lamp, then it is the Word of God. “Thy word is a lamp unto my feet, and a light unto my path” (Psa. 119:105). Another example is the Prayer (or Golden

Incense) Altar. (1) The Christian beseeches God for help for himself. (2) The Christian can pray for help for others.

Exod. 28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

God told Moses what to do. Aaron was the high priest, and his sons (Nadab, Abihu, Eleazar, and Ithamar) were the underpriests. This was the beginning of a specific priesthood with much detail and instruction under the Law. It was a very honorable priesthood and office.

“Aaron thy brother.” The parents were Amram and Jochebed, and the children were Aaron, Miriam, and Moses, with Moses being the youngest.

After the priesthood was installed in office, Moses represented God. Hence the priesthood was of Aaron (Jesus), not Moses. The relationship between Moses and Aaron corresponds to that between Pharaoh and Joseph. From a *public* standpoint, Joseph was more prominent than Pharaoh, and in Christianity, Christ appears more prominent than Jehovah of the Old Testament. Nevertheless, God is the Author, the Creator, the most honored One. After the Little Season, God will be seen most prominently by all, for then He will be “all in all” (1 Cor. 15:28).

Exod. 28:2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

Moses was instructed to make “holy garments” for Aaron, as opposed to sacrificial garments. Symbolically, Jesus is to wear the holy garments (1) after he proved faithful on the Cross and (2) after the Church is complete. He came not in glory at the First Advent but as the sacrificing priest. He came to suffer and to die. When the Church is complete, he will appear to the world as the glorified Christ, coming *in power to reign* in figurative garments of glory and beauty.

Aaron's “usual” garments back there were the garments of glory and beauty. For 2,000 years, the antitypical priesthood has been a sacrificing priesthood wearing white linen garments of sacrifice. In the Kingdom, however, The Christ will have garments of glory and beauty—this will be the Melchisedec priesthood of kings and priests for the “thousand years” (Rev. 20:6). Hence the “usual” garments of glory and beauty will be worn for a shorter time than the sacrificial ones. As Christians, we aspire to the garments of glory and beauty, and so did Jesus at his First Advent. Our white linen sacrificial garments of the present life picture Christ's *imputed* perfection to us. The garments of glory and beauty represent *actual* perfection beyond the veil.

Exod. 28:3 And thou shalt speak unto all that are wisehearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

Individuals who were “wisehearted” and had special ability because they were “filled with the spirit of wisdom” by God were to make the garments. Stated another way, the “wisehearted” were those whom God had gifted. The preeminence of Aaron is indicated by the mention of his garments. “And no man taketh this honour unto himself, but he that is called of God, as was Aaron” (Heb. 5:4).

Exod. 28:4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

Aaron's garments consisted of a breastplate (near the heart), an ephod, a robe, and a brodered coat. These four garments are listed in a sequence, for each garment got longer than the one that preceded it, and they are named in order from the outer to the inner garments. The mitre was a band of cloth that went around the high priest's head and held a gold crown, or plate, which was tied on with a blue lacer. The curious girdle was a belt, or sash (Exod. 28:8); it was called "curious" to distinguish it from the unseen linen girdle that was worn underneath. Since Aaron represents Jesus, the mitre left the top of the head uncovered to show that Jesus is the Head of the Church. In contrast, the underpriests wore much plainer garments with bonnets, or turbans, covering their heads.

Exod. 28:5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

All four colors, as well as the fine linen, involved symbolism, as follows:

Gold = divinity Blue = faithfulness Purple = royalty White linen = purity

Scarlet = the blood of Christ, the blood of sacrifice, the cost of attaining the priesthood

Together, they suggest a royal priesthood who are faithful unto death, that is, a *proven* priesthood, a priesthood who are *already* faithful. We look to the high priest's garments as a doctrine of *hope*—the hope of immortality—but when we consider the colors all together, they suggest a finished picture.

The same colors that were in the high priest's garments of glory and beauty were also in the two veils, the gate, and the cherubim curtain. The only exception was the gold.

The name definitions of Aaron's four sons, shown below, are also significant:

| <u>Name</u> | <u>Definition</u> |
|-------------|-------------------|
| Eleazar | God is helper |
| Ithamar | Land of palms |
| Nadab | Liberal, willing |
| Abihu | He is my father |

Exod. 28:6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

The ephod resembled a sandwich board on the front and the back of the high priest. The breastplate on the front of the ephod "announced" the selection of the 12 tribes of Israel.

Exod. 28:7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.

The front and back pieces of the ephod were joined together to form one garment; that is, they were separate yet joined like the Tabernacle curtain. Clips held the two giant curtains together, just as two clips held this garment together. It was considered *one* curtain and *one* garment, yet the separations are significant symbolically. The front of the ephod pictures the Abrahamic Covenant, and the back symbolizes the New Covenant (see *Tabernacle Shadows*, page 30). The breastplate pictures the Law Covenant being fulfilled in those who walk not according to the flesh but according to the Spirit (Rom. 8:1,4).

Exod. 28:8 And the curious girdle of the ephod, 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 twined linen.

The "curious" girdle, which held the ephod together, is to be distinguished from the linen girdle (verse 4) that held the brodered coat. A "girdle" represents servitude, and the ephod

pictures two covenants. In other words, the high priest (Jesus) is the righteous servant of the covenant.

Exod. 28:9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

Exod. 28:10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

Exod. 28:11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

Exod. 28:12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

Note: For a better understanding of the garments, it will be helpful to refer to the picture of the high priest at the beginning of *The Keys of Revelation*.

The ephod was on top of the robe (of the ephod). The ephod had a curious girdle, and both items of clothing were made of the same material: gold, blue, purple, and scarlet embroidered and woven into fine white twined linen.

Two black onyx stones were put on the high priest's shoulders, one stone on each shoulder. These "stones of memorial" resembled epaulettes (flat boards covered with material) on the shoulders of naval officers to indicate rank. The two large, flat, rectangular stones, which were in a casing, had a twofold purpose: (1) to hold the breastplate with chains and (2) to attach at the top the two separate garments or pieces (the front and the back) of the ephod. (The two pieces looked like rectangular towels.) The curious girdle also held the two garments of the ephod together.

The breastplate was held by chains from the black onyx stones in their gold ouches. Thus was illustrated Isaiah 9:6, "The government shall be upon his [Jesus'] shoulder." Jesus bears the responsibility to see that things are carried out in harmony with God's will.

Six names were engraved on each shoulder stone according to *birth*, whereas the names of the 12 tribes inscribed on the 12 semiprecious jewels of the breastplate were according to order of march and hence according to *selection* or *election* (ranks). For example, in regard to birth, the first son was Reuben; in regard to selection, the first stone was Judah.

As the first, Reuben was on the high priest's right shoulder and closest to his neck. Simeon, the second-born, was on the left shoulder nearest the neck. Levi, the third-born, was next in order on the right. Judah, the fourth, was second from the neck on the left, etc. The 12 names alternated with six names on each shoulder. Jesus told the 12 apostles they would sit on 12 thrones judging the 12 tribes of Israel. The names on the shoulders pertain to the sequence of governing *natural* Israel in the Kingdom. The capital will be "Jerusalem the throne of the LORD" (Jer. 3:17). The Law will go forth from Zion "and the word of the LORD from Jerusalem" (Isa. 2:3). When the natural phase of the Kingdom is established, it will be in Israel.

The onyx shoulder stones were black, indicating the humble past of the Church class. They will always remember their humble origin down here on earth. The shoulder stones represent the Church class before the Holy Spirit started to operate on them as new creatures, whereas the breastplate shows the developed and glorified new creature. The former are black, and the

latter are in beautiful colors. In Song 1:5, the Bride says, “I am black, but comely.”

The black onyx had white layers, or strata. The shoulder stones were incised to utilize the white strata so that the names appeared in white against the black background. Thus the six names on each stone were more visible.

The breastplate was 9 inches square when folded (a “span” square); that is, the breastplate was 18 inches long but folded into a 9-inch square. The cloth material that held the breastplate (its gold framework and jewels) was woven with the same colors as the ephod. Hence it blended against the ephod and its curious girdle.

Rule-of-thumb measurements were used in ancient times. A span, which was 9 inches, was the measurement of a man’s hand, pressed down, from the top of the thumb to the top of the little finger. A palm breadth was 4 inches, and the breadth of four fingers was 3 inches. A man’s arms outstretched from fingertip to fingertip were 6 feet. One half of that—from midchest to fingertip—was 3 feet, or 1 yard.

Q: How do we know the onyx stones were black?

A: We know they were black because the shoulder stones were arranged according to birth and the color was common to all. Both stones were the same color; hence all 12 names were inscribed on the same common color, six on a stone. Deductive reasoning, from the known to the unknown, shows this. The stones give the names according to birth, our natural, common origin. The lesson is, “Remember the pit [earth] whence you were dug, the mine of your origin.” The word “humility” comes from “humus,” which is *black soil*.

Comment: If the breastplate was 9 inches across and there were three stones horizontally placed across each row, then, allowing for the gold ouches, or framework, each stone was about 2 3/4 inches across. That dimension would be enough room for visible lettering.

Reply: Yes, there were four rows of three stones each.

The 12 breastplate stones were snapped or placed in a gold framework, or ouches that were like prongs. The corners of the prongs were snipped diagonally to accept the jewels firmly. This method made flanges so that the stones would snap into place. (Gold is flexible.) Thus the gold framework had 12 rectangular holes with four diagonal prongs on each hole. (See “The High Priest’s Breastplate” appendix in *The Keys of Revelation*, pages 575–617.) The stones were placed and read from *right to left*, going from the top to the bottom row. (See **Figure 15**.)

Exod. 28:13 And thou shalt make ouches of gold;

Exod. 28:14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

Two onyx shoulder stones were put in gold ouches, from which hung two gold chains that attached to the suspended breastplate. The gold ouches were on a gold plate that was attached to the breastplate material.

Exod. 28:15 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

Exod. 28:16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

Exod. 28:17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

Exod. 28:18 And the second row shall be an emerald, a sapphire, and a diamond.

Exod. 28:19 And the third row a ligure, an agate, and an amethyst.

Exod. 28:20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

Exod. 28:21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

The “breastplate of *judgment*” was so-called because when a question was to be brought to the Lord, it was asked, and depending on how the Urim and Thummim reacted (whether stone[s] glowed brighter or dimmed), the answer was yes or no. For a yes answer, the stones illuminated *above* their natural luster. For a no answer, the stones dimmed *below* their natural luster. Sometimes only one stone was affected, as, for instance, with a question like “Which tribe shall go up to battle?” The Scriptures do not go into all of this detail but merely say, for example, that Reuben shall go up to battle. However, the selection was predicated upon the high priest’s going into the Most Holy to get an answer with the Urim and Thummim.

With the breastplate, the same colors were again used on white linen: gold, blue, purple, and scarlet. To this material, the gold framework with the jewels was attached. Since the material matched the ephod, the viewer might think the breastplate was part of the ephod, but it was not. Thus the material was not seen as being added—and the Law was *added* to the Abrahamic Covenant because of transgression. The breastplate material could not be seen from the front, but because of its thickness, it could be seen from the side.

The back and front parts of the breastplate material both represented the Law, the back part being the letter of the Law and the front part with the jewels portraying the spirit of the Law. The righteousness of the Law is fulfilled in those who walk not according to the flesh but according to the Spirit (Rom. 8:4). The Old Testament shows keeping the Law according to works, whereas the New Testament shows keeping the Law according to faith.

A “span” represents a perfect man’s capability. (A handful of incense has the same meaning but in the sense of a measure.) The span indicates that the Church, justified by faith in Jesus, can be reckoned perfect.

Some of the jewel translations in the King James Version are incorrect. (See “The High Priest’s Breastplate” appendix in *The Keys of Revelation*.) The semiprecious jewels were more or less common to the Sinai area.

Exod. 28:22 And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

Exod. 28:23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

Exod. 28:24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.

Exod. 28:25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it.

The 12 holes on the breastplate into which the jewels were snapped were called ouches. The ouches were cut and twisted upward to form receptacles (like the prongs on a ring to hold the stone).

The breastplate was suspended over the heart of the high priest by two golden chains. The upper ends of the chains had two gold rings that fastened to the shoulder epaulettes holding the onyx stones. Then the lower ends of the two chains were attached to two gold rings that were fastened to the breastplate. (The breastplate had the fold at the bottom—the two ends were at the top.) The chains (plus the blue lacer to be described later) held the breastplate in place and kept it from swinging out of place.

The breastplate of judgment on the high priest's chest was like an emblem or badge of office. It signified his authority—that he was the high priest—and set him apart from the other priests in religious services.

The 12 jewels represent the Church, the 12 tribes of spiritual Israel. From among all nations and tongues, God is selecting 12 groups of 12,000, each with a different type of personality. In the Kingdom, the 12 apostles will be the 12 chief ones, for Jesus promised that they would sit on the thrones of the 12 tribes of Israel (Matt. 19:28). Who will be chief after the Kingdom is another matter. The breastplate has to do with this planet: earth.

Exod. 28:26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

Exod. 28:27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod.

Exod. 28:28 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.

There were four gold rings on the breastplate (two on each end) plus two gold rings on the ephod. (See Figure 16.) The purpose was to hold the breastplate snug when the blue lacer went through it. The breastplate *material* was made of the same fabric as the ephod and the curious girdle (white linen with blue, purple, scarlet, and gold colors). The “lace of blue” connected the rings of the breastplate with the two rings of the ephod. Hence the breastplate looked like an integral part of the ephod.

The gold plate of the breastplate was fastened to one end of the 9-inch by 18-inch material. Thus, when the material was folded, the plate covered the 9-inch by 9-inch material. Jewels were snapped into the gold plate. With the fold at the bottom, the breastplate formed a pocket, as it were.

No description is given of the “lace of blue”—its length or its width—but its purpose was to hold the breastplate against the high priest's chest. The blue lace intertwined among the gold rings in some way to hold them all together. It was probably like a thick shoelace cord woven together, for a flat ribbon would have twisted. The one lacer tied all of the gold rings together (the four on the breastplate and the two on the ephod) because the breastplate had to be above the curious girdle.

Exod. 28:29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

Aaron wore the breastplate of judgment when he went into the Holy. The furniture in the Holy can be viewed from two different standpoints: (1) from God's standpoint and (2) from the standpoint of the priests in the Holy, who receive benefactions. For example, the Christian, who is already being fed, holds out the shewbread to help others to be fed. And the light of the Candlestick is not only light received but also light reflected.

The jewels on the breastplate can also be viewed two ways. God said, "They shall be mine in that day when I make up my jewels" (Mal. 3:17); that is, in God's Kingdom, the cabinet will be His selection of 144,000. However, verse 29 is showing the high priest going into the Holy with his robes of glory and beauty, including the breastplate. (Incidentally, the term should just be "the holy," for "the holy place" can mean the Court.) The high priest bore the breastplate as "a memorial before the LORD continually" when he went into the Holy.

Q: Did the high priest have to go into the Holy to use the Urim and Thummim? Did he have to dress fully in garments of glory and beauty?

A: The answer to both questions is yes. He used the Urim and Thummim at the Prayer Altar.

After the blood was applied twice on the Day of Atonement, the high priest went into the Holy in his robes of glory and beauty. At that point in the antitype, the Day of Atonement applies chiefly to the world. While the Church class are called out of the nations on earth, they will be the representatives of those who were not called out, that is, the world. Both the Church and the world can be categorized into 12 personality groupings. Those of the 144,000 will work with personalities of their own grouping to be a truly sympathetic priesthood. Hence the high priest went into the Most Holy on behalf of others (the world) because at this point in the antitype, The Christ will already be glorified and set in receptacles of honor and distinction. *In principle*, Jesus does the same for the consecrated now. As our Advocate, he imputes his merit to us so that we can approach the Father. It is like a bank account with a large amount in escrow whereby others can receive money on loan because Jesus stands as the Creditor. The "loan" is called the robe of Christ's righteousness.

In the final picture, the breastplate pertains to those selected as kings and priests for the next age who will govern their own kind. They will help the world by mediating on their behalf. Hence the breastplate will serve as a "memorial"—it will be in remembrance of the 144,000. The "memorial" aspect pertains to the next age.

Exod. 28:30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

The 12 jewels were the Urim and Thummim. There were four rows of three stones each, with each jewel being 2 3/4 inches across and rectangular. The jewels were shaped and worked on separately, to be later snapped or pressed gently into the gold framework of the breastplate. The book *Tabernacle Shadows* says that "Urim" means "lights" and "Thummim" means "perfections." That is not quite the thought, however. Of course *Urim* and *Thummim* are plural. "Urim" is based on sunlight, sunrise, dawn, and the horizon. "Ra" was the center of the day, or noon, and Horus was sunrise in Egyptian. "Thummim" pertains to sunset. Hence the thought was of light and darkness (the closing down of the sun). In the New Testament, the word *perfection* can mean "mature" or "completion." Sunrise and sunset are a beginning and an ending in another sense too: the increasing or dawning of light (dawn) and the dimming of

light (evening).

The 12 stones in the breastplate had a natural luster and color, but when questions were asked (for example, which tribe should act first), the favorable response was an *increase* in the luster of the stones above the natural luster. If the answer was no, the luster *dimmed* below the normal luster. If the answer involved a particular tribe, then that stone alone changed luster. An example of the use of the Urim and Thummim was when Achan was shown to be the guilty party (Josh. 7:13–20).

As time went on, the method of response became more refined. Later a voice gave instruction, and the stones did not react. Then the Urim and Thummim (the 12 stones) became symbols of the high priest, that is, his *badge of office* (Deut. 33:8).

Faith is the exercise of the mind and the heart toward God. As we hang on and hang on, our faith gets stronger and stronger. On the other hand, some things must be done quickly. For instance, sometimes we must take a stand for righteousness right away lest character erode. Whether there should or should not be a delay depends on the circumstance.

Let us consider Leviticus 8:8 in regard to the consecration of the priesthood: “And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.” At this point, the high priest, who was being dressed, had the Urim and Thummim (the 12 stones) pressed into the breastplate, one by one. The consecration of the priesthood was its installation. The stones were put in the breastplate at this time and left there permanently.

Moses, who represents God in this instance, dressed Aaron, who represents Jesus. Aaron would have had underwear on to hide his nakedness, but beyond that, the nation saw him get robed, piecemeal, with the garments of glory and beauty. The ceremonial washing of his hands and feet was also publicly seen. After that, the priests washed themselves, but initially *Moses* washed Aaron. Hence *God* washed us, the priesthood class, through Jesus. Jesus daily cleanses our hands and feet, the parts that come into contact with humanity, but initially God cleansed us when we made our consecration contract, saying in effect, “Lord, I give my whole self to serve you. I realize I am a sinner in need of your help. I will follow you to the best of my ability to the end of my life.” Later the ceremonial baptismal symbol followed to let others know publicly that we had taken the step of consecration. It was similar with the Aaronic priesthood. After the installation, the procedure was modified.

Again it should be emphasized that the breastplate was a breastplate of *judgment*. Since the Church will be the *judges* of the next age, it fits the antitype for the 12 stones to be the Urim and Thummim of *judgment*.

In 1 Samuel 30:7,8, David asked the “ephod” whether to pursue the enemy. “And David said to Abiathar the priest, ... I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. And David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.” The breastplate and ephod, being the same material, looked like all one piece. Thus, from the standpoint of the onlooker, the ephod became the robe, or badge, of office. When Israel wandered from the instructions in the days of Samuel, there was no response to the Urim and Thummim for a long time—not until the Lord raised up Samuel. In David’s day, there was again a period when things were not done according to instruction on several matters. David tried to correct the situation by setting the priesthood courses, the services the priests were to perform, etc., in harmony with the Old Testament rulings but adapted to his day and the great number of Levites and priests. In his day, the ephod did not always have a breastplate on it. Originally, only the high priest had an ephod, but in time the underpriests got ephods, howbeit of their *own* manufacture. Similarly, the Catholic Church has

added items such as holy candles to the simple faith of Christ. Judaism has done likewise. Ephods were added back in the type so that different regions could have a “priest.” In the antitype, different sects arose with each one thinking it was the correct sect. The true union is spiritual between Christ and the individual, and we should meet where we feel there is the greatest interest in God’s Word. Talmudic writings were added to the Old Testament in Judaism. Litanies have been added to the New Testament in Christianity.

Exod. 28:31 And thou shalt make the robe of the ephod all of blue.

Exod. 28:32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

Exod. 28:33 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:

Exod. 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

Exod. 28:35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

The blue robe of the ephod was a tunic or a “habergeon” (a coat of mail, armor such as knights wore but made of cloth). It was all one piece with an opening for the high priest’s head to slip through and a “binding of woven work” around the neck. Golden bells alternated with pomegranates of blue, purple, and scarlet on the bottom, or hem, of the ephod; that is, a golden bell, a blue pomegranate, a bell, a purple pomegranate, a bell, a scarlet pomegranate, etc. What was the purpose of the bells? When the high priest was in the Holy or the Most Holy, the people outside could not see him, but they could hear every movement he made and thus were assured he was alive. The people knew the procedure—they knew what he was doing in there—for the Law had to be read to them every seven years. They especially listened to hear him in the Most Holy, where he was sprinkling the blood. Incidentally, with the blue robe being a *protective* garment, it suggests that Christ is a soldier for God.

When the high priest stood outside and could be seen by the people, the golden bells served another purpose. Then the bells represented divine proclamation. In the antitype, the golden bells show that Jesus is the High Priest of the world. The pomegranate symbolizes the fruits of the Holy Spirit from two standpoints. (1) The pomegranate contains *numerous seeds*, showing fruitfulness and LIFE. A seed that is planted produces life—not only for itself but, potentially, for others. These qualities are possessed by Jesus as High Priest. Pomegranates show his fruitfulness and life-giving qualities and characteristics. (2) The pomegranate tastes like a *combination of many fruits*, showing the variety of graces of the Holy Spirit that Jesus has, the variety of his perfections. Why were the pomegranates in different colors (blue, purple, and scarlet)? At the introduction of Messiah’s reign, before he ministers to the world—whether as King or Priest—divine attention will be directed to his faithfulness (the blue) and to his sacrifice on the Cross (the scarlet), which made possible the world’s redemption. Purple shows royalty—that he is the one whom God ordained to be the world’s High Priest and King. The world will be made aware of Jesus’ qualifications and office.

The broided coat was the longest garment and the one closest to the high priest; it was made of white embossed (embroidered) linen. The next longest garment, which was on top of the broided coat, was the blue robe. Then came the ephod of white linen with gold, blue, purple, and scarlet threads interwoven (the same as the material of the breastplate underneath the

gold framework).

The people could hear the sound of the bells when the high priest went into the Holy and when he came out, indicating “that he die[d] not.” When he paused while inside the Holy, there was no sound, and they knew he was at the Golden Altar praying and offering incense and the blood. This activity took place just before he entered the Most Holy—and hence was the most awesome moment. If the high priest did not carry out the sacrifice *perfectly*, he would die and there would be no further sound. When the sound of the bells resumed, the people knew he was going into the Most Holy to sprinkle the blood on and before the Mercy Seat. Then when they heard him go under the Second Veil to come out of the Most Holy, they knew he was alive. To please God, Jesus had to have these qualities of perfection to make him an acceptable High Priest who could bear the sins of the people and make atonement before mankind.

Exod. 28:36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

Exod. 28:37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

Exod. 28:38 And it shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

A golden plate was *engraved* in large letters that could be seen “HOLINESS TO THE LORD,” that is, “HOLINESS TO JEHOVAH.” The gold plate was held on the forepart of Aaron’s forehead by a blue lace that tied it to the mitre (a linen band like a narrow turban that went around his head). The blue lace was woven, and it looked like a giant shoelace. It held the plate snug against the mitre. Since the mitre went around Aaron’s head, his head was not covered on top.

The gold plate was a signet. Its purpose was twofold: (1) so that Aaron could “bear the iniquity of the holy things” that the Israelites would offer and (2) so that they would be “accepted before the LORD.” It was “always upon his forehead”; that is, whether he wore sacrificial garments or garments of glory and beauty, he wore the mitre and the gold plate.

The gold plate’s being on the *forehead* showed that Aaron’s main purpose was to do God’s will. Also, it showed, in the antitype, Jesus’ priority as *Head* of the Church and as King, High Priest, and Ruler of the world. The Apostle Paul drew still another lesson from the gold plate on the high priest’s forehead: “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5). Hence the gold plate was an idealism.

Did the high priest always wear these garments of glory and beauty? No. There was a time when the high priest wore sacrificial garments (Lev. 16:4), but he still wore the gold plate. In the antitype, even from Jordan to Calvary, the public could see Jesus’ dedication to do God’s will. “Holy” (wholly) means completely, that is, completely Jehovah’s. Jesus was Jehovah’s representative in everything he did.

In *Tabernacle Shadows*, the Pastor called the garments of glory and beauty the high priest’s “usual” garments because the high priest wore the sacrificial garments only during the period of his consecration and on the Day of Atonement. The Day of Atonement was repeated annually, and on that occasion, the high priest wore the linen garments with the gold plate on his forehead (that is, he wore them until he offered the blood of both the bullock and the Lord’s goat, after which he changed into his garments of glory and beauty). For the remaining 364 days of the year, he wore the garments of glory and beauty when serving in the

Tabernacle. Hence the garments of glory and beauty were his *usual* garments. The 364 days of the year represent the Kingdom—the time for the sacrifices of the world after the Church is complete. In the Kingdom, the people will bring gifts to the “Tabernacle” (Ezekiel’s Temple) to be offered to either the priesthood or God. Leviticus Chapters 8, 9, and 16 are what we usually study because they pertain to the priesthood. The first seven chapters in Leviticus are relatively ignored because they pertain to the next age.

When the high priest brought in the sacrifices of the people after the Day of Atonement, a portion of their offerings went on the altar and a portion went to the priesthood. The antitype is the Kingdom, with the principle being that without the shedding of blood, there is no remission of sins (Heb. 9:22).

Exod. 28:39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

The “coat of fine linen” was the longest and the undermost garment of the garments of glory and beauty. The “girdle of needlework,” the white linen girdle of the linen coat, was underneath the other garments and thus was out of sight, as opposed to the curious girdle of the ephod, which was white with threads of gold, scarlet, blue, and purple. In other words, the high priest wore two girdles, the outside one being the curious girdle.

The linen coat was held together by a separate linen girdle. The linen coat was made of fine embroidered needlework—embossed all over but white (no colors). Sometimes called the “broidered coat,” it was woven “in checker work of fine linen” (see Revised Standard Version); that is, a design was embroidered into the material, showing Jesus’ works of righteousness of various kinds. The emphasis was on Jesus’ righteousness, sinlessness, and purity—his *deeds of righteousness*, not just mere profession.

Exod. 28:40 And for Aaron’s sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

Verse 40 describes the garments of *glory and beauty* for the *underpriests*. With the high priest picturing Jesus, the underpriests represent the Church, the Bride, in the next age. The underpriests had linen coats and girdles of white. To even be associated with the High Priest (Jesus) in the Kingdom Age will be a most honorable service. Revelation 19:8,14 proves that the glorified Church will have white linen garments—their *actual* robes of perfection. “And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.... And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.”

Exod. 28:41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest’s office.

Exod. 28:42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

Linen breeches (of white) covered Aaron and his sons from their loins to their thighs, like underwear, “to cover their nakedness.” Their long coats covered the rest of their legs.

Exod. 28:43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

Verse 43 is a statute that was perpetuated from Aaron through his “seed” (his sons). The garments of glory and beauty were worn by Aaron and his sons when they went into the Holy or when they ministered at the Brazen Altar in the Court. If they did not wear these garments, they bore iniquity and hence died. Verse 43 shows that the underpriests had access to the Holy (but not the Most Holy unless the Tabernacle was being taken down in preparation for transport and then set up again). Only the high priest went into the Most Holy otherwise.

There were several distinctions in the garments of the priesthood. One distinction was that the high priest had colorful garments of glory and beauty for 364 days of the year, but the underpriests wore white garments. Both wore white linen breeches for underwear, however. The underpriests’ coats were not embroidered or embossed, whereas the high priest’s linen coat was; that is, the underpriests’ glory was just *being associated with the high priest*. Also, the underpriests had bonnets, or turbans, that *covered their heads* (verse 40), while the high priest’s mitre went around the head and left the top *uncovered*. The high priest was the “head.” In the antitype, brothers (representing Christ) do not wear a head covering, but sisters (representing the Church) do wear a head covering. In the Jewish religion, the men wear head coverings (yarmulkes), but they are black, which is an appropriate color because in the type, the head coverings were white and represented the holy ones (the Church of the Gospel Age).

It should be kept in mind that for seven chapters, beginning with Chapter 25, God was talking to *Moses* and telling him what to do. Moses had to make sure that Aaron and his sons conformed to this prescribed ritual and clothing. In this illustration, Moses represents God, and Aaron represents Jesus. Up to this point, *Moses* was the primary one. *Moses* raised his rod, and the Red Sea opened. *Moses’* hands were held up when the Israelites fought the Amalekites. Until the Tabernacle was instituted, Moses was the chief one. The account is touching here, for God was telling Moses, “Now you will have to share the responsibility. In this area, Aaron will be the primary one.”

God is the Author of salvation. True, He gave Jesus the honor by saying that at the name of Jesus, every knee shall bow, but nevertheless, *God* is the Creator. The relationship is shown by the Joseph picture. Pharaoh made Joseph the vicegerent of Egypt and had him ride second to him in the chariot. The people bowed to Joseph, and only in the throne was Pharaoh greater. Here Moses shared the honor with his brother, Aaron. Daily the people had to go to Aaron and the priesthood to offer sacrifices and for cleansing from sin. Moses was phased out of the limelight except for civil matters that were too hard (extreme circumstances). The Tabernacle arrangement was designed to supplant Moses, and later the Temple arrangement was designed to supplant the Tabernacle arrangement. God’s plan kept progressing.

Verse 43 suggests that the tendency would be to embellish God’s simple religion with adornments. The Apostle Paul said to beware lest anyone deceive you from “the simplicity that is in Christ” (2 Cor. 11:3). The tendency is to add to God’s Word (Deut. 4:2; Rev. 22:18). The stern warning was thus given lest the Israelites die. When the type was made, a death penalty was placed and enforced, but later on, when changes were made, God was silent and the people did not die. The proper lesson is shown here with the institution of the type. For example, many died because they looked into the Ark of the Covenant, and any unauthorized person who looked into the Holy also died (1 Sam. 6:19). Later, when people peeked in, they did not die. God winked the eye but was not pleased. King Uzziah entered the Holy and got leprosy but did not die, and David went in under extreme circumstances (2 Chron. 26:14–21; Matt. 12:3,4). Each case must be analyzed separately. The stern instructions preserved the picture, the type. The subsequent additions (the traditions of men) made null and void the Word of God (Mark 7:13). After kings Saul, David, and Solomon, there were many changes and additions, which portray the changes and additions in the Gospel Age.

Exod. 29:1 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

In verse 1 and also in subsequent verses, *Moses* was the chief actor. He was responsible for everything. Afterwards, Aaron assumed the primary role. Here *Moses*, representing God, inaugurated into office Aaron (Jesus) and his underpriests (the Church). This ceremony shows what *God* did for Jesus and then for the Church. Here in verse 1, *Moses* was instructed to see that one young bullock and two rams without blemish were brought.

Exodus 29 and Leviticus 8 are companion chapters. Exodus 29 is the *instruction* *Moses* was given, and Leviticus 8 tells of the *actual consecration* of the priesthood. Of course there is some difference in clarification and detail if the two chapters are compared, but essentially they are the same.

Exod. 29:2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

Verses 2–7 tell that *Moses* also had to see that clothing, food, anointing oil, and the select individuals (Aaron and his sons) were brought. Preparations had to be made for the consecration ceremony.

There were three kinds of unleavened bread: (1) unleavened bread, (2) unleavened cakes with oil mixed into the flour, and (3) unleavened (thin) wafers sprinkled (that is, externally applied) with oil. All were made of “wheaten” flour. Stated succinctly, the three kinds of bread were plain, tempered with oil, and anointed with oil.

Exod. 29:3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

Verse 3 is a review. *Moses* was to put the three kinds of bread in one basket and bring the basket with the bullock and the two rams.

Exod. 29:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

Aaron and his four sons (Eleazar, Ithamar, Nadab, and Abihu) had to be brought to the “door” (the First Veil) of the Tabernacle. Notice that *Moses* had to wash them. This instruction was an exception, for almost always the priests did the washing. Here *Moses*' action represents that *God* does the washing. And the washing was done *publicly*—how extraordinary! Aaron and his sons were in their linen breeches (their underclothing or underwear). *Moses* scrubbed them *publicly*: chest, back, legs, and hands. To represent the people, the priesthood had to be pure.

Where did this washing take place? Aaron and his sons were washed inside the Court in front of the First Veil. For the occasion, the gate curtains were pulled aside so that the nation could watch. Only the elders (the representatives of the nation) actually went into the Court. The ceremony was quite a public spectacle.

Exod. 29:5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

Moses had to robe Aaron in garments of glory and beauty, starting with the undermost garment, the linen coat with its linen girdle, and working outward. Each time a high priest died, the consecration ceremony had to be repeated.

Exod. 29:6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

The mitre, a turban, left the head exposed at the top. A holy crown, or golden plate, was attached to it with a blue lacer. The plate said, "HOLINESS TO THE LORD" (Exod. 28:36).

Exod. 29:7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

The anointing oil was poured on Aaron's head. The ingredients are given in the next chapter. Although Psalm 133:2 teaches a different lesson, it shows that the anointing oil poured on Aaron's head ran down to the hem of his garment. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."

Aaron and his sons were brought to the Tabernacle door, but only Aaron was anointed. Aaron's anointing was featured in the type, and in the antitype, Jesus, the antitypical High Priest, is called "the Anointed." Thus Israel had only one high priest at a time in the type.

Exod. 29:8 And thou shalt bring his sons, and put coats upon them.

Exod. 29:9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

Aaron and his sons having been washed earlier (verse 4), Aaron was then clothed and anointed *first*, before the sons were clothed. The sons' garments were much simpler, being just white linen coats, girdles, and bonnets. The bonnets signified that the sons were *under* the high priest; hence they were *underpriests* with their heads covered on top.

Moses was instructed to "consecrate Aaron and his sons." For "consecrate," the King James margin gives the Hebrew as "fill the hand of." A slang expression is, "My hands are full." One whose hands were full of incense would concentrate on holding that incense and nothing more. Accordingly, the Christian should have doing God's will as his primary interest; everything else is secondary. To have one's hands full means to be fully devoted. Thus two hands' being full became a symbol of dedication and consecration to God.

Exod. 29:10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

The bullock, the two rams, and the basket of bread were brought earlier (verses 1 and 2), but only now—after the washing, the anointing, and the clothing of the high priest and the robing of the underpriests—were the bullock and the two rams to be used. Earlier they were brought into the Court, but they were kept aside, ready for use, until now. Note: The washing of the Levites in Numbers Chapter 8 was completely different. There the washing pertains to the Great Company; here it pertains to the priesthood, the Church.

We should keep in mind that this entire Chapter 29 is *instruction* only. The ceremony did not take place until Leviticus Chapter 8. Exodus Chapter 29 is part of the instruction that Moses got during the 40 days and nights he was on Mount Sinai.

Now the animals were to be on center stage, as it were, to the onlookers. The action again took place at the "door" (the First Veil) of the Tabernacle. Aaron and his four sons put their hands on the head of the bullock. Their action meant, "This sacrifice represents us [the Church and

their Head, Christ Jesus, in the antitype].” The same principle was shown in the early Church with the laying on of hands, which meant, “We endorse this individual; what he says and does represents us.” The Apostle Paul had to correct the understanding, for some in the early Church thought, “We sent Paul out.” But *God* called Paul first—and *without them*. Paul said in effect, “I am not *your* apostle. I am an apostle of Jesus Christ.”

Tabernacle Shadows, page 41, reads, “From that moment [when Aaron and his sons laid their hands on the bullock], all that happened to the bullock represented what was to be done to Jesus and to his Body, the Church, *as human beings*.” The bullock represents our fleshly nature. Aaron and his sons represent the new creature. The spiritual mind wants to use the fleshly body to serve the Lord.

Exod. 29:11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

The “door,” the First Veil, was the center of attention. The washing of Aaron and his sons, their being clothed, and the slaying of the animals all took place there.

Exod. 29:12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

With his finger, Moses put blood of the bullock on the horns of the Brazen Altar in the Court, and then he poured the rest of the blood out at the bottom of the altar. His actions represent the experiences and necessity of suffering with Christ in the present life. Remember, the blood came from the bullock upon which Aaron and his four sons had laid their hands. The bullock represents “us” (the Church) but in Christ (the *head* of the animal). Aaron and his sons laid their hands on the bullock’s *head*. The identity of the four sons (the Church) in the animal is *in and through* Christ. Without him, the body would be disorganized. Hebrews 13:12,13 shows that we bear Jesus’ reproach. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.” And Revelation 6:9,10 states, “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and ... they cried with a loud voice, ... How long, O Lord, ... dost thou not judge and avenge our blood on them that dwell on the earth?”

Horns are a symbol of power. Hence the working of God’s plan is because of the blood shed, which sanctified the altar. The priesthood was being consecrated for the purpose of ministering to the people later, in the Kingdom in the antitype. The present age is the age of consecration, or sacrifice.

Exod. 29:13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

The fat covering the inwards, the caul, and the two kidneys with their fat were burned on the Brazen Altar in the Court. These choice inward parts, or organs, burned furiously because of the fat, a representation of zeal. Lesson: God does not want perfunctory service, like a robot. We are to love God with all of our heart, mind, soul, and strength, as shown by the *much* fat in these inward parts. Notice that the caul (the covering) over the liver was burned but not the liver.

The two kidneys picture the motive, the will, the intent. The Old English word for “kidneys” is “reins” (the reins of a horse). Just as the reins guide or steer the horse, so the “kidneys” guide us and are more important than the heart. The heart is emotional—on again, off again—but we

can serve God with a *full intention*, a full will. However, the deeds do not always match the will. Kidneys guide. The will of God through Christ in us guides and instructs our conduct.

Exod. 29:14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

The flesh, hide, hooves, and dung of the bullock were burned with fire outside the camp. These constituted a sin offering for the world, the people; that is, through the antitypical High Priest, the Church's sacrifice is offered on behalf of others. The sin offering involved 90 percent of the animal. Basically, the "flesh" was burned outside the camp. Jesus was reproached by his own people, the nation of Israel, and so we go outside the camp bearing *his* reproach. Jesus preached before the public and was rejected, but he was received by those who were contrite, by the lost sheep of the house of Israel.

When the flesh, hair, dung, etc., were burned outside the camp, they caused a stench. In the antitype, we are a stench to the world. Only the fat, caul, and kidneys with their fat, which smelled good when burned, were put on the Brazen Altar.

When this consecration ceremony of day 1 was finished, the priesthood had to live *inside* the Court for seven days, which pictures the seven stages of the Gospel Age. During the seven days, the priests ate unleavened bread. In the antitype, the preparation is for the next age.

Exod. 29:15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

As with the bullock, Aaron and his four sons had to put their hands on the head of the ram. This action represents The Christ, Head and body.

Exod. 29:16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

The ram was slain and its blood sprinkled "round about upon the altar."

Exod. 29:17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.

The ram was cut in pieces, and its inwards and the legs were washed. The pieces were laid to the head; that is, the ram was reassembled after being cut and washed.

Exod. 29:18 And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

The bullock was a sin offering, whereas the first ram was a burnt offering. The burnt offering was wholly burned, consumed, except for the skin, hide, hooves, and dung. The details, which are provided in the Book of Leviticus, are omitted here because God wanted us to concentrate on other aspects. If the hide, etc., were not removed, the burning odor would have been a stench. The "washing" included the removal of unpleasant parts. Thus the clean animal was offered on the altar. The bullock was burned *outside* the camp, whereas the ram was burned *in* the Court on the Brazen Altar. The bullock was just slit open and the choice inwards taken out, but the ram was cut in pieces.

The parts of the ram portray individual Christians, whereas the head of the ram pictures Jesus. When the parts were reassembled and laid to the head, the ram was one, and yet it was separate. Just as the oneness was in their being joined to the head, so our oneness is in our

being joined to Christ. The burnt offering shows acceptance with God. Jesus' perfect sacrifice covers us; that is, it covers our shortcomings.

Christ cleanses the Church "with the washing of water by the word" (Eph. 5:26). In the type, the water for washing came from the Laver in the Court. The spigot was turned on, and the water that came out was used to wash the animal. Moses was given a pattern on Mount Sinai of the actual physical Tabernacle structure. Likewise, he was given a pattern of this ceremony—he saw it being carried out. For example, he saw water come from the Laver.

When Moses died and another high priest had to be consecrated, it was probably the king, the highest civil authority, who took Moses' part. Many details and instructions were violated later when the Israelites entered the Promised Land, but the type had to be pure. Therefore, disobedience brought the death sentence in the type, and some strong things happened.

Exod. 29:19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

The second ram was the "ram of consecration" (verse 22). Remember, this chapter pertains to the consecration of the priesthood. Three animals were involved: one bullock and two rams (verse 1). The bullock was for a sin offering, the first ram was a burnt offering, and the second ram was the ram of consecration. Hence there were three offerings: a sin offering, a burnt offering, and a consecration offering.

Exod. 29:20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

Exod. 29:21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

The ram of consecration was slain, and blood was put on Aaron's and his sons' right ears, right thumbs, and right big toes. Blood was also put on the horns of the Brazen Altar. All four corners had the horn of a bullock diagonally pointing outward. At the bottom of each horn was a receptacle to collect the blood as it ran down. Blood from this receptacle was mixed with the anointing oil and sprinkled on Aaron and his sons and their garments.

The *right* ear, big toe, and thumb show favor. The right ear indicates that one should hear and be receptive to instruction from the Word. Faith comes by *hearing* the Word of God. The consecrated should carefully heed God's instructions. The right thumb pictures activity, service. "Do with thy might what thy hands find to do" is the principle. Being the most important finger, the right thumb represents the whole hand. The right toe pictures our conduct, our walk. The right toe, being the most important, represents the whole foot. In summary, one should hearken to the Word, be active, and walk morally upright and in the path of God's instruction. Antotypically, this would indicate that through *Jesus'* sacrifice, the Church is accepted and given the Holy Spirit.

The ram of consecration represents the sacrifice of Christ and the Church. In fact, all three animals (the bullock and the two rams) represent The Christ. The first ram, a burnt offering, shows how God accepts the sacrifices of The Christ. The second ram (the ram of consecration) shows what effect the sacrifice has on The Christ. Hence the rams show two different aspects: God's and ours.

Exod. 29:22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

Exod. 29:23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD:

The fat, the rump, the fat covering the inwards, the caul above the liver, the two kidneys, the fat of the kidneys, the right shoulder, and three kinds of bread were collected. The symbolism of the bread is as follows:

1. The unleavened loaf pictures justification, Jesus' purity that is imputed to us.
2. The unleavened cake mixed with oil represents sanctification, the indwelling of the Holy Spirit.
3. The wafer sprinkled, or anointed, with oil shows the hope of glorification, redemption. Being *thin*, the wafer represents a *foretaste* of the glory to follow if we are faithful.

Exod. 29:24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD.

Exod. 29:25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

A "wave offering" means our sacrifice is *continually* before the Lord and not stagnant. We are constantly holding up our consecration before the Lord. Moses took the wave offering off Aaron's and his sons' hands, showing that God receives our consecration. When the parts of the ram were offered as a burnt offering, it shows that our offering is to be wholly consumed, wholly presented.

Exod. 29:26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part.

Exod. 29:27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons:

The items mentioned in verse 22 plus one loaf of unleavened bread, one cake, and one wafer were waved, or "heaved," before the Lord. Why were they *heaved*? It was because great effort was required to lift and wave all of these items together. The right shoulder was used like a platter. On it were put the fat, the kidneys, the caul, the bread, the cake, the wafer, etc.—and they were heavy. Leviticus 8:25–27 gives a clearer description. Moses first presented the right shoulder with the items on it to Aaron, and the two together did the waving (heaving); that is, Moses (God) *assisted* Aaron (Jesus). Then Moses likewise assisted each of Aaron's four sons. Moses took the sacrifice each time and then passed it to another, assisting all the while. In other words, Moses was intimately associated with this ceremony. Incidentally, Jews, who rock back and forth when they pray, and Arabs, who sway from side to side, are issuing their prayers as a wave offering.

A wave offering was called a heave offering when it was heavy and required great effort. Moses had to be very strong physically in order to perform his part in this ceremony. The fact that he had to help Aaron and sons suggests the individual Christian, without God's help, could not make his calling and election sure. Even Jesus could not have been faithful alone. There is *great depth* of thought and symbolism in the service of the consecration of the priesthood.

The breast of the ram of Aaron's consecration was waved as a wave offering before the Lord, and it was *Moses' (God's)*; that is, Moses kept the breast of the ram of consecration. (In other services later, Aaron got the breast but not here.) The breast was the choicest part, so it went back to God. Accordingly, we give our devotion to God. He accepts our devotion as long as it is "waved"—as long as it is not stagnant.

Exod. 29:28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.

"And it shall be ... an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD." Verse 28 is a parenthetical comment on the instruction previously given. The heave offering was to be Aaron's and his sons' by a statute forever from the children of Israel. We know this observation is parenthetical because neither the ram of consecration nor the bullock and the first ram were from the children of Israel. They were specially selected to represent the *priesthood*, not the children of Israel.

This subject is very complex. Verse 28 is saying, "Now *later*, when you have *other* heave offerings...." The reference was not to the heave offering of Exodus 29 (and Leviticus 8), for that heave offering was done only once in the lifetime of the high priest. The service of Exodus 29 and Leviticus 8 was not performed again until Aaron died and the next priest took his place.

The point is that the heave offering of this service was not like the heave offerings done in connection with *other* offerings—peace offerings—of the children of Israel. The heavy peace offerings were done in a heave-like fashion. When the Israelites later offered peace offerings that were waved, they did not put fat, cakes, etc., on the right shoulder. Here the right shoulder and the items on it were burned on the altar, wholly consumed, whereas later they were used as sustenance for the priesthood, with the breast going to the high priest and his immediate family and the rest going to the lesser priesthood.

Thus verse 28 is an insertion, a comment, to help alert us that there were a lot of different procedures. The consecration of the priesthood was unique. For example, the blood of the *sin offering* in Exodus 29 (and Leviticus 8) was *not taken* into the Holy. The blood was poured out at the bottom of the altar as well as put on the right thumb, right ear, and great toe of the right foot.

"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp" (Heb. 13:11). The Apostle Paul was saying that the blood of those animals that was taken *into the Holy* was a *sin offering*, but he was referring to the sin offerings on the Day of Atonement. Hence we cannot have fixed rules. *All* animals whose blood was brought into the Holy had to be a sin offering of some kind, but not all sin offerings required that the blood be brought into the Holy. Exodus 29 and Leviticus 8 were exceptions. Paul was speaking about only certain chapters of Leviticus, so his statements purposely do not harmonize with all of Leviticus. The same is true of *Tabernacle Shadows*.

Exod. 29:29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

Exod. 29:30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

When Aaron died, his garments of glory and beauty were to be given to the next priest, one of his sons. The son would be consecrated and anointed in these garments, and the service would

be repeated, lasting for seven days. Leviticus 8 was performed once in a high priest's lifetime. Leviticus 16 was performed once every year—annually.

At least for a while, the type had to remain as pure as *originally* instituted, but in time, practices were changed and omitted. The animals pictured the need for a Savior who would die, so if the type had been preserved, it would have been easier for the Jews to grasp the idea that without the shedding of blood, there is no remission of sins. They failed to see the *suffering* Messiah.

In the peace offerings of Leviticus 3, the individual laid his hand on the head of his offering. Here in Exodus 29, the perspective is different, for laying the hand on the head meant, "This animal represents us and our appreciation and cooperation with this service and what it signifies." The laying on of hands in the peace offering suggests, in antitype, that the individual recognizes the importance of Christ as a sin offering, and he brings the animal for peace, to be offered as a peace offering in recognition of the primacy of Christ.

In Leviticus 3:3,4 the parts of the peace offering made by fire were similar to those of Exodus 29 except that the right shoulder was not mentioned. Why not? The reason is that the shoulder was given to the high priest, and especially the breast. The rest of the animal was eaten by the offerer. Some of the choice parts were burned on the altar, and some were given to the priesthood. The remainder of the animal, which was given to the individual offerer, provided food for feast days when the people went to Jerusalem. Incidentally, to be a *high priest*, one had to be a Levite plus a son of Aaron. To be of the *underpriesthood*, one had to be a Levite plus related to Aaron.

Exod. 29:31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

Exod. 29:32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

Exod. 29:33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

Exod. 29:34 And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

Exod. 29:35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

What was left of the ram of consecration (after the right shoulder, fat, two kidneys, etc., were removed and treated differently) was boiled and eaten by Aaron and his sons, with the rest of the bread, to sustain them for the seven days. The portion taken each day of the flesh and the bread had to be fully consumed, and the leftovers (bones, and so forth) were burned on the Brazen Altar. Note: The account is not saying that all of the flesh and the bread were taken the first day and the rest was burned. If that were the case, there would have been a six-day fast. Portions were allotted for the seven days, and each day's portion was to be fully consumed.

What is the antitypical reason for the full consumption? The consecrated have been partaking of the blood all down the Gospel Age. And they have been partaking of the bread (the flesh, Jesus' body) too. The principle is the same with the manna, which was collected and eaten each day. Aaron and his sons ate "by the door of the tabernacle of the congregation," that is, in the Court.

Exod. 29:36 And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

Exod. 29:37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

On each of the seven days, a bullock was offered for a sin offering to make atonement. None of the bullock was eaten. (In contrast, the ram of burnt offering and the ram of consecration were offered only the one time, the implication being, spiritually speaking, that these continue.) The bullock was offered each day in order to impress upon the observers that the altar was kept *cleansed and holy*.

The Court is called a holy place, but the Brazen Altar is a “most holy” article of furniture in the holy place. Thus there are different degrees of holiness (and of sin and of culpability and of righteousness). Since the altar was most holy, those who touched it had to be in a holy condition. Even the high priest had to wash his hands and feet each time he approached the altar; that is, on each separate occasion that he got down and then went back to the altar, he had to wash, *even if he had been in the Holy*. Aaron represented Jesus, who was perfect, but because Aaron was in the flesh, he had to keep washing. He had to wash his fleshly imperfections.

The altar was elevated to God. Therefore, in approaching God, we should try to get rid of all worldly thoughts. In the Court, the Brazen Altar was the holiest item. In the Holy, the Incense Altar was the holiest article of furniture. In the Most Holy, the Ark was the holiest.

Subsequent sacrifices (in the early chapters of Leviticus) included provisions for when a whole congregation sinned, an individual sinned, or a high priest sinned. Antotypically, the provision for when a high priest sinned represents that an Ancient Worthy, while learning in the Kingdom, might sin. The Ancient Worthies have proven their faith, but they still need to learn. None are guaranteed their perfection until the Kingdom Age is complete—although, of course, they will not knowingly sin.

Exod. 29:38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

Exod. 29:39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

Verses 38–46 start a separate subject. They pertain to a new service: the daily offering of two lambs. A lamb was to be offered *every morning* (at 9 a.m.) and *every evening* (at 3 p.m.) regardless of other sacrifices. In effect, then, this offering began and ended each day as far as the public (the average Israelite) was concerned. The daily lamb had to be the *first* offering of *every day*. Moreover, the lambs had to be “of the first year,” indicating that Jesus would be cut off in the prime of life (at age 33 1/2). Of course the lambs had to be male, and Numbers 28:3 states that they had to be “without spot,” showing Jesus’ sinless nature. He was a perfect “Lamb.”

Exod. 29:40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.

Exod. 29:41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

Each lamb was accompanied by an offering of 1/10 deal of flour mingled (mixed) with 1/4 part of a hin of beaten oil and an offering of 1/4 part of a hin of wine for a drink offering. The wine was strong, not sweet, to fit the picture. The wine of a drink offering was usually poured out. Hence Jesus poured out his soul unto death; he gave his all to his Father.

The oil was *beaten*. Olive oil is obtained by crushing the olives, so to state that the oil was “beaten” means that it came from the choicest olives. Symbolism: Jesus had hard and crushing experiences; he laid down his life, and the Holy Spirit (the oil) oozed out. In obedience to the Father’s will, Jesus suffered—that was very pleasing to the Father, a “sweet savour.” All the digs and barbs Jesus suffered manifested his loyalty to his Father. Because he was obedient even unto the death on the Cross, he was highly exalted above every name except the Father’s. His experiences and sufferings showed to others, including angels, his worthiness and the wisdom of God in allowing them. Such experiences are necessary for anyone who gets the divine nature.

The proportions of flour, oil, and wine depended on the kind of animal that was offered (lamb or bullock, for example). The flour represents Jesus’s flesh, which he gave. Flour was also a symbol of Jesus’ perfect humanity, as was the animal on the altar. Accordingly, Jesus’ death can be considered from two standpoints: (1) His flesh was consumed. (2) He had the right to human life, so in addition to dying, he gave up his life rights. His perfect human life offset the curse of the Law and the curse under Adam. Thus he could save the Jew under the Law as well as the Gentile condemned in Adam.

The flour represents more than the life rights that Jesus sacrificed. It also portrays that his humanity will not be visible in the future, for wheat had to be threshed to make flour. Therefore, three things were “beaten”: wheat for flour, olives for oil, and grapes for wine.

The pouring out of the drink offering represents the *emotional* aspect of Jesus’ giving his life. Some endure death for the principle of righteousness, such as self-immolation with gasoline for a cause, but Jesus’ death was not just for idealism. He gave his life because he *loved* his Father and *delighted* to do his Father’s will.

Both lambs were treated the same, morning and evening. The “meat” offering was a meal or cereal offering, referring to the flour. The lamb, the cereal offering, and the drink offering made a “sweet savour” to God as “an offering made by fire [a burnt offering] unto the LORD.” The burnt offering was a symbol of God’s acceptance; that is, it was “sweet” to His nose.

Exod. 29:42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

Exod. 29:43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

The lamb, which represents Jesus’ ministry, was a wholly *burnt* offering (excluding the hide, hooves, excrement, etc., lest they be a stench). As a babe, Jesus was fair. He grew in wisdom and stature. Up to age 30, he was generally acceptable, but once he began to castigate the religious authorities (the scribes and the Pharisees), he received persecution. Therefore, the morning and evening lambs were like a mini-picture of Jesus’ ministry from Jordan to Calvary. His ministry was a *burnt* offering, for the zeal of his Father’s house consumed him, eventually leading to death on the Cross. The burnt offering was like being roasted.

The lambs were “continual” (made every day) burnt offerings. They were closely related to the

“door of the Tabernacle of the congregation,” where God met the people, the children of Israel. The “door” was before the First Veil in the Court.

Q: In Exodus 25:22, in a discussion of the cherubim on the Mercy Seat in the Most Holy, God told Moses He would meet him there. Here in Exodus 29:42,43, God said He would meet with the Israelites at the door in the Court. What is the difference in the two meeting places?

A: Exodus 29:38–46 pertains to the continual, or daily, burnt offerings of a lamb morning and evening. Exodus 25:21,22 pertains to the annual atonement offering of Leviticus 16. Hence not only did each *day* have a beginning and an ending, but so did each *year*. Once a year the Most Holy was anointed, so that, in effect, God renewed His covenant with the people on an annual basis.

There were the *daily* burnt offerings of two lambs, the *annual* Day of Atonement, and the *once-in-a-lifetime-of-a-high-priest* consecration of the priesthood. Before the (subsequent) sacrifices or services on behalf of the people could begin, there had to be a priesthood, and the priesthood had to be cleansed, anointed, clothed, and remain for seven days. After that came the daily offerings and the people’s offerings.

Q: Exodus 30:6,7 states that each day Aaron had to go in and dress the lamps in the Holy. God again used the term “where I will meet with thee.” Wouldn’t this meeting be a still different perspective?

A: Yes. The Tabernacle was called the “tabernacle of the *congregation*,” but the congregation could not enter it. It was the Tabernacle where people could meet with God *through a priesthood*. The priesthood communicated with God and served Him, so it was *their* Tabernacle, *their* place of communication. Hence Aaron was a representative of the people for communication purposes. God met with the people at the Tabernacle through this arrangement, but the Tabernacle had to be sanctified and maintained repeatedly.

Leviticus 8, 9, and 16 provide a sequence, as follows. The priesthood was consecrated for *seven* days (Leviticus 8). On the next, or *eighth*, day (picturing the Millennium), the people brought their offerings (Leviticus 9). There was an annual Day of Atonement (Leviticus 16).

The daily lamb burnt offering in the morning at 9 a.m. preceded “subsequent” sacrifices brought by the people. When an individual came to the Tabernacle to give a special offering to God, he could enter the Court. (Only for the seven days of the consecration of the priesthood were the people prohibited from entering the Court.) In the antitype, the daily lamb burnt offerings were instituted to remind the people that Christ’s sacrifice was one reason they could bring offerings. When a person brought, say, a bullock into the Court, he could not offer the animal on the altar himself, for the priest had to do the offering. Nevertheless, the person had to bring the animal, and it cost him something to do so. The priest killed and prepared the animal, returning much of it to the person there in the Court. In this sense, *God* met with the *people* in the *Court* at the “door.” Incidentally, women could also enter the Court. For example, Hannah was crying in the Court because she longed to have a child (1 Sam. 1:9,10).

The fact that the sacrifice was taken by the priest showed that the individual’s sacrifice was accepted. The animal was to be healthy and unblemished. Later the people were criticized for offering lame and imperfect animals, which corrupted the type. God wanted *whole-hearted* sacrifices. Thus was demonstrated the difference between cheerful and willing obedience and duty-bound obedience. We all start with duty-bound obedience, but we grow and progress in appreciation and understanding and then obey cheerfully; that is, we give a fuller and more mature offering.

God transferred Jesus' life from a spirit being down into the womb of the Virgin Mary. Jesus was human through his mother. Hence the nature can be depicted by the woman, whereas the man is the life-giver.

Exod. 29:44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

Verse 44 is stated in *future* tense because this chapter is *instruction only*—it had not happened yet. God was merely telling Moses what to do. Moses was still on Mount Sinai. Exodus 29 is the instruction; Leviticus 8 is the performance. The duplication shows the importance of these services—and provides two witnesses.

Exod. 29:45 And I will dwell among the children of Israel, and will be their God.

Exod. 29:46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

God instructed Moses to tell the Israelites that the institution of the Tabernacle arrangement was related to their coming out of Egypt to be a separate people. The Israelites had left Egypt but were not yet in the Promised Land—they were in the wilderness. Now they were beginning a new life, and the instructions being given to them were for a chosen people called out of Egypt. In other words, “You are my people, and I want you to be separate. I want you to obey the commandments and the Tabernacle instructions to show that you are different from the people in Egypt.”

The antitype is beautiful. Our instruction may be different, but the emphasis on *obedience* is the same—obedience according to principles and the New Testament instructions. And we are in the “wilderness.” We have left Egypt, the world, but have not yet reached the Promised Land, heaven. We dwell in the wilderness under unsightly skins, as it were.

The antitypical reason for a lamb offering to begin the services of each day is that when the people come to the “Tabernacle” in the Kingdom with their offerings, they will first be made aware of the necessity of Christ's sacrifice. In the type, the lamb had to be sacrificed first in order for any other sacrifice to be accepted. The same lesson was taught in the Court. When people entered, the first thing seen was the Brazen Altar, which represents Christ's sacrifice. Next they saw the Laver, which was between the Brazen Altar and the Tabernacle. The Laver shows the importance of the Word of God and the need for washing.

Exod. 30:1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

Exod. 30:2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.

Exod. 30:3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

Exod. 30:4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.

Exod. 30:5 And thou shalt make the staves of shittim wood, and overlay them with gold.

Verses 1–5 pertain to the Golden Altar, also called the Prayer or Incense Altar. It was to be

made of shittim (acacia) wood, which was a hard, close-grained wood, and overlaid with gold. God's instruction to Moses was continuing. One proof that this chapter was still only instruction is that Aaron's anointing was mentioned before the instructions were given for building the Incense Altar. How marvelous that Moses could retain all of this detail—without notepad, camera, etc., and while fasting for 40 days and nights! He was faithful and most zealous.

The dimensions were given for the Incense Altar: 1 cubit (18 inches) square and 2 cubits (36 inches, or 1 yard) high. In other words, the altar was *small and low*. The horns were an integral part of the wooden structure. One horn was on each corner as part of the base frame.

There was not much space on top for the high priest to rest the censer with the coals. The censer hung from his wrist on a chain. He put the censer down in the middle of the top of the altar and slipped out his hands, which were full of incense. After crumbling the incense into the coals of fire in the censer, he *prostrated* himself to pray, for the altar had to be above his head (the word "altar" means "high place"); that is, the altar had to be higher than the one offering the prayer. Meanwhile, smoke and fragrance from the incense arose over the Second Veil into the Most Holy, making a little cloud to cover the Mercy Seat. The cloud of incense, representing the perfections of Jesus and his humanity, had to precede the prayers. Jesus had to be perfect and obey perfectly during his earthly ministry. The cloud of perfection had to precede even his death in order to make the Crucifixion acceptable to God.

The gold crown on top of the Incense Altar was like a border. The Church under Christ is also pictured by this altar. Thus the Incense Altar can picture (1) Jesus alone or (2) Jesus and the collective Church. In addition, the Candlestick portrays the Church as the light bearer of truth. The Table of Shewbread, which held forth the bread of promise, can be viewed from two standpoints: (1) how the Church benefits and (2) the Church's responsibility to hold up the bread for others. Hence the Church is pictured by the Table of Shewbread too. Crowns of gold were on all three: the Incense Altar, the Table of Shewbread, and the Ark of the Covenant.

The Incense Altar had four rings in the corners, two rings being on each of two opposite sides. For transport, two staves (of shittim wood covered with gold) were put through the gold rings. The horns of this altar in the *Holy* represent the efficacy of the altar to the whole *Church*. The Brazen Altar in the *Court* also had four horns but for the *public* (in the next age). In the Kingdom, the people of *all* nations will be made aware that they can come to God through Christ. "And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). But the four horns on the Incense Altar in the *Holy* were for all the consecrated of the Gospel Age. The horns represent God's power and strength, which are distributed to the Church now and to the world later.

The wood covered with gold shows that our condition in the present life is predicated on the *promises* of God. For example, if we are faithful, we will get the divine nature. Hence the gold shows the *hope* of the Church in the present life.

Exod. 30:6 And thou shalt put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

Exod. 30:7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

Exod. 30:8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

Exod. 30:9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

Exod. 30:10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

Verses 6–10 continue with the Incense Altar. Every day in the morning (9 a.m.) and the evening (3 p.m.), Aaron (and succeeding high priests) burned incense on the Incense Altar. Aaron burned the incense at the same times that he dressed the lamps (trimmed the wicks and replenished the olive oil). Cutting off the excess carbon made the wicks burn brighter. Hence there was activity at the Candlestick and the Incense Altar morning and evening. “Perpetual incense” meant from generation to generation; that is, the burning of incense was designed for the Tabernacle and *also* for the Temple.

The spiritual significance, or antitype, of trimming the lamps is development as a Christian. Trimming the wick represents the removal of character shortcomings, doctrinal errors, and sinful habits. The oil is the Holy Spirit, and the vessel represents our earthly tabernacle. “We have this treasure [the new mind] in earthen vessels” (2 Cor. 4:7). As Christians, we are the light of the world. We have been blessed with truth, and in turn we should help others. To the end of our life, the dross should continue to get trimmed off; that is, we should get more and more doctrinal understanding and better and better developed characters. The wick pictures our hunger and thirst for truth and the development of Christlike characters. The wicks drew up the oil (the Holy Spirit) through capillary action. Jesus is the channel for receiving the oil: from God to Jesus to the Christian.

No strange incense and no burnt, meal, or drink offering was to be offered on the Incense Altar. The activities of the Court could not be brought into the Holy. God knew that some would consider doing so as an improvement, but such activity was forbidden. The Brazen Altar was for animal sacrifices. Lesson: The Christian is to guard against human invention.

Consecration is pictured at the door (the First Veil) of the Tabernacle when the goat was tied to the doorpost of the Holy. Full submission to the Lord is thus shown. However, the entrance into the Holy represents God’s consecrating the individual—when He takes the person into His confidence. Consecration has two parts: (1) The individual fully submits to do God’s will. (2) God accepts the consecration—a condition represented by the Holy.

“Strange incense” was not to be offered at the Incense Altar. Only incense with the right ingredients and proportions could be offered (Exod. 30:34–38). The antitypical lesson is that we should not approach God abruptly and in the wrong heart attitude. The literal priestly Israelite was also to be in the proper condition to offer the incense; that is, no intoxicating liquors were to be used (Lev. 10:9). Spiritually speaking, we can pray using the right words but not have our prayer accepted because of a wrong spirit. Because Nadab and Abihu offered “strange fire” at the Incense Altar, fire shot out from the Tabernacle cloud and killed them (Lev. 10:1,2). The assumption is that they were intoxicated, but the Scriptures are not specific, so it is possible they were offering incense that was not compounded properly. King Uzziah presumed to offer incense, a duty reserved for the priests. As punishment, he was struck with leprosy for the rest of his life (2 Chron. 26:16–21).

Once a year, on the Day of Atonement, the high priest put blood on the horns of the Incense Altar to make an atonement. The *primary* act on the Day of Atonement was the sprinkling of blood on the Mercy Seat of the Ark, but first, the high priest had to anoint with blood the horns of the Incense Altar in the Holy. Then he went under the Second Veil into the Most Holy and sprinkled blood seven times, both before and across, on the Mercy Seat with his finger.

Exod. 30:11 And the LORD spake unto Moses, saying,

Exod. 30:12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.

Exod. 30:13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.

Exod. 30:14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

Exod. 30:15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.

Exod. 30:16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

Verses 11–16 pertain to atonement money (a ransom). A census was taken, and all males 20 years old and upward were numbered. (This practice shows there is an age of responsibility and accountability. God wants intelligent worship and reverence, not the baptism of infants.) Each male who was numbered, both rich and poor alike, was to give half a shekel (10 gerahs or 1 bekah). See Exodus 38:25–27.

Each male was to give a ransom when he was numbered “that there be no plague among them, when thou numberest them.” The word “when” is confusing. The thought is that as a *result* of the numbering, the Israelites would be immunized against plagues and no plague would come among them. The purpose of the numbering was to see that the ransom atonement money was given.

One-half shekel was a reasonable amount for all, rich and poor alike. In other matters, the rich were required to give more, but not for the ransom money, which was a *fixed* amount. The amount represents the basic doctrine of truth, namely, that Jesus tasted death for *every* man (Heb. 2:9). He gave his life a Ransom for *all*, and *all* will have to recognize this truth, rich and poor. One-half shekel was a token amount for showing recognition of his sacrifice.

Exodus 38:25–28 shows that 603,550 men were numbered. The ransom money gave exactly enough silver for 100 talents, of which 100 sockets were cast, a talent for each socket, for the Tabernacle boards and the Second Veil, plus hooks to hang the curtains around the Court. (The “Exodus” appendix in *The Keys of Revelation* book explains how the count of 603,550 proves there were at least 2 million Israelites in the Exodus.) The atonement money was used for the “service of the tabernacle,” that is, for the silver sockets and hooks. Notice that the atonement money was to be a “memorial.” Whenever the Israelites saw the Court hooks or the sockets that held the boards or the Second Veil, they were to be reminded of the source of that money: their atonement.

A “memorial” was established regarding Korah and his rebellion too. When Moses and Aaron were criticized as leaders, a contest was held to decide. Accordingly, rods were put before the Most Holy to see which rod would bud. In the rebellion, Korah and his associates and their families were destroyed, and the censers that were used at the beginning of the contest were flattened out and hung like fig leaves on the Brazen Altar to remind the Israelites that no “stranger” (only a priest) could offer incense on the Incense Altar (Numbers 16).

Exod. 30:17 And the LORD spake unto Moses, saying,

Exod. 30:18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

Exod. 30:19 For Aaron and his sons shall wash their hands and their feet thereat:

Exod. 30:20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

Exod. 30:21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

The Laver, which was made of brass or copper, was a vessel of water in the Court. It was used by priests to wash their hands and feet before going into the Tabernacle or ministering at the Brazen Altar. The priests washed whenever they were about to perform a service on behalf of others.

The Laver was a “cup and saucer” arrangement. The cup portion was a large bowl full of water, a reservoir. (The Laver in Solomon’s Temple held 2,000 baths.) The saucer was a base, or foot, that collected water for washing. When a spigot was turned on, water drained out of the big bowl into the saucer. Use of the spigot kept the water in the Laver clean. The foot held up, or supported, the Laver bowl and also collected water for washing.

The Laver was logically positioned between the Brazen Altar and the Tabernacle because the altar (Jesus’ sacrifice) was seen first. In the antitype, the individual sees that Jesus is perfect, but he himself is not. He then washes with water from the Word. Next the individual sees the door of the Tabernacle and wants to consecrate.

Anyone, even a priest, who went into the Holy without first washing received the death penalty. The severe penalty represents the necessity for the walk of the consecrated to be clean. “Be ye clean, that bear the vessels of the LORD” (Isa. 52:11). Since we cannot be perfectly clean, we must figuratively wash our hands and feet, for what we handle gets dirty and so does what our feet touch (our daily walk). Hence Jesus washed the feet of the apostles at the Last Supper and said those whose feet are washed are clean. A Christian is expected to make progress. In the beginning, all are infants, but as the baby grows in knowledge and understanding, there is more responsibility.

We are reminded of the Parable of the Wedding Garment (Matt. 22:1–14). One who never put on the garment or one who had a garment and subsequently discards it cannot possibly be clean, yet he goes into the guest chamber (the Holy) as if clean.

Exod. 30:22 Moreover the LORD spake unto Moses, saying,

Exod. 30:23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels,

Exod. 30:24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin:

Verses 22–33 pertain to the holy anointing oil. A “hin” of olive oil was taken. In the antitype, a

him represents the capacity each Christian has for receiving the Holy Spirit. Jesus received the Holy Spirit in its fullness; hence in the type, the olive oil was poured on the *head* of the high priest. Through Jesus, the Christian receives only a distribution, or *portion*, of the Holy Spirit. Psalm 133:2 reads, “It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments.”

The ingredients of the holy anointing oil are listed in an intentional sequence:

| | | |
|------------------------|---|---------|
| Myrrh - 500 shekels | | |
| Cinnamon - 250 shekels | } | 500 |
| Calamus - 250 shekels | } | shekels |
| Cassia - 500 shekels | | |

Olive oil was the base in which these four spices were suspended. The holy anointing oil is called the “oil of gladness” in Psalm 45:7, which speaks prophetically of Jesus: “Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the *oil of gladness* above thy fellows.” The next verse says that Jesus came out of “ivory palaces.”

Reprint No. 4092 helped open up the subject of the holy anointing oil. In that article, a brother gave his thoughts and a schematic. He quoted Isaiah 11:2 and the Bezaleel account in Exodus 31:3 to define myrrh, cinnamon, calamus, and cassia. Although some adjustments are needed, the article is most helpful. The brother’s quote of Isaiah 11:2 is a little different sequence than the Scripture. However, the Bezaleel listing correctly puts cassia (workmanship) last. Both texts mention being filled with the spirit of God first, which is being filled with the olive oil, the Holy Spirit. “And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD” (Isa. 11:2). “And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship” (Exod. 31:3).

The distinctions between wisdom, knowledge, and understanding are as follows:

1. Myrrh represents wisdom as described in Scripture: “The fear [reverence] of the LORD is the beginning of wisdom” (Psa. 111:10). Notice that *reverence for God* is the beginning of wisdom. Reverence is the necessary first step, for “*wisdom*” is the reverence of God that opens our heart. The purpose of the holy anointing oil is to anoint the High Priest—and the body members through him. We would have no wisdom without God’s Word, His instruction, the gospel of Jesus, and the words of the prophets and the apostles. With a *reverential* attitude come the possibilities of being filled with the fullness of understanding, etc. We are to have reverence all the way through life.
2. Cinnamon pictures *mental* knowledge or understanding. We must understand God’s Word before we can develop as new creatures. We take the milk first and then the meat. Cinnamon is the *enlightenment of God’s Word, mental comprehension*. Faith comes by hearing the Word of God.
3. Calamus represents *experimental knowledge* or understanding, which is gained through experience and practice. As we meditate on and put into practice the principles of God’s Word, our senses are exercised to discern between good and evil.
4. Cassia, which pictures workmanship, is the fullness or end of the ingredients when they are all put in the olive oil. The purpose of the holy anointing oil, spiritually speaking, is to do good. Jesus and the body members are anointed with the Holy Spirit so that they can help and instruct the people in the Kingdom. Hence cassia is the *capability of transmitting knowledge to others to benefit them*. Workmanship is the end product, that is, salvation. The priest is a doctor of the soul; he helps one morally and instructs him in the way of the Lord.

Cinnamon is called “*sweet cinnamon*.” Cinnamon and calamus are very similar. In fact, calamus

is a particular variety of cinnamon. When we first come into the truth and learn that there is a God and He has a plan, the great joy and satisfaction we get are likened to being taken out of darkness and put into God's marvelous light. This experience is sweet and joyous.

We must first open our heart and mind to receive "wisdom" (reverence). Then comes the wonderful news that God has a plan. However, this understanding brings responsibility. What we hear is too good to keep to ourselves. We have to share it with others, and having consecrated, we want to show our appreciation for what God has done for us. That desire is represented by calamus.

Calamus is Greek, and the Hebrew equivalent is *cana*. The English translators had problems with this word and hence confused calamus in Exodus 31 and Isaiah 11, calling it both "understanding" and "knowledge." In Hebrew, *cana* is related to cane, rod, reed, branch, and stalk. A rod or reed can be a measuring device. Here calamus means knowledge gained through experience or *calamity*. A cane can be used for discipline. Hence sweet mental knowledge (cinnamon) comes first and the discipline (calamus) next.

"Principal" spices are broken down into four categories just as God's main attributes are. (Of course God has other attributes.) In summary, the four ingredients of the holy anointing oil have the following signification:

1. Myrrh is wisdom, the opening of our heart and mind to God's Word.
2. Cinnamon is the knowledge of God's Word and understanding in a *mental* sense.
3. Calamus is knowledge and understanding in the *experimental* sense.
4. Cassia is the end product. In the Kingdom, the Little Flock will be thoroughly qualified to produce workmanship in the people. This workmanship includes proper counsel to the sin-sick who want help. And the Little Flock will have the "might," the *capability to perform* in helping others.

Holy *incense* (stacte, onycha, galbanum, frankincense) represents *what we give to God* (our praise and worship), whereas the holy *anointing oil* represents *what God gives to us*. With the opening of our heart and mind, God instructs us from His Word. This blessing comes from above—as do all these qualities.

The "shekel of the sanctuary" was the divine standard, as opposed to the common shekel or scale of a different proportion that was used for commerce. The Kingdom shekel will be the same as the Old Testament "shekel of the sanctuary," that is, 20 gerahs (compare Exod. 30:13 and Ezek. 45:12). In the United States, we have nickels, dimes, and quarters. In the Kingdom, there will be groupings of shekels: 15, 20, and 25. "And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh" (Ezek. 45:12). Notice, "[this] ... shall be your maneh [your money]."

The myrrh is described as "pure," which means free flowing in the Hebrew, that is, a *dry* free flowing like salt. The myrrh was ground fine, so there were no lumps. In principle, it was like the slogan for a brand of salt, "When it rains, it pours," meaning that the salt flows freely even in damp weather.

Exod. 30:25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

The anointing oil was an "ointment." An ointment has a medicinal or curative effect and thus is used to salve a sore. Accordingly, the Holy Spirit is called the spirit of consolation or comfort, the Comforter. From that standpoint, it benefits others, and will especially do so in the next age. The Holy Spirit, possessed by the Little Flock, will be an unguent, a balm, to the world. The people will come to the 144,000 priests (spiritual doctors). The four spices were prepared

with a mortar and pestle, that is, “after the art of the apothecary.”

Exod. 30:26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

Exod. 30:27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

Exod. 30:28 And the altar of burnt offering with all his vessels, and the laver and his foot.

Exod. 30:29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

Exod. 30:30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest’s office.

The Tabernacle had to be anointed before it was used for service. In other words, this service occurred only once, at the inauguration of the Tabernacle arrangement. The Tabernacle and all of its furniture and vessels, plus the high priest, were anointed. The anointing started with the doorposts of the Holy. Then Moses went into the Most Holy and worked his way outward. (We can surmise that the anointing of the two corner doorposts was the anointing of the “Tabernacle.”) The anointing showed God’s blessing and acceptance—that the Tabernacle and its furniture were *of Him*. Only one high priest (Aaron) was anointed. When he died, one of his sons (Eleazar) was anointed, etc.

Notice the order of anointing in the Holy: Table of Shewbread, Candlestick, Prayer Altar. Initially the Table of Shewbread and the Candlestick were the most important; their function was to prepare the way for prayer. The bread of promise was on the Table, and the Spirit of God was in the Candlestick. These two articles of furniture sanctify one more than the Prayer Altar for devotion. The Table and the Candlestick enable one to do the worshipping. After all, how can we really worship God intelligently unless we first have knowledge? We have to understand a little about Him to really love Him. The Incense Altar (adoration and praise) comes as a product of the Candlestick and the Table of Shewbread. Notice the sequence in the Court. The Brazen Altar was anointed first, then the Laver.

Exod. 30:31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

Exod. 30:32 Upon man’s flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

Exod. 30:33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

It was a “*holy* anointing oil.” As such, its use was limited—here to just the inauguration of the Tabernacle (see Exod. 40:9–16). Later the kings of Israel were anointed with this oil. Death was the penalty for applying the oil to a “stranger” (to someone other than the high priest) or for even *making* this oil for another purpose. Without this penalty, some would have duplicated the oil to sanctify their houses. The instruction, the prohibition, is easy to understand, as well as the penalty for disobedience: *death*.

“Upon man’s flesh shall it not be poured.” Aaron, the high priest, was the exception because he was the *head* (picturing Jesus). When the holy anointing oil was poured on Aaron’s head, it ran down his face and went to the hem of his garments. In symbolism, the new creature, not the

old man, gets the Holy Spirit. Only the consecrated, those who come under the robe of Christ's righteousness, are partakers of the oil through Jesus.

Simony is the practice of the Roman Catholic Church to give bishoprics to people who are not religiously-minded. Since bishoprics receive preferential treatment and worship, individuals wanted to buy the office with money. The word "simony" comes from the incident of Simon the sorcerer, who, after observing the apostles Peter and John, tried to purchase the power to convey the Holy Spirit to others by the laying on of hands (Acts 8:9–24). Lesson: The things of God are to be kept separate from the world. "Friendship of the world is enmity with God" (James 4:4). We are to keep a reserve, a separation.

Exod. 30:34 And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight:

Verses 34–38 pertain to the holy incense. Stacte, onycha, galbanum, and frankincense represent faith, love, obedience, and praise, respectively. Unlike the ingredients of the holy anointing oil, the spices were all the same weight, or proportion.

Exod. 30:35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:

The holy incense, made with a mortar and pestle, was "tempered together" and "pure"; that is, it had no lumps and had a fine and even consistency. The holy incense was a perfume. It was also a "confection" made of "sweet spices." The thought is not that the holy incense was sweet to the taste but that it was sweet, or fragrant, to the nostrils. Both the dry substance and the smoke were called incense. In other words, the incense can be considered from two standpoints: (1) the dry substance itself and (2) the fragrance emitted when the incense is burned (and thus is in a gaseous state).

Exod. 30:36 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

The word "some" should be omitted. The incense was beaten very small (ground fine), and subsequently it was stored at the Incense Altar for use at 9 a.m. and especially at 3 p.m., the time of prayer and incense. At the inauguration of the Tabernacle, the incense was not stored at the Incense Altar but was brought in from the outside.

Exod. 30:37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

Exod. 30:38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

The holy incense was not to be duplicated and used commonly. The penalty for disobedience, as in the case of the holy anointing oil, was death. The incense and the oil were to be kept inviolate. The ingredients could be used separately but not together.

Now the four ingredients of the holy incense will be considered in more detail. All four were gums, drippings, resins, from a tree. All four were waxy exudations, sometimes spontaneous, sometimes from a cut in a tree. The clue is given in *Tabernacle Shadows*, page 120: "From this altar [the Golden Incense Altar] ascends the sweet incense, acceptable to God by Jesus Christ—the willing services of the priests: their praises, their willing obedience—all things whatsoever

they do to the glory of God.” Viewed from the perspective of man toward God, the holy incense represents what we can give to God to please Him. Thus the incense represents qualities of adoration. Sacrifice is involved in all four ingredients, but they are viewed from different standpoints.

Stacte, which is gum from a particular type of myrrh tree, is waxy and resinous, not liquid. Hence it drips slowly; it oozes. Myrrh usually represents wisdom gained through suffering and trial (bitter experience). When from God, wisdom comes from His Holy Spirit operating on our mind and heart. But here the perspective must be man to Godward. What can *we give to God*? Without faith, it is impossible to please Him (Heb. 11:6). We must first believe that He rewards those who diligently seek Him. This is *natural* faith, whereas faith as a fruit of the Holy Spirit is developed—and thus is on a higher level. “Faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). The latter is a superior faith. “The just shall *live by faith*” (Rom. 1:17).

Onycha is a waxy gum with the sheen of a fingernail. The Hebrew word means a tear(drop) with emotion. Love, pity, and compassion are involved—and sometimes these produce a tear. The love of God constrains us to give our life to Him.

Galbanum is a white gum, a thick exudation, with a bitter taste and a strong smell when cut. Gall pictures suffering and/or bitter experience. Galbanum represents our obedience, especially under difficult circumstances.

The ingredients of the holy incense were these “three *sweet* spices” plus pure frankincense. (Incidentally, a perfume base is skunk extract, which makes perfume longer lasting and stronger in fragrance.) Put together, the four ingredients were pleasant when burned as holy perfume. All four were used in the same quantity, making a good blend. Frankincense was pure in the sense of freely flowing (“pour” is related to “pure”).

Frankincense has the connotation of open, honest, earnest. It causes incense to burn evenly and readily. Frankincense represents effusion of praise and adoration to God. When zeal and adoration accompany our prayers, the prayers are more acceptable to God.

The spiritual lesson is that suffering and tests of obedience, if we are faithful, are pleasing to God. What is unpleasant to us can be very pleasing to God. “Precious in the sight of the LORD is the death of his saints” (Psa. 116:15).

Exod. 31:1 And the LORD spake unto Moses, saying,

Exod. 31:2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

Exod. 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Exod. 31:4 To devise cunning works, to work in gold, and in silver, and in brass,

Exod. 31:5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

Exod. 31:6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wisehearted I have put wisdom, that they may make all that I have commanded thee;

God told Moses that He had called Bezaleel, the grandson of Hur (Miriam’s husband), and filled

him with His Holy Spirit in wisdom, understanding, knowledge, and workmanship. The lineage from Jacob through Tamar, Jacob's daughter-in-law, is as follows: Pharez, Hezron, Caleb (not the Caleb associated with Joshua), Hur, Uri, and Bezaleel—seven generations in all (see 1 Chron. 2:4,5,18–20). Moreover, Moses was the fourth generation from Levi (Levi, Kohath, Amram, and Moses). From the covenant with Abraham until the Law Covenant was given to Moses was a period of 430 years (Gal. 3:17). Of that time, the Israelites were in Egypt 215 years, that is, during the four generations from Levi to Moses.

Moses pictures God, and Bezaleel is a type of Jesus, the master workman of God. Bezaleel, whose name means “in the shadow of God,” was “filled ... with the spirit of God,” and Jesus had the Holy Spirit without measure (John 3:34). Bezaleel was skilled in many areas: metals (gold, silver, and brass), cutting stones (facet gems), carving timber, and in “all manner of workmanship.” And so Christ is “made unto us wisdom” (1 Cor. 1:30). Aholiab, who was wise as a helper of Bezaleel, represents the Apostle Paul, who was subordinate to Jesus (Bezaleel). Except for the beginning, Paul was the most learned of the apostles—and the most prominent. “Aholiab” means “my father's tent,” and Paul was a tentmaker. When the antitype is carried further, “all that are wisehearted” would be the other 11 apostles, whose words in Scripture are infallible.

Exod. 31:7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,

Exod. 31:8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

Exod. 31:9 And the altar of burnt offering with all his furniture, and the laver and his foot,

Exod. 31:10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

Exod. 31:11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

The Tabernacle, its furniture, the garments—all things connected with the Tabernacle—were made by Bezaleel, Aholiab, and many “wisehearted” assistants, who may have included some women, especially for the lighter sewing. But we should remember that Moses, who represents God, was at the top of the list. It was Moses who gave the instructions and design to Bezaleel, and it was Moses who saw the pattern of the Tabernacle in vision. Moses drew the plans like an architect, and Bezaleel had the skill to carry them out. God is the Chief Architect of the divine plan and of the New Creation. In antitype, the Tabernacle pictures the New Creation, who are being fashioned in the Gospel Age.

God put in Bezaleel's heart “that he may teach” (Exod. 35:34). This ability fits the antitype of Jesus, who especially teaches difficult subjects in the Book of Revelation. Aholiab was also able to teach—and so was Paul in his epistles.

The *zeal* Paul used to persecute Christians was redirected just as earnestly to serve Christ when his eyes were opened. He himself endured *many* persecuting experiences, described in the Greek as going through a “threshing machine.” What does that term imply? A threshing machine keeps socking the individual, over and over. Each time he gets up, the paddle knocks him down again. Paul is worthy of honor based on his life and the zeal he manifested in obeying Christ against all kinds of odds—and as a loner. He went out into virgin territory to preach Christ.

The expression “tabernacle of the congregation” (verse 7) refers to the boards and the curtains. *Very skilled work* produced the Mercy Seat with the two cherubim attached.

The order presented in verses 7–11 is from the Most Holy outward to the Court (compare Exodus 30:26–28). In the Holy, the Table of Shewbread and the Candlestick were made before the Incense Altar because one cannot render the highest type of adoration and praise without understanding. The “cloths of service” (verse 10) were cloths used to cover the furniture when the Israelites were in transit, showing, in antitype, that the “world” cannot see spiritual things.

Exod. 31:12 And the LORD spake unto Moses, saying,

Exod. 31:13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

Exod. 31:14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

Exod. 31:15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

“Sabbaths” were to be kept, that is, the seventh day of the week plus *all* holy days. No *servile* work was to be done on the sabbath. The penalty for disobedience was death. Work could be done on the sabbath but not servile work. For example, priests could offer animals on the altar.

One might ask why the prohibition against violating the sabbath was inserted here. The purpose was lest the Israelites should get carried away with service in building the Tabernacle to the neglect of worship and honor for God, the principle being, “to obey is better than sacrifice” (1 Sam. 15:22).

The New (Law) Covenant will probably uphold the observation of the sabbath. The sabbath was instituted to be a sign between the nation of Israel and God to remind the people that *He* had sanctified them. The sabbath was based on God’s resting the Seventh Day from physical creative works. The Christian enters a rest of faith when he consecrates. The full rest will be beyond the veil.

On the sabbath, the Israelites were to spend time thinking about God. Similarly, the Christian life is not all study and service—there is a time for worship. The *type* of the sabbath was kept pure. However, it was not long until the sabbath was violated with no penalty being given for disobedience. The antitypical lesson in regard to violating the sabbath pertains to the Kingdom. At that time, anyone who willfully breaks God’s Law will be put to death.

Exod. 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

Exod. 31:17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

It is interesting that verse 17 says God “was refreshed.” He rested on the Seventh Day after creating Adam at the end of the Sixth Day. Jesus works while the Father rests from His *physical* creative works. Jesus said, “My Father worketh hitherto, and [now] I work [also]” (John 5:17). God has been doing other work while resting from His physical creative works.

Exod. 31:18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

After Moses had been on Mount Sinai for 40 days and nights without food, receiving all the visions and instructions regarding the Tabernacle, God gave him two stone tablets on which the Ten Commandments were written. Notice that they were written “with the finger of God.” These first tablets were given to Moses like a gift—already selected and prepared and with the Ten Commandments written on them. The commandments are a *summary*, for all that transpired for the 40 days on the mount was recorded on Moses’ brain, not on the tablets. His coming down from Mount Sinai with the miraculously inscribed tablets was an *outward sign* that he had *God’s* authority.

Exod. 32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Verses 1–6 are a historical commentary on what took place at the foot of Mount Sinai in Moses’ absence. In verses 7–14, God informed Moses, who was still up on the mount, about the events just described by the commentator. We will consider these verses in more detail.

When Moses delayed to come down from the mount, the people demanded that Aaron make gods to go before them in returning to Egypt (Acts 7:37–40). Moses was on Mount Sinai for 40 days and nights. We do not know how much time elapsed before the molten calf was built, but probably about 10 days remained from the time the people went to Aaron; that is, they may have waited a month before going to him.

What seemingly justified the people in taking up this matter with Aaron? What were they thinking? They reasoned that Moses was dead and that thus he was not coming back. They showed disrespect for Moses in saying, “This Moses, the man that brought us up out of the land of Egypt....” They lacked faith and felt they were abandoned in the desert. Hence they were thinking about going back to Egypt.

Shortly before, they had witnessed the mighty miracle of crossing the Red Sea, yet now they wanted to build a calf and worship it. This incident shows how deeply the false religion of Egypt was ingrained in their minds. It also shows how fickle and changeable people can be. Only a group or a certain element—not all of the Israelites—went to Aaron. However, a sufficient number were raising a disturbance, and they wanted Aaron to satisfy their demands. These individuals did not lay to heart the mighty miracles. Aaron gave in to their demands perhaps because he himself was a little puzzled over Moses’ absence, but he was not of their disposition.

Exodus Chapter 24 told how Joshua, Moses, and the elders went part way up Mount Sinai. Then the elders stayed behind, and Moses and Joshua ascended farther. Joshua waited just below the fire, and Moses went on up into the cloud and the fire (glory). It may have been conjectured that Moses was consumed in the fire.

The elders would have descended the mount after waiting a little while—perhaps three or four days. They would have reported that Moses was not to be seen. The delay puzzled the people, who waited patiently, they thought. Forty days was a long wait, and that is where faith would have to enter in. We will find out later that some of the people had faith and some did not. Meanwhile, Joshua waited upon the mount for the 40 days. In principle, the waiting was like the Scripture “Though the vision seems to tarry, wait for it” (Hab. 2:3 paraphrase). The test is along the lines of patience and of not going back into the world. If the expectation does not

come true, the test is to “in ... patience possess ye your souls” (Luke 21:19). The Christian is not to feel he has been deluded and return to the world.

This element said to Aaron, “Up,” suggesting he was in some kind of repose. In other words, “Moses is gone. Do something! In Moses’ absence, you are the leader and spokesman. Make us gods to go before us.” A golden molten calf (*singular*) was made, but it is referred to as “gods” (*plural*, Hebrew *elohim*) in verses 1 and 8. Why was the plural used? The calf represented a *system of thought*—just as one statue could be called “Baalim.” Similarly, a *succession* of bulls was worshipped in Egypt. When a sacred bull died, it was replaced with another one. The golden calf represents Papacy, the false Christian religion.

Let us consider again the words of the protesting element: “Moses, the *man* that brought us up out of the land of Egypt.” They did not appreciate the fact that it was *God* who had brought them out of Egypt. They did not respect God, and they did not respect Moses as God’s representative. Instead they wanted a calf, a *man-made* god, to worship. The calf was to “go before us,” that is, be transported with them.

Moses’ absence was a great test of patience on the people. The majority, in being troubled, did nothing. A vocal minority took the leadership role. The elders did not even go back up the mount to ask Joshua where Moses was.

Exod. 32:2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

Aaron told the people to “break off” their golden earrings and bring them to him. He used this terminology because the earring went through the ear by bending the metal and inserting it permanently. To remove such earrings meant breaking them off with a chisel, saw, etc. Not only were time and effort required, but the removal cost the wearer something in that the earring had value and could be emblematic of stature.

Aaron was shrewd. He suggested the giving of earrings to try to slow down the Israelites and make them reconsider what they were doing. In other words, his suggestion was a stalling tactic. He thought, “How can I delay them?” It was too easy and quick to just give gold, and he hoped Moses would show up in the meantime. Notice, Aaron did not just say, “Give me gold” (for the Israelites had loose gold), but he wanted the gold from their earrings. Then each person had to individually make an effort. Nevertheless, Deuteronomy 9:20 says that God was very angry with Aaron, to the point of destroying him. Although Aaron tried a delaying tactic and was not in heart sympathy with these troublesome ones, he did not exert the strong opposition he should have.

Exod. 32:3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

The earrings may have been ornaments of vanity with many. Hence Aaron was trying to rid the people of vanity, and he knew that giving the earrings would cost them something. Surprisingly, they complied—wives, sons, and daughters.

Exod. 32:4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

Aaron made a golden calf out of the gold earrings. Then he fashioned it with an engraving tool. First, with a fire of intense heat, the gold was melted into a molten state and poured into a mold or cast. After the gold cooled down, which took time, the calf was removed from the

mold. Being rough, it was tooled for a refined, better appearance.

The rebellious element said, “These [the calf] be thy gods, O Israel, which brought thee up out of the land of Egypt.” The leadership element—the ones who went to Aaron originally—uttered these words. But notice that their words were contradictory. In verse 1, they said that the man Moses had brought them from Egypt. Now credit was given to the golden calf.

Exod. 32:5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the LORD.

An offering was to be made to pay homage to the calf. Aaron was still trying to stall, but even so, he did build an altar. Then he stated, “Tomorrow is a feast to *Jehovah*.” Aaron was trying to redirect the people, for the object *made by man*, not the Creator, was looked to as the Deliverer.

The male *calf* would not have been huge, but it would have been fairly large—perhaps five feet in length—for an altar to be built “before it.” At any rate, the gold made the calf heavy. The calf and altar were probably put on Aaron’s Hill so that they could be seen. A *natural* stone calf is also in back in the rocks.

Exod. 32:6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

The Israelites rose up *early* in the morning. What mass fervor and zeal for wrong purposes! They offered burnt and peace offerings on the altar in front of the golden calf. A *mixed* multitude came out of Egypt, so some or many of the troublemakers would have been Egyptians (Exod. 12:38).

The people worshipped the golden calf, ate, drank, and “rose up to play.” “Play” has an evil connotation relating to sensuality, not to merrymaking such as at a wedding, not to legitimate joy. The term includes dancing lasciviously (see verse 19), a custom in idolatrous worship—like a whirling dervish or obscene rock music.

The *minority* were the leaders, causing the people to go astray. However, even though the *majority* were not in heart sympathy, they were like dumb sheep, just tolerating and allowing the disobedience. The same is true of Christendom, for that is how Papacy developed. A minority led, and the majority followed along.

Exod. 32:7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

God told Moses to get down off the mount, for the people had corrupted themselves. God also said, “The people which *you* brought out of Egypt” (paraphrase). This was a test on Moses. It is true that Moses did go before the people—but as *God’s* representative. This test reveals the sterling quality of Moses’ character, which is a wonderful representation of Jesus’ attitude and character.

Exod. 32:8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

Exod. 32:9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

Exod. 32:10 Now therefore let me alone, that my wrath may wax hot against them, and that I

may consume them: and I will make of thee a great nation.

Exod. 32:11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

Exod. 32:12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

Exod. 32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

God continued (paraphrase), “The people have quickly turned out of the way and made a molten calf and worshipped it and sacrificed to it, saying, ‘These are your gods, O Israel, which brought you out of Egypt.’ These are a stiff-necked people. Let my anger wax hot against them, and I will consume them and make of you, Moses, a great nation.”

God was using a *constructive* ploy to *test* Moses. (Of course if God had wanted to destroy the people, He would have done so.) If Moses had had the least bit of pride, he would have felt justified in allowing the people to be destroyed. Moses was *emotionally* involved, for later he smashed the tablets of the Law in *anger*, but what previous schooling helped him to have self-control and knowledge here? In regard to the destruction of Sodom and Gomorrah, Abraham had pleaded with God, “If there be 50, 40, 30, 20, or even 10 righteous people, do not destroy the cities” (Gen. 18:23–32 paraphrase). Moses was thinking the same thing. If all people were destroyed, some good people would also be consumed. However, he used another argument, a very effective one. “If you consume all of these people and the fact gets noised around, the Egyptians will conclude that after delivering the Israelites in the Red Sea, you were not successful in getting them to the Land of Promise. What about your reputation?” Incidentally, since Moses was related to the lineage of Abraham, Isaac, and Jacob, God’s offer to him would have been technically possible, but it was a ruse. Notice that in verse 11, Moses corrected the statement in verse 7 where God had called the Israelites “thy [Moses’] people.” Moses now said they were “thy [God’s] people.” And Moses said that *God* had brought them out of Egypt.

In verses 11–13, Moses’ reasoning was correct, and he gave God the proper credit. He beseeched God *respectfully*: “Turn from thy fierce wrath, and repent of this evil against thy people.” The reference was not to a moral “evil.” (Evil can also be a storm, a calamity, etc.) The point is that God does not countenance moral evil, but He does give discipline and judgments. Moses was saying, “Repent from carrying out this judgment, this calamity, this destruction.”

The word “stiffnecked” is a play on words, for the bull is known to have a strong neck. A stiff neck is a symbol of false professed Christians, who are determined to follow their *own* ways.

Exod. 32:14 And the LORD repented of the evil which he thought to do unto his people.

How did God “repent”? He “repented” by answering *in the context* Moses gave, for the Bible says God does *not* repent (Num. 23:19; 1 Sam. 15:29). When He determines to do something, *it is done*—period! Thus this incident was a ruse to bring out Moses’ sterling character.

Moses was praying, “Repent, LORD, from doing this.” In other words, “Change your thinking. Do not pursue what you just said about destroying this people.” Hence this “repent” has to do with a *change of action*, not a change of judgment. Moses wanted God to change His mind, and God did, although the incident was really just a ploy. God *knew in advance* how Moses would

react, but He gave Moses the opportunity to respond to bring out this beautiful facet of his character. Jonah 3:10 is another instance where God changed His action. There the situation was conditional to start with, and God laid the proposition before the Ninevites through Jonah.

God will multiply Moses' seed in regeneration when dead humanity comes forth from the grave. The same individuals will be involved, and they will get another opportunity under more favorable circumstances.

Exod. 32:15 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

Moses descended the mount with the two tables of stone, both engraved on both sides. It is possible the same first five commandments were written on both sides of the first tablet and the last five on both sides of the second tablet.

Exod. 32:16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

God wrote and engraved the Ten Commandments on the two tablets. The tablets were cut out and engraved miraculously—perhaps by a laser beam. They could not have been too large because Moses had to carry them, and after he smashed them, he had to carry two more tablets up the mount. Nevertheless, Moses was strong.

Exod. 32:17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

When Joshua heard the noise of the people, he thought there was war in the camp. Remember, when Moses, Joshua, and the elders went up into the mount, Moses went the highest, up into a cloud (Exod. 24:13–15). Of the others, Joshua remained on the mount, but the elders returned to the camp below. Now, as Moses was descending the mount, he found Joshua still there, probably at the level and area of Elijah's tree.

Exod. 32:18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

Moses replied, "It is neither the voice of victory nor the voice of defeat, but the voice of singing." It was the sound of *revelry*.

Exod. 32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

When Moses saw the molten calf and the dancing, he was *very angry with righteous indignation*. (The way Moses descended, his view of the camp below was obscured until he was close to it.) Before he climbed down and saw the calf with his own eyes, he had calmly reasoned with God not to destroy the people (verses 11–13). Now that Moses saw the calf, his anger was intense. Hence a person of character can be angry. There is a place for anger, indignation, and rebuke. In a *perfect society*, that part of one's character would not be active because there would be no cause for the anger.

God had just performed MIGHTY miracles for Israel. How fast the people forgot and stooped to a heathen religion that required an idol! They were to worship the *invisible* God. The commandment was not to make a likeness of anything in earth, sky, or sea *and bow down to it*.

The people wanted something visible to worship. Their desire was *wrong*. We are to seek to communicate with God in our heart.

Moses was given the tablets by *God*, and they were in his hands. In his anger, he lost control and smashed the sacred tablets, but he did the proper thing under the circumstances (both for type and antitype). Moses would have smashed them repeatedly, one by one. No doubt the dancing and the music stopped immediately when the people saw this display of anger.

Exod. 32:20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

Moses' anger was so intense that the breaking of the two tablets did not stop him or cause sorrow that they were broken. Instead his anger continued for some time—and righteously so—for him to burn the calf in the fire, grind it to powder, and straw it on the water and then to force the Israelites to drink it.

The calf was not made of refined gold—it was not the best quality. Hence Moses burned the calf in the fire to soften it so that he could hammer out the gold into thin sheets like tinfoil, which could be broken and fragmented and cast into the water as dust to be drunk by the people. The type and antitype for drinking the powdered gold in the water means the people had to swallow back the wrongs done. Ingesting gold causes unpleasant side effects. Moses might have just made the ones who were dancing and reveling drink the gold and water mixture.

Imagine the reaction of the people when Moses appeared. They had considered him dead when he did not return day after day. How startled they would have been to see him return from the dead, as it were, and then to display such anger! The smashing of the golden calf to pieces was a dramatic sight, for the very thing being worshipped and idolized was broken before their eyes. The people would have been astonished.

Two other examples of Moses' righteous indignation were killing an Egyptian who mistreated an Israelite and assisting Jethro's daughters in watering their sheep at the well when shepherds pushed them aside. Like Jesus, Moses had a wonderful blend of mercy and righteous indignation.

Aaron was brilliant but not of the caliber of Moses. Aaron is called a "saint," so we know he was faithful overall, ultimately having God's approval (Psa. 106:16). God chose to have this incident recorded because of the type and antitype, but Aaron would have done many good acts to be a saint. He learned from this incident and used it as a stepping-stone. He never forgot this flaw in his character (like David and the Apostle Peter, who were crystallized to never again make the same mistake).

What is the antitype of the golden calf? With the calf being *man-made* and gold picturing divinity, the golden calf represents the false religion of Papacy. This man-made religion has been instituted in the place of God.

But there is a double type here. Why was the animal a calf? The true type of Jesus was a bullock, and this false type of Antichrist (Papacy) was a male calf, or bullock. The calf was worshipped back in Egypt, so the golden calf was a revival of the influence of the world. The Egyptians in the mixed multitude were eager to reinstitute the calf/bull worship. Just as in the Christian Age, the Roman Catholic Church took pagan beliefs and "Christianized" them (incorporated pagan ideas into the church, such as the doctrines of the Trinity and hellfire), so the Israelites brought in the pagan calf ritual.

Exod. 32:21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

Moses asked Aaron, “What did the people do to you for you to bring such a great sin upon them?”

Exod. 32:22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

Aaron shifted the blame: “Do not be angry with me. The people were set to do mischief.” It is true that Aaron was pressured to make a symbol to worship.

Exod. 32:23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Verse 23 gives the words that were used to pressure Aaron. The ringleaders kept insisting, and he was confused in regard to Moses’ not returning. Aaron was not the leader Moses was. He had been a spokesman, but he was told what to say. It speaks well for Joshua that there is not one word of criticism about him and that he stayed patiently on Mount Sinai for 40 days.

Exod. 32:24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

Aaron shifted the guilt even more strongly: “I cast the gold from the earrings into the fire, and there came out a calf.” A mold was probably used. Then Aaron reasoned that the calf formed itself in the mold. However, *he* did the tooling later. He probably did not think this was a real lie. It was like Adam’s blaming Eve and Eve’s blaming the serpent (Gen. 3:9–13).

Exod. 32:25 And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)

The statement “the people were naked” means they were in disarray. They had broken loose from all moral restraints and were in a condition of reckless abandonment. The Revised Standard Version reads, “The people had broken loose (for Aaron had let them break loose, to their shame among their enemies).” They were figuratively naked in that they had removed themselves from the worship and protection of Jehovah to a demeaning and debased type of adoration of a molten calf. Also, they were acting lewdly and being disorderly and were not in the best kind of dress.

The people were guilty, but if Aaron had had the stability and stamina of Moses’ character, he would have strongly rebuked them. Aaron was the older brother, the customarily more respected brother. Thus Moses had a slight stigma attached to him from a family standpoint by being the younger brother.

Exod. 32:26 Then Moses stood in the gate of the camp, and said, Who is on the LORD’S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

Moses stood in the main gate of the camp. The tribes were separated from each other, and each probably had an entrance. That entrance became symbolic, even though it was marked only by loose stones or whatever. One of these gates was seen as an official entrance, and it was here that Moses rendered judgment. (Later the main gate was the east gate of the Tabernacle, but the Tabernacle had not been built yet.)

As Moses stood in the main gate, he asked, “Who is on the LORD’S side? let him come unto me.” Notice, Moses did not say, “Let all the tribe of Levi come to me,” but those who came to Moses were Levites. They might have been motivated by the fact that Moses was a Levite and so was Aaron. Nevertheless, in the face of this mutiny, it was to the Levites’ credit that they responded of their own initiative.

Exod. 32:27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

Exod. 32:28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

Moses told the Levites to take their swords and to “go in and out from gate to gate throughout the camp, and slay ... brother, ... companion, and ... neighbour.” A “brother” was of the immediate family and hence was the closest relationship. A “companion” was a friend, a less close relationship. A “neighbour” was the least close relationship. Those to be slain were guilty of participating in the revelry; that is, they were the ringleaders. The Levites went throughout the camp inspecting the people and slaying the guilty ones—even if the individuals were part of their own family (and thus Levites) or their best friend or their friendly neighbor. If guilty of dancing and revelry, they were put to death. The number of slain was 3,000. A reverential trait or strain existed in the tribe of Levi, especially in these early days.

One lesson is that there is a time for judgment and punishment. In the Kingdom, some will be judged not worthy of life. The Little Flock will have to slay such individuals even if they are sister, mother, brother, etc. If one does not love God when he has enlightenment in the next age, he will not get life.

There is a time for decision making. A Christian should try to develop decision-making ability. Jesus said, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight [for it]” (John 18:36). Hence a Christian should not be willy-nilly but should *hate* evil and *love* righteousness and good. A Christian should have not only mercy but also anger when it is called for.

Exod. 32:29 For Moses had said, Consecrate yourselves today to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

“Moses *had* said....”; that is, instruction was given when the Levites had gathered to him. He had probably said, “When you go in from gate to gate, slay anyone who you know participated in the revelry.” Moses did not know who was guilty, for he had been up on the mount. Therefore, he left the responsibility up to the Levites. Thus, according to God’s will, there is a time for judging. Of course one must be careful and not be too hasty, but sometimes when something is very obviously wicked, judgment must be rendered.

“*Consecrate yourselves today to the LORD.*” Moses was saying, “*Separate yourselves unto Jehovah.*” In other words, “If you obey, you will have God’s approval and you will be showing your disapproval of the evil, even though the others are your friends.”

Worship of a golden calf would be different for one who had no previous knowledge of the right way to worship, for *knowledge* brings responsibility. The Israelites had been brought out of Egypt—the *Almighty God* had dealt with them. They had *seen* the plagues and how God had separated them from the fourth through the tenth plagues. They had *seen* the miracle of the Red Sea crossing. Hence the Israelites were guilty of worshipping the golden calf. The principle is the same for those who have never known Jesus. They will not have that held against them

in the next age, for they could not help their culture. However, those whom the Lord draws and takes out from the world will be recipients of a great blessing if they are obedient. God told the Levites, “Consecrate yourselves today to the LORD ... that he may bestow upon you a blessing this day”; that is, “Show that you are separate, that you are *wholly* for me, and it will benefit you. You will get my blessing.”

As a result of the Levites’ faithfulness, God selected that tribe to be priests for posterity. Those who were faithful down through the Jewish Age will get more of a blessing than the ordinary Israelites. Principle: He who hath faithfully used will get more (compare Luke 19:26). An example is the Zadok branch of the Levites in David’s day, who will be highly rewarded in the Temple arrangement of the Kingdom Age.

Exod. 32:30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

The 3,000 who were slain were the ringleaders, but verse 30 shows a *communal* responsibility. Just because people do not participate in a matter does not mean they are completely innocent, for they *could have stopped or tried to stop the evil*. Their inaction was sin. The point is that different degrees and levels of sin bear proportionate judgment based on the level of guilt. The Israelites had sinned a great sin, and Moses wanted atonement to be made in some way.

Exod. 32:31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

Exod. 32:32 Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written.

Moses returned to the Lord (he climbed Mount Sinai again) and said, “Oh! This people have sinned a *great sin*.” Moses was very disturbed about the golden calf. He said, “If you will forgive their sin—.” He broke off his petition and then, in his anguish, said, “And if not, blot me out of the book of life to make an atonement.” This tender reaction shows that Moses was very emotional. He was emotional as well as mathematical (as shown by his role with the Tabernacle). The Apostle Paul similarly offered to surrender his life on behalf of the nation of Israel—specifically, if their blindness would be removed (Rom. 9:3). Paul’s life was a threshing machine, and yet how faithful he was!

The account reveals that Moses made a *number* of climbs up Mount Sinai to commune with God. Even after this emotionally draining experience with the golden calf, he exerted physical effort to climb up there on behalf of the people. The climbs are another similarity between Jesus and Moses. Jesus, too, would ascend a mountain to pray, and his prayers were long (several hours) without vain repetition. He would pray for counsel, how to speak to his disciples and not makes mistakes, etc.

Exod. 32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

God was saying, “Do not worry, Moses. I will take care of those who sinned and blot them out of my book.” It is interesting that Moses knew God had a book. Every human being who comes out of the womb alive has his name entered in the book of life. At the instant a baby breathes oxygen, he is recorded. The book has levels and honors, but all names are entered. If a name is erased, or blotted out, that individual does not get life. Billions will get life in the future on the human plane, and millions on the spirit plane (Great Company, Ancient Worthies, and Little Flock).

Q: Why was the past tense used? “Whosoever *hath sinned* against me, him will I blot out of my book.”

A: There was a dual role of natural events back there with the literal cloud and the antitype. This is a *futuristic* past tense; that is, “Whoever sins in the future, in the Kingdom, along this line, him will I blot out of the book of life.” In the antitype, the cloud represents the protected condition in the Kingdom, when no lion or stones will be in the way. Back there the protection included the Israelites’ shoes not wearing out, the provision of manna, water, etc. The miracles that sustained them picture the next age. The second set of tablets represents the New (Law) Covenant. God was telling Moses what He purposes to do. He was saying, “It is *my* prerogative to erase one from the book of life. That is none of your business, Moses. *I* will take care of that. Now cease this line of reasoning.”

Exod. 32:34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

Exod. 32:35 And the LORD plagued the people, because they made the calf, which Aaron made.

A judgment occurred: plagues on the people according to their degree of participation.

“Mine Angel shall go before thee.” This statement refers to the cloud or the Logos or however the office would be fulfilled. Verse 34 will be discussed in more detail in connection with the next chapter. We will see what God was telling Moses and then Moses’ reaction. Also, we will discuss why God addressed Moses in this fashion and what the address signified.

Exod. 33:1 And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

Exod. 33:2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

Exod. 33:3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

Exodus 32:34 and 33:2 mention an “Angel” of God that would go before the Israelites. On the second day of the Exodus, a cloud began to accompany them while they were still in Egypt. A pillar, or “finger,” hung down from the main cloud to point the way the Israelites were to take, the direction in which they were to march, in leaving Egypt. The cloud became known as the evidence of God’s presence in their midst. The cloud “Angel” seemed to have human intelligence in its actions. It was like the eyes of the Lord going before them. Soon the cloud would communicate with the Tabernacle. When the appendage came down and attached itself to the Tabernacle, it meant God wanted to communicate with Moses. Moses then entered the Tabernacle to receive instruction.

The cloud was a *visible* token of leadership from the *invisible* God. The Israelites felt God’s providence in a broad sense with the cloud as a protective awning from the heat of the sun, desert storms, etc. The pillar was even more evidence of His providence or presence with them. And sometimes an angel actually materialized.

Exodus Chapter 32 ends abruptly, whereas it should continue into Chapter 33. Therefore,

Chapter 33 must be considered in order to understand why God said what He did to Moses. God manifested some reserve (verse 3); that is, He said He would not go with the Israelites, and yet He would go with them. But Moses wanted more than the cloud—he wanted reassurance that God would specially be with the Israelites. Moses was disturbed by the reserve, for he did not feel capable of handling the 2 million people with all the vicissitudes he knew they would encounter in the wilderness. He felt inadequate unless he had private communication, personalized instruction, from God.

Those in the Exodus were a mixed multitude, for certain Egyptians had accompanied the Israelites out of Egypt. Also, there was a complaining element among the Israelites themselves. They complained about Moses and his leadership, causing a feeling of estrangement—such as in an ecclesia when a serious matter is considered in prayer and one or more of those present, being unconsecrated or just not in heart sympathy, cause a negative effect. The same principle operates from a negative or evil standpoint in a seance. One or two individuals not in sympathy with the seance can interfere with the medium's attempt to contact the evil spirits. If some present in an ecclesia are doing nefarious things under the cloak of Christianity, the communication of the class with the Lord is affected adversely. The experience in regard to the golden calf revealed that not all were Israelites indeed. Moses did not want the Lord to withdraw His fellowship because of that element. For the sake of the righteous ones in the nation, Moses did not want all of the Israelites destroyed. However, the active participants in the revelry were another matter—Moses did want them to be slain.

The title “Angel” was used because it pertains to the antitype. Moses broke the first tablets of the Law, so a second (or new) set had to be made. Accordingly, during the Kingdom in the Millennial Age, God will judge the world by Jesus, His “Angel,” the Mediator. God will not do the judging because He cannot countenance sin. Not until the end of the Kingdom will Jesus hand over the Kingdom to the Father. Thus not only Moses but also the “Angel” pictures Jesus' role in the Kingdom. Jesus will be invisible then, just as Moses covered his face and the cloud was the “Angel” of God (Exod. 34:29–35). Moses enunciated the laws and statutes, whereas the cloud showed the power and leadership of God. Therefore, the “Angel” (the cloud and the personality it cloaked) and Moses, the visible representative, picture the *dual* role of Jesus in the Kingdom.

In verse 1, God told Moses to “depart.” He was saying, “Cease from your line of reasoning, Moses, for it is my business whom I blot out of the book of life. You are to lead the Israelites to the Land of Promise.” Moses was still the meekest man in all the earth, even though he had gotten angry. He did not feel sufficient unless God was with him every day.

Incidentally, Moses was not the meekest man in all the earth while in Egypt during the first 40 years of his life. When he slew the Egyptian, he wanted to lead the Israelites and was trying to show his sympathy, but he was not yet ready from God's standpoint. First, the schooling of the 40 years in the wilderness was needed to humble him so that he would not feel adequate in his own strength. Even Jesus, before he came down here at his First Advent, was not ready to be King of earth from God's standpoint. Jesus was *made perfect* through suffering (Heb. 2:10). He became a *sympathetic* high priest by what he endured (Heb. 4:15). Because he was *obedient*, even to the death on the Cross, God highly exalted him (Phil. 2:8,9). He, too, needed schooling. The Father bruised Jesus for a purpose: to redeem the human race as a Ransom (and for other reasons). Thus Jesus was not perfected for the *office of Mediator* until he first had the experiences down here. The First Advent qualified Jesus just as the 40 years in the wilderness before the Exodus qualified Moses. The human experience and toning down that Moses got in the wilderness—and not just the book learning of Egypt—prepared him to be mediator to Israel.

In verse 3, God called the Israelites “a stiffnecked people.” They needed discipline. Verse 3 is a picture of the Millennial Age. God will not deal directly with the world of mankind in the

Kingdom, for in His holiness, He would have to consume them in their “stiffnecked” condition. The world will need schooling and discipline from Jesus. Those who survive the Little Season will truly be a holy people—wholly for the Lord.

Israel was called “a land flowing with milk and honey.” This is a description of the land in the Kingdom as well as in the past, that is, in Moses’ day and beyond.

Exod. 33:4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

Exod. 33:5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

Exod. 33:6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

God had Moses tell the people to strip off their ornaments lest He consume (destroy) them. The dancers were wearing unbecoming dress and adornments, and all the embellishments were to be removed to show contrition. Removal of all worldliness would be a step in the right direction. Having just seen 3,000 men die, the Israelites readily stripped off their ornaments as God commanded.

Mount Sinai is identified with Mount Horeb. Mount Horeb is the whole complex, which is about two miles in circumference and like a high shoe, the higher part in back being Mount Sinai (called Mount Musa today). The toe of the shoe, Ras Sufsafeh, is the lower peak from which Moses read the Law.

In regard to the term “stiffnecked,” how strange it is that with all the schooling of the Red Sea, the ten plagues, etc., the people never got the point except for four individuals in the age category affected: Joshua, Caleb, Eleazar, and Ithamar. (Two million Israelites left Egypt. Although almost all of them died, their children made a total of about 2 million again at the time of entering the Promised Land.) The “stiffnecked” trait continued, for the Law was a schoolmaster to bring the Israelites to Christ, but very few accepted Jesus at his First Advent (Gal. 3:24). By extension, we can see that the Second Death class in the Kingdom will be quite sizable.

Exod. 33:7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

Verse 7 is not a reference to the Tabernacle of Moses, which was yet to be constructed. Moses had gotten the plans, but the structure had not been built at this time. The proof is that this “tent of meeting” (literal Hebrew) was *outside* the camp, whereas the subsequent Tabernacle was the *center* of the camp. Verse 7 is probably referring to the personal tent of Moses as well, for his private dwelling quarters were beside this “tabernacle.” Earlier this “tabernacle” tent might have been closer to the camp, but to show disapproval for the golden calf, Moses pitched the tent farther away. Everyone who sought the Lord went out to the tent of meeting outside the camp. This was a cruder and simpler “tabernacle.”

Exod. 33:8 And it came to pass, when Moses went out unto 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.

Exod. 33:9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

Exod. 33:10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

The people had respect for Moses after seeing his wrath and after seeing that God was dealing with him. As Moses went to the tent of meeting, *all* of them watched, and all business ceased. Everyone worshipped when the cloud pillar stood at the tent door where Moses was.

Exod. 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Joshua was called a “young man,” yet he was more than 50 years old. What does “young man” mean? Joshua was single, not married. Without such responsibility, he could be a servant to Moses and stay there in the tent the way he had waited for Moses on Mount Sinai for the 40 days. The *depth* of Joshua’s consecration is thus seen. Later Joshua did marry. He was the son of Nun, and this name is the origin of our word “nun.” A nun marries the Roman Catholic Church and hence has no family.

When the Tabernacle was built, the two outer curtains (the seals’ skin curtain and the curtain made of rams’ skins dyed red) were pulled out at the sides to make dressing rooms. (The inner two curtains hugged the Tabernacle structure.) Moses’ tent was set up similarly in that it was a living quarters but a tent of meeting in the center.

Exod. 33:12 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 also found grace in my sight.

Earlier God had referred to those in the Exodus as the people *Moses* had brought up out of Egypt. The matter was stated this way as a test, for actually *God* had brought the Israelites out—the plagues were from *Him*. Moses properly acknowledged that *God* had led the people.

Moses said, “Let me know whom thou wilt send with me.” At this time, following the golden calf incident, God was not pleased with Aaron in a leadership capacity. Moreover, Aaron was a spokesman, not a leader. Moses did not feel sufficient in himself to lead 2 million people to the Promised Land. God allowed this situation to occur to bring out the *meekness* in Moses and thus reveal it to us. Moses understood that God would not go with them because the people were stiff-necked. Yet God said He would go with the people. The seeming contradiction was puzzling to Moses, who wanted assurance and felt he needed God’s help.

This whole drama is a type of the next age when Jesus will call forth the people from the grave and teach them—just as Moses led the Israelites out of darkness in Egypt to the Promised Land. In the Kingdom, Jesus will be *God’s agent*, the one whom God appointed to judge the earth (Acts 17:31). Hence God will be with Jesus in the Kingdom but not face to face. Not only was Moses God’s representative, but there was the “Angel” of the cloud. A voice and judgments came from the cloud, so the people felt they were being led by Moses and the cloud. The cloud and its pillar manifested divine supervision.

Moses wanted assurance that God would not hold a reserve, but in the Kingdom antitype, God will be off the scene. Every knee will have to bow to *Jesus*. The language here in Exodus portrays what will transpire in the *next age*.

Exod. 33:13 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 thy sight: and consider that this nation is thy people.

Exod. 33:14 And he said, My presence shall go with thee, and I will give thee rest.

God said, “My presence shall go with thee, and I will give thee rest.” Moses was troubled, and God promised rest of spirit. Moses was nervous about the reserve God seemed to be showing.

The golden calf incident had just happened. Moses had been so angry that he broke the tablets and made the people drink the gold from the calf. (He had melted the calf, pounded it into thin sheets, and rasped the sheets with a file into gold flakes, which floated on the water—described as “strawing” the gold on the water.) Moses was concerned about the defilement of the nation. God had said He would not deal with stiff-necked people, but He was really talking about the next age. For example, when hardened criminals come forth from the grave, they will be judged and reap what they sowed. Such will have to be tenderized and made to know God’s will and obey it if they are to get life at the end of the Kingdom. The Kingdom will be a schooling period *under Jesus* because God is a consuming fire if He deals direct (Heb. 12:29).

Moses said, “And consider that this nation is *thy* people.” God had called the Israelites both stiff-necked and Moses’ people, so Moses was concerned. A man of great feeling, he would rather die (be blotted out) than go with an unsuccessful mission. Moses was a remarkable mediator—he felt the responsibility of his office. He felt it would discredit God if the Israelites all died in the wilderness. Moses was involved in his mission heart and soul.

Moses was calling attention to God’s leading the people, and now, after the golden calf incident, he wanted assurance that God would continue to do so. Moses was saying, “Give me some evidence that you are really with me.” The cloud was there and when the pillar came down, God talked with Moses, but even this “face to face” speaking was not enough now that the golden calf scene had occurred. And Moses wanted help, so he asked whom God had appointed. Moses wanted something more supernatural to attend him.

Forty years later, at the end of the wilderness wanderings, Moses reflected back on his prayer that God would not destroy the Israelites (Deut. 9:26–29). Then he could say, “They are *thy* people and *thine* inheritance, which *thou* broughtest out by thy mighty power and by thy stretched-out arm.” What wonderful meekness and humility! We, too, should always give credit to God. Even Jesus, at his First Advent, kept giving credit to the Father.

An elder should not consider the ecclesia as *his* flock, for he is an undershepherd, or bishop, over *God’s* flock to guide and instruct. The individuality of each person should be respected as well as the collective aspect of all belonging to God.

Exod. 33:15 And he said unto him, If thy presence go not with me, carry us not up hence.

Moses said, “If your presence does not go up with me, carry us not up hence.” He realized he could not lead the 2 million people without God’s help, yet he was a leader and trained in the learning of Egypt. Rulers should feel this way—that they are stewards of God administering justice to people and helping them to know God. Verse 15 shows that in verse 12, Moses was not expecting another person but wanted *God* to be with the nation.

Exod. 33:16 For wherein 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.

“Separation” is consecration. “So shall we be *separated*, I and thy people, from all the people that are upon the face of the earth.” Consecration is being separate from the world. In other words, “I, Moses, want to be separate from the world, and thy people should also be separate.” Moses wanted help in this regard.

Exod. 33:17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

God assured Moses, “You have found grace in my sight.”

Exod. 33:18 And he said, I beseech thee, show me thy glory.

Moses replied with anguish of spirit, “I beseech thee, show me thy glory.” He wanted not just verbal assurance but visible reassurance.

Exod. 33:19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

Exod. 33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.

Exod. 33:21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

Exod. 33:22 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:

Exod. 33:23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

God said, “I cannot show you my face, for no man can see me and live.” Moses had wanted some manifestation of God’s glory and even to see His face. Man is like a *tiny insect* compared with God’s size. In the Book of Isaiah, God said planet Earth is like dust on a scale that can be blown away and all the nations are as nothing. Now here was this *little man* reasoning with *Almighty God*. It is very touching that God condescends to speak with the humble and the contrite. What a test of God’s patience, but how beautiful that He even thinks of mankind at all!

It is wonderful to think that man was made in God’s image and that this *little creature of clay* down here can have a noble character and sentiments—such as Moses, who was willing to die for his people. Jesus said, “Out of the mouth of babes and sucklings thou hast perfected praise” (Matt. 21:16). No doubt many, through the Holy Spirit, have made statements that even shock angels—because of the depth of the wisdom and sayings!

God was saying, “I will make all my goodness pass before you and proclaim the name of Jehovah. I will be gracious and merciful to those whom I choose.” He added, “You cannot see my face, though, for no man can see my face and live.” Then He invited Moses: “Come over here by me. Stand upon that rock, and I will accede to your request—not as much as you had anticipated, but I will show you my back side (the back of my skull, my shoulders, my arms, my legs, etc.). While my glory passes by, I will put you in a cleft of the rock and cover you with my hand lest my glory consume you, but I will remove my hand for just an instant so that you get a tiny, little glimpse.” (Of course this was a metaphorical representation.)

Exod. 34:1 And the LORD said unto Moses, Hew thee two tables of stone like unto the first:

and I will write upon these tables the words that were in the first tables, which thou brakest.

Moses was to hew the tablets, and God would do the writing. Although Exodus 34:27,28 may at first seem contradictory, the verses can be harmonized. Moses wrote down explanations, but “he [God] wrote” the Ten Commandments. Being strong, Moses was able to carry the stones up the mount. Also, he was skilled in cleaving the stones into flat tablets.

The same writing (the Ten Commandments) on both sets of tablets confirms that the old Law Covenant and the New (Law) Covenant are very similar, one being adapted for one time and one for another time. The tablets contained *God’s* thinking. The same God is the Author of the same writing and the same Law.

Exod. 34:2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

Exod. 34:3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

Verses 1–3 are a reminder of when the Israelites arrived at Mount Sinai (Exodus 19). On the third day, God appeared to the nation. Meanwhile, the people had to prepare and sanctify themselves to meet their God, and they were not to touch the mount. A great earthquake occurred, and the mount was on fire to show the people that God was in the mount.

When Moses was in the desert for 40 years with flocks, God appeared to him and said, “I have selected you to lead my people out of Egypt.” Moses protested, feeling unable to speak to Pharaoh. Moses wanted a testimony that God would be with him. God said, “My sign that I am with you is when the 2 million Israelites come back here to this *very mount*.” Moses had wanted a sign in advance, but that was the sign God gave him—*later*.

Comment: The first set of Ten Commandments was handed to Moses as a gift, already carved out and written on. This time Moses had to exert effort by hewing out the stones and carrying them up the mount.

With both sets of commandments, the writings were the same, and *God* did the writing (Deut. 10:1–5). The first set of stones was supplied by God. Moses had to obtain and bring up into the mount the second set. In addition, he took notes. There are chapters and chapters on the details of the Law. The two tablets contained the condensation of the Law (the Ten Commandments), and the instruction was an elucidation of the significance of the Ten Commandments. The principles of the Law help to educate our consciences so that we can please God.

Moses was to go up Mount Sinai alone. Man and beast were to be apart from the mount and not touch it. Here is a clue that we have properly identified Mount Sinai, for it is a mountain that can be *touched*. From a sandy, level plain, the mount rises *abruptly* (not gradually, as is the usual case, sometimes for miles and miles), and it is distinct enough that bounds can be set.

Moses was to climb to the top of the mount. We are reminded that when Jesus prayed, he went to the top of a mountain to disassociate himself from the world below. He wanted no distractions in earnest prayer. The same principle applies in fasting. A mountaintop is the closest we can get to God.

Exod. 34:4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

Moses went up early in the morning with the two tables of stone he had hewed. Remember, he had desired a confirmation that God was with him.

Exod. 34:5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

Exod. 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

Exod. 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

God *now* revealed His glory to Moses as promised in Exodus 33:19–23. Moses was to be in the cleft of the rock, and God would cover him with His hand. Then God's glory would pass by, and God would expose Himself for just a moment; that is, God's glory passed by when Moses was on the top of the mount in a little cave. Some Bible expositors think it is the same place where Elijah saw the wind, earthquake, and fire and heard a still, small voice.

God descended in the cloud and stood there with Moses. Then He proclaimed the name "Jehovah." The meaning of "Jehovah" is given here as an *office* with various aspects: "merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." God *stands* for all of these things; hence there is no simple meaning. The Old Testament has hyphenated names such as "*Jehovah-tsidkenu*" (Jer. 33:16). Such names are related to the various facets of meaning of "Jehovah," and each hyphenated name gives *one* facet.

God is the "I AM." This title was used for the setting where Moses had to tell the Israelites in Egyptian bondage that God was the "I AM" (Exod. 3:13,14). Although appropriate for the occasion, that name was not the full explanation. The qualities listed in verses 6 and 7 show what God stands for. In other words, "These qualities are what I AM." But earlier, when Moses went to the Israelites in bondage, they were unenlightened. How could God talk intelligently to little, uninformed creatures who knew next to nothing about Him? Saying "I AM" made them think He was the ONLY God. Moreover, "I AM" suggested that God was *right there* and that He would *do something* about their bondage, that He would remove them from slavery. Now, after the Israelites had had a number of experiences and growth, God gave them more information about the facets of His character and His qualities. In addition, He gave Moses a "visual glory" display.

In Elijah's vision, a *wind* tore apart big boulders, and an *earthquake* and *fire* followed, but the *still, small voice* revealed what God is at heart (1 Kings 19:11,12). He is a God of *love* and cannot tolerate sin and rebellion, yet because He understands that man was born imperfect, He made an arrangement for reconciliation through Jesus and consecration. At the end of the Kingdom, after the Little Season, God will manifest Himself more fully. All will sing "Hallelujah" from the heart and *know* Him. Now our worship is more like that of babes.

Notice that God "will by no means clear the guilty." True, He will forgive mankind, but the forgiveness depends on the nature of the sin. The "guilty" here are criminals *at heart*. Such will come forth from the grave and get a dose of their own medicine. The horror, shock, and trauma of their victims will be transferred over into their minds so that the experience will be just as real as if it actually happened to them. The truth message generally emphasizes too much forgiveness. God will forgive sins due to *Adamic* weakness (inherited weaknesses and

sins), but calculated, premeditated, sadistic sins are acquired (not inherited) and will not be forgiven. Satan can use Adamic weakness to develop an acquired immunity to righteousness. God will not clear those He considers guilty. He will blot out those *He determines* (Exod. 32:33), and He will have mercy on those *He determines*—*according to the degree of responsibility*. All of mankind sin and all have Adamic weaknesses, but God abhors *willful sin*.

In regard to the third and fourth generations, sin carries on if not halted. Sin can even be in a building (Lev. 14:33–57). A stone building can actually start to deteriorate visually—it seems to take on the character of the individual.

Verses 6 and 7 describe the Lord's glory as it was shown to Moses. Elsewhere the Lord's glory was seen by a visual demonstration (for example, the Throne Scene in Revelation Chapter 4 and the vision in Ezekiel Chapter 1). And earlier in Exodus, God was seen seated on a throne. With Elijah, the Lord's glory passed by with a physical demonstration of His power in (1) the rending of rocks by wind, (2) an earthquake, and (3) fire followed by (4) a still, small voice. These were all representations of God from one particular perspective. Now Moses wanted an assurance if he was to lead the children of Israel through the wilderness to the Promised Land. The golden calf incident had just taken place, after which God indicated some reserve; namely, He would go with the Israelites, yet He would not go with them. Moses was concerned that there would not be the fullness of God's presence, and thus he wanted an assurance. God promised that His Angel and His presence would go with them, but there was still some reserve. The reserve was typical, showing that in the next age, God will not deal direct with mankind. He will be with the people but *through Christ*. Christ will be the Messiah, the representative of God in earth's affairs, until after the Little Season when there will be direct communion with all survivors.

Moses wanted an assurance as a leader. He wanted to see God's glory. However, God told him, "You cannot see my glory, for no man can see my face and live, but I will give you a [symbolic] picture of my back parts." Then God symbolically passed by Moses and spoke the words of verses 6 and 7. Moses hastily bowed his head and worshipped (verse 8).

Let us consider Jehovah's words again: "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." The beginning of the proclamation, "The LORD [Jehovah]," is a full statement in itself, and what follows is a description of that statement; that is, the rest describes different facets of God's character. "The LORD God" signifies that Jehovah is the only God *in supremacy*; that is, He is "the Lord God *Almighty*." This is God's office: the Supreme Deity, the Creator, the Sustainer of the universe. It is a statement of His unique position of *authority*.

"Merciful" is the first of several facets of God's *love* that are listed (before getting to His justice). To be merciful is to be compassionate. If mankind had not been born in sin and shaped in iniquity, how would we know about God's mercy? His compassionate side could not be discerned unless there was opportunity to exercise it. God forgives those who come to Him and repent of their former deeds. He did not cease to deal with the Israelites despite their ten cardinal transgressions. Just as *Ten Commandments* were given to the nation, so the Israelites committed *ten* cardinal acts of disobedience. Nevertheless, God still led them into the Promised Land—even if those who entered were the children. As a people, the Israelites were not cast off by God.

To be "gracious" means to favor or bestow, to stoop to kindness to an inferior. "Mercy" is God's feeling of compassion. "Gracious" is the bestowing of an act of mercy or charity *on behalf of others*. Recipients benefit from the mercy in acts of grace and favor. Thus it is one thing to be

merciful and another to demonstrate mercy in acts.

“Longsuffering” means that God has exhibited much patience. He could have snuffed out the nation of Israel or the *whole human race* because of their iniquity. Moses was infuriated at how fast the Israelites had departed from God and Aaron and worshipped the golden calf. With their *mouths*, the people pressured Aaron to make the calf, a plural god. Therefore, they had to swallow back that profession—to drink the calf ground up and powdered in water. And Papacy will have to refute its blasphemous claims. In the resurrection, the boldest proponents will have to swallow back those claims in humility.

God grants opportunity for retrieval, even for the errant world, and He is longsuffering with the Church (2 Pet. 3:9). Before the Flood, He was longsuffering with the world, especially during the 120 years of disobedience by the angels. God has also been longsuffering with the persecutors of the true Church.

God’s calling the Jews “stiffnecked” made them aware of their shortcomings. Many people are oblivious of their shortcomings right into the grave. Sometimes correction is the means of declaring our shortcomings. At any rate, being made aware of them is one thing, but the Lord’s patience in waiting to see if we will comply and take remedial steps to change our ways is another.

“Abundant in goodness.” Young’s *Analytical Concordance* says that goodness is kindness. God gives sunshine and rain to the just and the unjust. And He kept pouring out blessings on Israel despite their stiff-neckedness (even though there were periodic times of punishment). To be “abundant in goodness” is the opposite of being “stingy in goodness” (where goodness is parceled out only to those who are most pleasing to us). Every good and perfect gift comes from God (James 1:17). The beauty of nature is available to all, and it is abundant. God’s largess is manifested in nature. For example, He made a variety of flowers, colors, fragrances, and textures in the floral kingdom. Then there are the animal kingdom and magnificent scenery and the mineral kingdom and sunsets and birds, etc., etc. The *abundance* is emphasized—God is prolific in His benefactions!

“Abundant in ... truth.” God gave us a *whole Bible* of truth, the depths of which no one can completely fathom in the present life. His *providences* are abundant in each of our lives.

“Keeping mercy for thousands.” Rotherham says “for a thousand *generations*” (Jer. 32:18). Contextual evidence supports this thought. Evil carries forward three or four generations, but mercy extends much further. Deuteronomy 7:9 mentions “a thousand generations” (see the Revised Standard Version for proper comma placement).

We have limited knowledge of our forebears, so just because we do not perceive the continuance of mercy does not mean it is not the case. For example, the Apostle Paul perceived that a faith strain was imparted in Timothy from his grandmother and mother. Hence we may be the product of something in our forebears of which we are completely unaware. In the Kingdom, each person will bear his own iniquity. No longer will the children’s teeth be set on edge because of Adam’s sin (Jer. 31:29,30).

“Forgiving iniquity and transgression and sin.” There are three laws: (1) the law of nature, (2) the law of conscience, and (3) the law of the written Word. Disobeying any of these three brings harmful effects. The law of nature can involve, for example, the law of gravity, the law of eating, and the law of behavior. Paul said, “Doth not the law of nature teach you the impropriety of doing certain things?” (1 Cor. 11:14). One should see that certain actions are wrong without being told, for example, a son having intimacy with his own (step)mother. The repugnance should be self-evident. The law of conscience can be educated. All have a

conscience that is enlightened to a greater or lesser degree.

“Visiting the iniquity of the fathers on the children unto the third and fourth generation.” Children of alcoholics have a greater tendency toward becoming alcoholics themselves, victims of child abuse often become child abusers, etc. Sinning against *light* has a devastating effect on posterity. For example, those who willfully delve into spiritism find it affects not only them but also their children.

By no means will God clear the willfully guilty—those who commit willful iniquity, sin, and transgression—but there are cases where a king who did evil prayed for forgiveness and the punishment was postponed to his son or grandson. An example is King Ahab.

When the *Almighty* God looks down on this sin-cursed planet and sees some of the teeny, tiny people down here whose hearts are open to Him, He is pleased and very merciful to them. When they first come to Him seeking forgiveness at the time of consecration, He gives *carte blanche* forgiveness for sins due to Adamic weakness. However, *willful* sins committed before consecration will still come as some form of retribution. For example, Paul’s stoning of Stephen required Paul to be stoned to clean the slate. Paul probably said he was sorry for the stoning, but that was not enough. When we consecrate, we should make restitution as far as possible for past misdeeds.

As a Christian, one should ask forgiveness for *each* recognized new sin committed (there is no *carte blanche* forgiveness now). When we ask forgiveness for our transgressions at the end of the day, we may have committed several but not be aware of them. In this case, we are generally forgiven, but for those sins we recognize, we must specially ask forgiveness. A sin of ignorance is a lesser offense than a sin against light.

Exod. 34:8 And Moses made haste, and bowed his head toward the earth, and worshipped.

After the pictorial representation of the Lord passing by and the statement regarding God’s character, Moses hastily bowed his head and worshipped.

Exod. 34:9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

Then Moses said, “If I have found grace in thy sight, O Lord, go among us and pardon the sin of the stiff-necked people and take us for thine inheritance.” We are reminded of Daniel’s prayer on behalf of the people, in which he included himself almost like a sinner—even though he was so faithful (Dan. 9:4–19). Moses was a *mediator* in spirit.

Exod. 34:10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee.

God made a unique covenant with the Hebrew people. He said, “Before all the Hebrew people I will do marvels not done before in any nation,” yet He had already done such marvels (the Red Sea opening and the ten plagues, for example). Why was the future tense used here? God could have been referring to Jacob’s Trouble and the *multiplicity* of miracles that will be done in a *short* time span. Nevertheless, God did other things—awesome miracles—back there in the wilderness and when the Israelites entered the Promised Land. Moses was pleading with God, and God replied. Essentially, God was encouraging Moses that He would listen to Moses’ request and continue with the people.

Examples of unusual things God did future from this statement are the falling of the walls of Jericho, the stopping of the waters of the Jordan so that the Israelites could walk over dry-shod, the sun not setting with Joshua, the 185,000 being slain by an angel in regard to Sennacherib's army, and the earth opening up and swallowing the rebels in Korah's rebellion. The miracles were an assurance that God was still with the nation of Israel, that they were still His people. Of course the word "terrible" means "awesome" and "awe-inspiring."

Exod. 34:11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

Having just come out of slavery, the Israelites were not prepared and trained in warfare, and these six nations were fierce and brutal fighters. Moreover, they were tall and strong. God's promise to drive them out was a long-range view, for He did not deal with some of them until more than 40 years later, when the Israelites entered Canaan. This verse was another encouraging promise.

When the Israelites entered the Promised Land, they did not completely eliminate these nations—just as, in antitype, the Christian contends with imperfections until the end of his course. Canaanites in the land represent temptations to the new creature in his warfare.

Exod. 34:12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

God told Moses to take heed lest the Israelites make a covenant with the inhabitants of the land, for such covenants would become a *snare*. All of this advice, applicable when the Israelites entered Canaan, Moses transferred to Joshua at the end of the 40 years and his life. However, even before the Israelites got to Canaan, they encountered the effects of Balaam's advice to the Moabites and the Midianites to intermarry with them and thereby pollute Israel with heathen gods.

Exod. 34:13 But ye shall destroy their altars, break their images, and cut down their groves:

Altars, images, and groves to heathen gods were to be *destroyed*. There was to be no pussyfooting. The Israelites were to deal *drastically* and not be sensitive to the feelings of the others, for this was to be the Israelites' land, and iniquity had come to the full with these six peoples. God will deal this way in the Kingdom. At that time, there will be no democracy and toleration of other religions. Jesus will rule with an iron rod.

Exod. 34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

They were to "worship *no other god*," for Jehovah is "a jealous God." God has many facets. The briefest definition would be the four attributes. Now here is a new facet. What is the significance of the term "a jealous God"? "Jealousy is cruel as the grave" (Song 8:6). There is no bottom to the grave. This text refers to *love* and *zeal*. Love is all-consuming. In verse 14, the word "jealous" is closely associated with zeal for God, and it can be viewed from both *God's* standpoint and *our* standpoint. Here God said, "I am a jealous God"; that is, we are to love God with all our heart and have no other gods before us (the First Commandment). From God's standpoint, He will not share His role as *Emperor of the universe*. "I am the LORD: that is my name: and my glory will I not give to another" (Isa. 42:8). God will not tolerate a rival. Satan will be destroyed. Hence not until the end of the Millennium will God's will be done on earth—when all enemies and evil will have been destroyed. Jesus said, "The zeal of thine house hath

eaten me up [consumed me]” (John 2:17). Jesus was jealous for God to be supreme. He did and said what *God* taught him.

The following words of Moses, spoken at the end of his life, are pertinent. “Furthermore the LORD was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee. *For the LORD thy God is a consuming fire, even a jealous God*” (Deut. 4:21–24).

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought not by robbery to be equal with God” (Phil. 2:5,6—compare *Diaglott* rendering). Satan, the usurper, did contemplate robbery, wanting to be equal with God, whereas Jesus was exactly the opposite. Of the two archangels, Jesus was superior in the role of Logos (or mouthpiece of God). Satan was also powerful as an archangel, but he was ambitious, while Jesus was self-effacing and humble and satisfied with the role the Father had given him. Satan, seeing how God reigned over spirit beings, thought he should reign over physical beings. He reasoned that if he could gain the confidence of Adam and Eve, he could have his own physical universe. From these beginnings of wrong thinking came more and more evil and perversion.

Exod. 34:15 Lest thou make a covenant with the inhabitants of the land, and they go a-whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;

Exod. 34:16 And thou take of their daughters unto thy sons, and their daughters go a-whoring after their gods, and make thy sons go a-whoring after their gods.

Intermarriage was a more subtle sin because it led to heathen religious practices. Verse 13 lists the more obvious sins—heathen images, altars, and groves.

Exod. 34:17 Thou shalt make thee no molten gods.

Again a reminder was given not to make molten images and/or gods. God did not let the Israelites forget they had committed a serious sin in regard to the golden calf.

Exod. 34:18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

The Feast of Unleavened Bread, the Feast of Passover, was seven days long. Abib was the same as Nisan, that is, the first month. In the Hebrew, Abib means “green ears.” The antitypical seven-day feast is the seven stages of the Gospel Age. “Christ our passover is sacrificed for us: Therefore let us keep the [subsequent] feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth” (1 Cor. 5:7,8).

Why was the Passover suddenly mentioned here? The Israelites were always to keep in memory their deliverance from Egypt. In antitype, the Christian should always remember how he initially came to the Lord. Many of those who depart from the way forget to appreciate their salvation and deliverance. We should always keep these in mind and remember what we would have been had God not called us. With many of us, our lives would have been a complete waste.

The Passover Feast emphasized the lamb in contradistinction to the bull (the golden calf). The lamb is a meek animal, as opposed to the strong and powerful bull. The unleavened bread of haste and the humble lamb reminded the Israelites of their background as slaves in Egypt (Deut. 16:3).

Exod. 34:19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male.

All firstborn *male* cattle and sheep were God's. Although the word "male" is supplied here, it is part of the Hebrew text in Exodus 13:12.

Exod. 34:20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

Why was a firstborn male ass to either be redeemed with a lamb or have its neck broken? The reason was that an ass could not be put on the altar. Therefore, a lamb was substituted if one wanted to keep the male ass firstborn. If the animal was not redeemed, its neck had to be broken, picturing Second Death. What is the lesson? To get either earthly or spiritual life as sons of God, individuals have to voluntarily get rid of stubborn dispositions. God and His Word (instruction) must be revered as supreme and superior to their own. Redemption shows acquiescence. Many are born stiff-necked, but if willing, they can be saved by accepting the Lord and humbling themselves. Only those who are meek and lamblike regarding God and His worship will get life. We are to worship God above self and above our own will.

Jesus, the Lamb of God, redeems repentant sinners. Psalm 72:9 shows that all will have to bow down before Jesus (bow the knee), and those who refuse to do so from the heart will "lick the dust" (go into Second Death). "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust." The contrast is *willing* servitude versus *unwilling* servitude. The unwilling will not accept Christ as the Lamb of redemption.

"None shall appear before me empty." All have to comply to get life. The Parable of the Talents shows that even the one-talented person must use his talent (Matt. 25:14-30). Those with more talents are required to do more.

Exod. 34:21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

The Israelites were to work six days and then rest on the seventh (the sabbath). This requirement was obligatory "in earing time and in harvest," as well as in the more leisurely times of the year. This wording was intended to keep the Israelites from rationalizing that they were too busy to rest. "Earing" is plowing time. Thus seed (or plowing) time is contrasted with harvest.

An example of the antitype is that the Christian should take time to be holy. Time is needed for prayer, meditation, and personal study. We should not let service supersede these facets of the Christian life. Character instruction is needed. If the telephone rings during a prayer, do we rush the prayer to answer the phone? Interruptions do occur, but if we have to end the prayer, we should do so gracefully.

Exod. 34:22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

The Feast of Weeks was Pentecost. Seven weeks (49 days) were followed by the Day of

Pentecost, the 50th day. It was the harvest of grains, wheat, etc., of the *ground*. The Feast of Ingathering, also called the Feast of Tabernacles, the Feast of Booths, and the Feast of Succoth, was the harvest of fruits of the *vine* and fruit *trees*.

The term “year’s end” pertains to the turn of the year when the sun turns on its elliptical orbit and starts back the other way. It was six months from the 15th day of Abib/Nisan (the Feast of Passover) to the 15th day of the seventh month (the Feast of Tabernacles). From one standpoint, the first six months are symbolic of an entire lifetime. They also picture the Gospel Age, whereas the last six months represent the Kingdom Age. The Day of Atonement (on the 10th day of the seventh month), which introduced the civil year, represents God’s dealing with the world.

Exod. 34:23 Thrice in the year shall all your menchildren appear before the Lord GOD, the God of Israel.

After the Temple was built, the males were required to go to Jerusalem three times each year: for the feasts of Passover, Pentecost, and Tabernacles. The practical value in having the Israelites observe these three feasts was to help remind them of their heritage of separateness from other peoples—and to be a deterrent from intermarriage with the heathen.

Exod. 34:24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

If the males obeyed on these occasions, God would see that no enemies attacked the families left behind and/or stole their lands. In AD 69, the attack came from the Romans during a feast because of the Israelites’ disobedience.

Exod. 34:25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

The Passover lamb had to be offered with *unleavened* bread, for leaven is a symbol of sin. Moreover, the lamb had to be wholly consumed because of the antitype, and it had to be consumed before *sunrise*. The sacrifice of The Christ must be complete before dawn.

Exod. 34:26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother’s milk.

A kid could not be seethed in its mother’s milk; that is, a Christian is given sufficient time to be developed under the Sarah Covenant. Seven days were allowed for the dam to nurse the kid. Not until the eighth day could the kid be sacrificed. Stated another way, the kid was to have at least seven days to feed on the mother’s milk (Exod. 22:30). This was a humanitarian law for the mother too, for she had to be rid of the milk. In the antitype, the milk of the Sarah Covenant is available to Christians for the “seven days” (seven stages) of the Gospel Age.

The “first of the firstfruits” were to be brought into the house of God. As each fruit ripened, it was to be brought without delay. Jesus was glorified first, then the Church class. The Apostle James was referring to the Church when he said that we are “a kind of firstfruits” (James 1:18). God accepts the Church for Himself—as His delight, as His jewels, as a crown, as a choice food.

Exod. 34:27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

God told Moses to write down these laws, so *Moses* wrote them in the “book of the law” and

put them *outside* in the side of the Ark of the Covenant (Deut. 31:26). *God* wrote the Ten Commandments, and the two tablets were put *inside* the Ark (Deut. 10:1–4). (God hewed the first tablets and wrote the first set of Ten Commandments. Moses hewed and God wrote the second set.)

Moses memorized these laws and the pattern of the Tabernacle. Then he wrote them down when he returned off the mount. He wrote “after the tenor of these words”; that is, God explained the philosophical meaning of the Ten Commandments and gave much detail that was not on the two tablets. Moses recorded the history, which was passed on to Joshua and handed down to posterity.

Moses was a marvelous person to be able to retain all that God had said plus the Tabernacle details and visions, and then to write them down for posterity. God trusted Moses because of his reverence, faithfulness, and mental capability.

Exod. 34:28 **And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.**

Moses was on Mount Sinai for 40 days and 40 nights without food or water the *second* time. While he was there, God wrote the Ten Commandments on the two tablets. This was the second 40-day period during which Moses received instruction. This time the Israelites were faithful in *not* building a golden calf.

The number “40” indicates a testing period. After his baptism, Jesus was also in the wilderness without food or water for 40 days. During that time period, God instructed Jesus but gave him liberty and flexibility to carry out the instructions during his ministry. Jesus spoke “as my Father hath taught me,” that is, after the “tenor” of the Father’s words (John 8:28; Exod. 34:27). God trusted both Moses and Jesus.

Exod. 34:29 **And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.**

When Moses came down from Mount Sinai with the second set of tablets, he was unaware that his face shone as a result of his having talked with God. Moses represents Jesus, whose face also shone as the sun when he was transfigured before the apostles Peter, James, and John (Matt. 17:2). The incident is a New Testament parallel to the shining of Moses’ face. In another antitype, Moses represents The Christ, who will have the divine nature and hence will not be seen by mankind in the Kingdom. In this case, as pointed out by the Pastor, the veil represents the Ancient Worthies.

There is also a Gospel Age picture (2 Cor. 3:7–18). Paul described the Law as the “ministration of death ... [and] condemnation” because if any could keep the old Law perfectly, they would not die. Only Jesus could do so, and his perfect obedience, even to his ignominious death on the Cross, constituted the price that he will give over to mankind in the Kingdom so that they will come out of the tomb and have the opportunity for life. In verse 18, Paul said that we all behold “with open face ... as in a glass the glory of the Lord.” In other words, we are transported to a higher level when we read God’s Word, and thus we see the face of God, as it were. Meditating on God and His Word reflects on us so that we are transported above our normal state. God blesses us with knowledge and understanding of His plans and purposes. It is our relationship to Jesus Christ that enables us to behold the glory (2 Cor. 4:6). We pray to God through Jesus. The light that radiates in *Jesus’* face affects us.

The first set of tablets with the Ten Commandments represents the old Law Covenant. The second set pictures the New (Law) Covenant. Moses' coming down from the mount with the second set represents the establishment of Christ's Kingdom. Nevertheless, the Apostle Paul characteristically drew principles and lessons from Old Testament types and applied them to the Gospel Age. Even though an Old Testament Scripture might apply to the Kingdom, Paul often drew a lesson regarding the Gospel Age, just as Jesus did with Isaiah 56:7 when he cast out the money changers and said, "My house shall be called the house of prayer" (Matt. 21:13). Actually, in the Kingdom, God's house of prayer will be Ezekiel's Temple, which will be the community center in Jerusalem, the capital of the world. The Temple will be the focal point of international worship, and all nations will have to come under this arrangement. Jesus used this Kingdom Scripture to show that even in Solomon's Temple, the money changers had no place in the house of worship. Hence there are dual pictures in regard to Exodus 34:29-35, but the Kingdom Age picture fits the most detail. Both Law covenants are the thinking of God.

Exod. 34:30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

When Moses came down from the mount, he did not know his face shone. The people fled when they saw his face, and only then did he become conscious that something was different. In addition to their noticing Moses' appearance, they probably also fled because they recalled that the last time he came down, he had exploded in anger, and his anger had given them a feeling of conviction that they were sinful as a people. Thus the people fled from Moses for two reasons: because of (1) seeing something supernatural and (2) guilt.

There was a time when holy living, a righteous life, was respected by the community at large, but today that is not true. Not only did Moses make the people drink the powdered calf, but he had authority. Today there is very little authority. Even the constitution is being debated. A harmful trend in interpreting the law is that if some court makes a bad decision on a certain condition that exists, the decision becomes a precedent and is considered almost infallible.

Comment: A Bible magazine showed Moses with two horns instead of a shining face.

Reply: That was a mistranslation of the Hebrew. Actually, there were many, many "horns" in the sense of being *rays of light*.

Exod. 34:31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

Even Aaron was called back, for he, too, had fled.

Exod. 34:32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

Exod. 34:33 And till Moses had done speaking with them, he put a veil on his face.

Exod. 34:34 But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

Exod. 34:35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

"And till Moses had done speaking with them, he put a veil on his face." The word "till" is supplied. If it is omitted, the thought is the opposite: that Moses did not put a veil on his face

until *after* he had spoken to the people. Scholars disagree on the meaning of this text. However, 2 Corinthians 3:13 shows that the King James translation with the word “till” is correct. “And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished”; that is, Moses had a veil on his face when he spoke to the people.

Also, the antitype would necessitate a veil while Moses spoke, for during the Kingdom, the world will not be able to communicate face to face with either God or Jesus. On the other hand, the Mediator (Jesus alone or Jesus and the Church) will communicate directly with God, as is shown by Moses’ removing the veil when he went into the temporary tabernacle (the side of his tent) to “speak” with the Lord (verse 34).

When Moses finished speaking with the Israelites, he did not immediately remove the veil from his face. This harmonizes with 2 Corinthians 3:13—the Israelites could not see the passing away of that particular glory; that is, they could not see the ceasing of the glory of the old Law Covenant. Note: There are two pictures here. When the two sets of tablets are considered together, they represent the old and new Law covenants, the latter to come in the Kingdom. But the Apostle Paul was emphasizing certain lessons of a *future* picture and giving a *present* application during the Gospel Age. His reason for applying Old Testament lessons to the Gospel Age was that he desired brethren to make their calling and election sure—instead of waiting for the next age. Paul extracted lessons to help Christians *now*.

Paul said the glory of Moses’ shining face was the glory of the old Law Covenant, yet the glory that Moses had *back there* did eventually wane. In other words, Moses’ face shone, so he put on a veil, and he wore the veil for a while after speaking, for the waning did not occur right away but was *gradual*. Only when his face was normal did Moses remove the veil. Paul drew the lesson that the old Law Covenant did not suddenly terminate but that it fades away. The old Law is abolished *only for those Jews who come into Christ*. In the Book of Hebrews, Paul said that the old Law was fading away but that it still applied to all Jews not in Christ. The veil remained on Moses’ face until the glory had subsided. Each time Moses went into the Tabernacle to talk with God, his face shone again. If several days elapsed before he went back into the Tabernacle, the glory subsided from his face.

Q: Verse 32 says that Moses gave the people “in commandment all that the LORD had spoken with him in mount Sinai.” When Moses came down with the first set of tablets, he was incensed over the golden calf and did not have a chance to communicate with the people, so would Exodus 35:1–19 regarding the Tabernacle, plus the information God gave him in Exodus Chapter 25 through Exodus 31:17, be what Moses now told them?

A: Yes, and the first year was over when the Tabernacle was complete and ready for dedication (Exod. 39:43; 40:1,2).

In the Kingdom, every act of obedience will bring health and intellectual understanding. When perfect, mankind will be able to obey God’s Law perfectly. Then the Law, instead of being a law of condemnation, will be a stamp of approval.

Exod. 35:1 And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

Exod. 35:2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

Exod. 35:3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

Failure to observe the sabbath brought the death penalty. The principle for the Christian is that time should be set aside to think about God and His Word. As the hymn goes, “Take time to be holy.”

Moses was about to ask for freewill offerings in preparation for the building of the Tabernacle. By giving this instruction about the sabbath first, Moses was showing that even if the Israelites were zealous to build the Tabernacle, they had to rest on the sabbath. The Tabernacle had to be built according to *God’s* instruction and in harmony with *His* commandment. The people had to keep the sabbath *holy*.

“Ye shall kindle no fire ... upon the sabbath day.” The Israelites could prepare food ahead and eat it on the sabbath, but they could not cook on the sabbath. The point is that no *servile* labor was to be done on this day of rest. The additional detail “throughout your habitations” meant “throughout your tents,” for the Tabernacle itself was an exception when it was built. Jesus called attention to this principle at his First Advent.

The spiritual lesson in regard to kindling “no fire throughout your habitations upon the sabbath day” is as follows. The sabbath pictures one’s entire consecrated walk. “Kindle no fire” means we are not to introduce unscriptural doctrine or originate our own platform of behavior. In the type, Nadab and Abihu died for offering “strange fire” (Lev. 10:1,2). Proverbs 14:12 cautions regarding religious matters: “There is a way which seemeth right unto a man, but the end thereof are the ways of death.”

Exod. 35:4 And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

Exod. 35:5 Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

Exod. 35:6 And blue, and purple, and scarlet, and fine linen, and goats’ hair,

Exod. 35:7 And rams’ skins dyed red, and badgers’ skins, and shittim wood,

Exod. 35:8 And oil for the light, and spices for anointing oil, and for the sweet incense,

Exod. 35:9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

Only *freewill* offerings were to be made: “Take ... an offering ... [from] whosoever is of a willing heart.” There was no compulsion to give.

Moses specified the type of materials that could be offered—things that could be used for the Tabernacle. However, the amount to be given was not specified. Gifts were up to the individual—whatever amount, if any, that one wanted to give. Both rich and poor could thus give if they so desired. In fact, if any were so poor that they had nothing to give, they could cut down acacia trees and give shittim wood.

Exod. 35:10 And every wisehearted among you shall come, and make all that the LORD hath commanded;

Exod. 35:11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

Exod. 35:12 The ark, and the staves thereof, with the mercy seat, and the veil of the covering,

Exod. 35:13 The table, and his staves, and all his vessels, and the showbread,

Exod. 35:14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

Exod. 35:15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,

Exod. 35:16 The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

Exod. 35:17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

Exod. 35:18 The pins of the tabernacle, and the pins of the court, and their cords,

Exod. 35:19 The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

In addition to donations and gifts, one could offer to work on constructing the Tabernacle and its furniture. In other words, the invitation went out for *volunteers* to give goods and services. There was much opportunity for service and for donations, even down to the "cords."

Both artisans and overseers were needed. Moses asked for "every wisehearted" among the Israelites; that is, he asked for those who were qualified for the particular functions that were to be done. Bezaleel and Aholiab, the chief overseers, then determined the limitations and qualifications of each volunteer and which workmen would do which work (Exod. 31:2-6).

The following terms used in verse 11 need clarification:

| Term | Definition | Antitype |
|-------------|--------------------------------------|--|
| Tabernacle | Cherubim curtain | New creature |
| Tent | Goats' hair curtain | The old nature, the Christian's present earthly vessel |
| Covering | Curtain made of rams' skins dyed red | Robe of Christ's righteousness; that is, Jesus' death covers the Christian's imperfections |

Comment: In the New Testament, the Holy Spirit is incorrectly called "he" instead of "it," and that same principle is used over and over again in these verses: *his tent, his covering, his pillars, his vessels, his furniture, etc.*

Reply: Foreign languages often have male or female gender for inanimate objects. When the words are translated into English, we use the neuter gender.

Exod. 35:20 And all the congregation of the children of Israel departed from the presence of Moses.

Exod. 35:21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

Exod. 35:22 And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that

offered offered an offering of gold unto the LORD.

Exod. 35:23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

Exod. 35:24 Every one that did offer an offering of silver and brass brought the LORD'S offering: and every man, with whom was found shittim wood for any work of the service, brought it.

Men and women brought *freewill* offerings. For example, one person may have brought just *one* ram's skin dyed red, and others did likewise. All skins that were donated were put in a pile to be sewn together to make the curtain of rams' skins dyed red. The word "tablets" (verse 22) refers to necklaces, armbands, and perhaps girdles (thin cords to hold garments to the individual).

Comment: When we consider the miracles that God did on behalf of the Israelites, everyone should have wanted to give an offering, but not all did—just the willing-hearted.

Exod. 35:25 And all the women that were wisehearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

Exod. 35:26 And all the women whose heart stirred them up in wisdom spun goats' hair.

Exod. 35:27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

Exod. 35:28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

Exod. 35:29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

Women spun cloth. The "rulers" (leaders) donated stones for the breastplate and the ephod. Everyone whose heart was willing brought gifts and performed service. "Heart" (singular) shows oneness of purpose. Even the poorest could help, perhaps by sewing. Lesson for the Christian: We, too, can always give *something*.

The Bible contains an allegory about how desirable the Israelites were in the beginning of their way (even though there were problems and a mixed element). The Lord fell in love with His newborn infant because of qualities like the willing-heartedness shown here. It was like our initial surrender at consecration when God, Jesus, and the holy angels all experienced joy.

Verse 29 uses the term "made by the hand of Moses." Moses was given the vision and all the details. His performance was instructional.

Exod. 35:30 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

Exod. 35:31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

Exod. 35:32 And to devise curious works, to work in gold, and in silver, and in brass,

Exod. 35:33 And in the cutting of stones, to set them, and in carving of wood, to make any

manner of cunning work.

Exod. 35:34 And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

Exod. 35:35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

Verses 30–35 show a subdivision of authority. Bezaleel, a picture of Jesus, handled the administrative duties. He worked with metals, stones, and wood. Aholiab, representing the Apostle Paul, was more the artisan. He worked with cloths, curtains, and coverings. (See comments under Exodus 31:2–6.)

A wise foreman directs according to talents. If one was more talented along a different line, the foreman would say, “We could use someone to do such and such.” The principle also holds true with the Christian. We should honestly assess our talents and then do that for which we are qualified. Each member contributes to the body one way or another.

Exod. 36:1 Then wrought Bezaleel and Aholiab, and every wisehearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

Exod. 36:2 And Moses called Bezaleel and Aholiab, and every wisehearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it:

Exod. 36:3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning.

Wise-hearted men worked under Bezaleel and Aholiab. God’s Spirit put wisdom and understanding in them so that they would know how to do the work in constructing the Tabernacle. (The *desire* probably preceded the bestowing of ability.) The “work for the service of the sanctuary” (verses 1 and 3) pertained to service in the Court as well as in the Tabernacle proper, plus transporting the structure.

The freewill offerings were given to Moses (God), who gave them to Bezaleel (Jesus) and Aholiab (the Apostle Paul). The antitype of the *freewill* offerings is consecration. When we give our life to God, He begets us with His Holy Spirit. The Holy Spirit does a work in us to make us fit for the high calling as long as our freewill offering (our zeal) *continues*.

Proverbs 8:30 (NASB) reads, “Then I was beside Him [God], as a master workman.” Jesus has been a master workman ever since his First Advent. He said, “My Father worketh hitherto, and [now] I work [also]” (John 5:17). Jesus is our High Priest—we come to God through him. Jesus is unto us wisdom, justification, sanctification, and glorification (1 Cor. 1:30). His earthly ministry was an *experience* period where he had to learn by suffering and be perfected. He was not completely qualified as a master workman and for future service until after his First Advent. His humiliation in the flesh and his meeting opposition were all a preparatory work to perfect him as a sympathetic High Priest. Thus the title “master workman” was given to Jesus in advance, but it did not become a reality until the completion of the First Advent.

In regard to Proverbs 8:30, Jesus did not do the creating. The King James rendering is, “Then I

was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.” When Jesus was originally created, he was not qualified for all things. He went through a learning period, being brought up by the Father’s side to learn from Him. The Father laid out the universe and named all the planets.

“Every wisehearted man” included more than just priests and Levites. Others, from all of the tribes, could serve too in preparing for the Tabernacle. Bezaleel and Aholiab superintended the division of labor according to ability and need so that there was no confusion or unnecessary duplication of work. Moses helped also in the managerial capacity. Thus the willing workers were directed into the particular channels where their work would be acceptable. A person was given service only if and where he was qualified.

Some who had the proper heart condition but were not naturally sufficiently qualified were helped by the Holy Spirit, which created capabilities in them so that they could serve. Principle: We initially come to the Lord without a sound mind except to recognize our own unfit condition, but over the years, all things being equal, we grow in wisdom and knowledge and develop the spirit of a sound mind.

The Gospel Age is a practicing period. We are practicing priests and physicians, trying to become able ministers of the New Covenant. Hence there is some duplication of effort now, but in the next age, there will be no duplication. Everyone in the Little Flock will be appointed to a position. Basically, the Tabernacle arrangement pictures the *Kingdom* Age, not the Gospel Age. In the Tabernacle preparations, the desire to serve was properly channeled—as it will be in the Kingdom regarding the Little Flock. The 12 apostles will each sit on one of 12 thrones with a chain of command distinctly spelled out. The “Tabernacle” of the next age will be set up for the people to come for cleansing. In the Book of Leviticus, only Chapters 8, 9, and 16 apply to the Gospel Age, and even in Leviticus 16, only the earlier part is applicable. The rest of Leviticus pertains to the Kingdom and the world.

Exod. 36:4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

Exod. 36:5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

Exod. 36:6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

Exod. 36:7 For the stuff they had was sufficient for all the work to make it, and too much.

Israel had a beautiful spirit in the beginning that was pleasing to God. The same is true of the early Church—the joy of the disciples at the resurrection and the 3,000 and the 5,000. A certain amount of materials was needed for the Tabernacle and then no more. It is like the Church class—once the 144,000 have been found, the door to the high calling will close. The body is to “fill up that which is behind of the afflictions of Christ” (Col. 1:24). In the type, the high priest was to have no superfluity of members, no redundancy, no deformity. When enough materials had been donated for the construction of the Tabernacle, Moses commanded that the work (of this nature) cease. Of course there was opportunity for daily, thank, etc., offerings later.

Exod. 36:8 And every wisehearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.

Exod. 36:9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size.

Exod. 36:10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another.

Exod. 36:11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.

Exod. 36:12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.

Exod. 36:13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

The cherubim curtain consisted of ten strips sewn together (five and five). This curtain represents the Church. The five strips over the Holy picture the Church in the present life, whereas the five over the Most Holy represent the Church in the next age, glorified and in heaven, that is, those of the consecrated who make their calling and election sure.

Wise-hearted men made the “tabernacle” (the cherubim curtain). The curtain was *so heavy* (like canvas) that men (not women) had to do the sewing, strip by strip. Individual curtains were probably woven in rolls and then sewn together. Making the cherubim curtain was a huge task that constantly needed supervision. The linen came from the flax plant, probably from Egypt.

Exod. 36:14 And he made curtains of goats’ hair for the tent over the tabernacle: eleven curtains he made them.

Exod. 36:15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size.

Exod. 36:16 And he coupled five curtains by themselves, and six curtains by themselves.

Exod. 36:17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

Exod. 36:18 And he made fifty taches of brass to couple the tent together, that it might be one.

Exod. 36:19 And he made a covering for the tent of rams’ skins dyed red, and a covering of badgers’ skins above that.

The coupling of the strips in the cherubim curtain and the strips in the goats’ hair curtain (five plus five and five plus six, respectively) was over the Second Veil so that the back five curtains covered the Most Holy. The goats’ hair curtain had an extra strip hanging down over the front of the Holy to shut out daylight.

Notice, it was a goats’ *hair* curtain, not a goats’ skin curtain. The hair was woven together like a rough kind of cashmere. Goats’ hair represents human flesh. Human flesh, which has a certain beauty, is designed for practical purposes, but from *God’s* standpoint, it is not important—He looks through the flesh to the heart.

What was odd was the outer curtain, the seal or porpoise skin curtain (mistranslated “badger”

in the King James), which, in the desert, was like a fish out of water. When we, as Christians, speak of religion, the world regards us as strange. The world views us oddly because of our vocation and does not see our “flesh,” which is covered by the rams’ skins dyed red and the seal-skin curtains.

Exod. 36:20 And he made boards for the tabernacle of shittim wood, standing up.

Exod. 36:21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.

Exod. 36:22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

Exod. 36:23 And he made boards for the tabernacle; twenty boards for the south side southward:

Exod. 36:24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

Exod. 36:25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards,

Exod. 36:26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

Exod. 36:27 And for the sides of the tabernacle westward he made six boards.

Exod. 36:28 And two boards made he for the corners of the tabernacle in the two sides.

Exod. 36:29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

Exod. 36:30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.

It is miraculous that the Tabernacle could be described in so few words—and *constructed* from those few words. Certain adjectives are very meaningful; for example, verse 22 states that the two tenons on each board were “equally distant.” The boards represent the Christian with one foot in the Old Testament and one foot in the New Testament. The boards stood upright, and we are made right (justified) in God’s sight through Jesus.

Q: In regard to the curtains, didn’t the cloud prevent any rain that fell in Sinai from reaching the Tabernacle? If not, those curtains, already heavy, would have been unmanageable weightwise, whether in transportation or just in sitting on the boards.

A: Yes, based on Isaiah 4:6.

Exod. 36:31 And he made bars of shittim wood; five for the boards of the one side of the tabernacle,

Exod. 36:32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

Exod. 36:33 And he made the middle bar to shoot through the boards from the one end to the

other.

Exod. 36:34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

All the repetition in this chapter emphasizes the principle that out of the mouth of two witnesses is a thing established (Deut. 19:15). The repetition is a confirmation. The worldly wise would think the repetition is unnecessary, but the consecrated are to realize that their faith should be based on the testimony of the Word from two or three witnesses.

The bars that supported the boards picture the everlasting arms, or promises, that support the Christian (Deut. 33:27). Thus the bars represent the comforting and supportive Scriptures.

Exod. 36:35 And he made a veil of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.

Exod. 36:36 And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver.

Verses 35 and 36 describe the Second Veil, which hung between the Holy and the Most Holy. This veil had *cherubim* and *four* pillars with sockets of *silver*. The silver sockets picture the redemption money. All of the Israelites had to give a certain amount, showing the individual's recognition of having been bought with a price. The ransom money was put in a pile and melted down to make the sockets.

Exod. 36:37 And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework;

Exod. 36:38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

Verses 37 and 38 describe the curtain for the door (to the Holy). Notice that it had *no* cherubim, *five* pillars, and sockets of *brass*.

Exod. 37:1 And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

Exod. 37:2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

Exod. 37:3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

Exod. 37:4 And he made staves of shittim wood, and overlaid them with gold.

Exod. 37:5 And he put the staves into the rings by the sides of the ark, to bear the ark.

The Ark of the Covenant was constructed.

Exod. 37:6 And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

Exod. 37:7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;

Exod. 37:8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

Exod. 37:9 And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.

The Mercy Seat was made. Two cherubim looked down intently on the Mercy Seat, where the blood of atonement was to be applied so that Love and Power could fly. The cherubim waited with wings extended, *ready to fly*.

Exod. 37:10 And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

Exod. 37:11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

Exod. 37:12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

Exod. 37:13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

Exod. 37:14 Over against the border were the rings, the places for the staves to bear the table.

Exod. 37:15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

Exod. 37:16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

The Table of Shewbread was made.

Exod. 37:17 And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

Exod. 37:18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

Exod. 37:19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

Exod. 37:20 And in the candlestick were four bowls made like almonds, his knops, and his flowers:

Exod. 37:21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

Exod. 37:22 Their knops and their branches were of the same: all of it was one beaten work

of pure gold.

Exod. 37:23 And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold.

Exod. 37:24 Of a talent of pure gold made he it, and all the vessels thereof.

The Candlestick was the next article of furniture to be made. There were three branches on either side of the main stem for a total of seven branches ($6 + 1 = 7$). The central stem was higher, showing the preeminence of Christ. The six branches were incomplete without the seventh (Christ), the central stem. Each branch had three bowls, three knobs, and three flowers; the central stem had four of each, again showing completeness in Christ ($4 + 3 = 7$). Verse 23 shows that seven *separate* lamps sat on the seven candlestick branches, that is, on the little platform of each branch.

Verse 24 should read, “Of a talent of pure gold made he it [the Candlestick]; and he made also all the vessels thereof.” In other words, the vessels were not made from the same one talent of gold, and neither were the seven separate lamps. The one talent was *one piece of beaten work*. The Candlestick was beaten from gold; that is, it was not wood overlaid with gold but was pure gold. It was *hammered out* into its form, and the hammering pictures *discipline*.

Q: How did the Jews lose sight of the seven branches and go to an eight- or nine-branched menorah?

A: Jesus said that they made void the Word of God and the commandments by their traditions (Mark 7:13). The same is true regarding doctrines, the Tabernacle, the Temple, etc. The Jews see no spiritual value in studying measurements and detail.

Exod. 37:25 And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same.

Exod. 37:26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

Exod. 37:27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

Exod. 37:28 And he made the staves of shittim wood, and overlaid them with gold.

The Incense Altar was constructed of shittim wood, which came from the acacia tree. Called “wind tree” in Arabic, the tree was gnarled or twisted because of the wind. It represents the “poor” of this world who become Christians (1 Cor. 1:26). In order to confound the wise and silence the wisdom of man, God calls the humble of this world, who are rich in faith. Men do some brilliant things, but it was *God* who implanted the brain into His human creatures. Anything we have of merit is from Him. The principle is expressed by the Apostle Paul: “What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” (1 Cor. 4:7).

The Incense Altar, also called the Prayer Altar and the Golden Altar, was *square* on top, indicating that our “incense” must be offered *through Christ* and be in harmony with God’s *four attributes*. The square top also suggests that our prayers should conform to God’s will—we should not “ask amiss” (James 4:3).

Notice that the construction of the furniture was from the Most Holy *outward*: the Ark, the Table of Shewbread, the Candlestick, the Incense Altar, and then the Brazen Altar and the Laver. Likewise, the curtains started with the innermost one (the cherubim curtain) and worked *outward*.

Except for the Candlestick, all articles of furniture in the Holy and the Most Holy were made of wood overlaid with gold. The signification is that those who obtain the divine nature were once mortal, of the human nature, of destructible material. The Candlestick did not have a wooden interior in order to emphasize that it was made with *discipline*—the discipline of the Church. And transportation was a factor. Wood interiors made the furniture lighter for transport. Each board was *large*: 27 inches wide, 15 feet high, and 9 inches thick. The boards were made hollow like a box or frame and were constructed of wood overlaid with gold, rather than solid gold, to be lighter in weight.

Exod. 37:29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

Both the holy anointing oil (consisting of cinnamon, cassia, calamus, and myrrh in olive oil) and the “pure incense of sweet spices” (stacte, onycha, galbanum, and frankincense) were made.

Exod. 38:1 And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof.

Exod. 38:2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

Exod. 38:3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

Exod. 38:4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

Exod. 38:5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

Exod. 38:6 And he made the staves of shittim wood, and overlaid them with brass.

Exod. 38:7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

The Brazen Altar was constructed. Instead of gold, the Court furniture was made of brass (or copper). New copper, before it tarnishes, looks more like gold. Wood, being corruptible, pictures the old man, the *unjustified* human nature. Copper represents justification, being made right through Christ. The Christian is reckoned perfect through Christ. Copper, which is not as enduring as gold (the divine nature), pictures *justified* human nature. Incidentally, the Pastor stated that the composition was copper because many think brass was developed later.

The Brazen Altar was made “hollow with boards.” The fire could not be *in* the altar like an oven lest the wood burn. (Even though the altar was covered with copper, the wood would have burned.) Therefore, the Brazen Altar was hollow and filled with sand. The sand formed a high platform, so that animals could be offered in an *elevated* position, for they were an offering to *God*.

The grate provided a platform on which the priests could walk around the perimeter of the altar as they offered an animal. The grate extended through the altar on all four sides to make the platform, as well as to give rigidity to the box-shaped altar itself. The altar was 5 cubits square, or 30 feet in perimeter, being 7 1/2 feet on each side. It was only 4 1/2 feet high, and the grate was in its "midst"; that is, the grate went through the altar at a height of 2 1/4 feet. Rings were put on the grillwork, not on the wood, because the grate was heavier. (If the rings had been put on the wood, the Brazen Altar would have had an inherent weakness in transit.)

The sand went through the grate in the midst of the altar and up to the top of the altar. Moreover, there was a ramp up to the grate on the perimeter. With sand filling the hollow altar to the top, the fire did not char the wood of the Brazen Altar. At time of transit, the grate was simply picked up, and the sand on top of the grate dropped through it.

Exod. 38:8 And he made the laver of brass, and the foot of it of brass, of the looking glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

The women donated their copper mirrors to be melted down for the Laver. How touching, for this was a real sacrifice! As the idea caught on, the women probably assembled together to give their mirrors. Later it became a custom for the women to assemble at the door of the Tabernacle in the Court.

Now we can see one reason why the sin was so heinous for Eli's sons, Hophni and Phinehas, to seduce women who came into the Court and have sexual relations with them. As high priest, Eli was particularly remiss in not punishing his sons (1 Sam. 2:12-17,27-36; 3:10-14; 4:11-18). Hence his falling backward represents going into Second Death. From a positive standpoint, Hannah prayed earnestly in the Tabernacle Court for a child.

The Laver was made of refined (polished) copper to resemble a mirror. In antitype, we see Christ's likeness and then our likeness and the need for improvement in order to be conformed to his image.

Exod. 38:9 And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits:

Exod. 38:10 Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver.

Exod. 38:11 And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

Exod. 38:12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

Exod. 38:13 And for the east side eastward fifty cubits.

Exod. 38:14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

Exod. 38:15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

Exod. 38:16 All the hangings of the court round about were of fine twined linen.

Exod. 38:17 And the sockets for the pillars were of brass; the hooks of the pillars and their

fillets of silver; and the overlaying of their chapters of silver; and all the pillars of the court were filleted with silver.

Exod. 38:18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

Exod. 38:19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver.

Exod. 38:20 And all the pins of the tabernacle, and of the court round about, were of brass.

The pillars, curtains, fillets, sockets, etc., were made for the north, south, and west sides of the Court. The gate hanging for the east side was also made, along with its pillars, chapters, hooks, etc. The posts were constructed of wood covered with copper (or brass), whereas the hooks, chapters, and fillets at the top were silver. The hooks, etc., supported the curtains and also the posts, or pillars; that is, cords from the posts to the pins supported the boards. Each pillar had two cords, one pulling inward and one pulling outward. Of course the cords were pulled taut. The posts were put in copper sockets that were sunk into the ground so that only the top of the sockets was exposed—at ground level. Thus the sockets, plus the cords and pins, gave good support to the posts.

Copper pictures justified human nature, the imputed righteousness of the saints reckoned as perfect human beings. The signification of the copper sockets supporting the curtains is that only the justified, the consecrated, can, with true propriety, proclaim and preach the gospel. The silver came from the ransom or atonement money.

Each curtain was 7 1/2 feet square (the same dimensions as the Brazen Altar). Therefore, the perimeter was 30 feet. Since the number 30 represents the perfection of Christ, the lesson is that Christ is held up when we preach him.

The ransom money was a form of acknowledgment that Israel was bought with a price when the nation came out of Egypt. Each person within an age range, rich and poor alike, had to give the same amount of money. Altogether, the silver coins, when melted down, made the silver Tabernacle sockets, showing that “other foundation can no man lay than that is laid” in Jesus Christ (1 Cor. 3:11). One hundred talents of silver were needed for the Tabernacle sockets. The little silver that was left over was used for the Court hooks, chapters, and fillets that supported the Court curtains. What a beautiful Ransom theme! The two cords pulling in opposite directions and supporting the posts signify the death of Christ ransoming the fall of Adam so that the posts (the new creature with a justified human nature) are thus upright.

Exod. 38:21 This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

Exod. 38:22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

Exod. 38:23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

Exod. 38:24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty

shekels, after the shekel of the sanctuary.

The gold was beaten down into strips to overlay the boards and the furniture, the overlay being like gold leaf. The exceptions were the lid of the Ark of the Covenant and the Candlestick, which were made of solid gold.

Aaron had four sons: Eleazar, Ithamar, Nadab, and Abihu. As the successor to Aaron, Eleazar would have been older than Ithamar, who may have been the youngest of the four. Ithamar's job was to determine the quantity of materials needed and then to keep track of the people's donations. Approximately one year was required to construct the Tabernacle.

"After the shekel of the sanctuary." There are different types of weight: troy and avoirdupois. This was the ecclesiastical ("troy") weight, not the weight used commonly by the people at a later time.

Exod. 38:25 And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

Exod. 38:26 A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

Exod. 38:27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; an hundred sockets of the hundred talents, a talent for a socket.

Exod. 38:28 And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them.

The amount of silver was 100 talents and 1,775 shekels. Of course a talent had to be bigger than 1,775 shekels—it is actually 3,000 shekels. The equivalents are as follows:

1 talent = 3,000 shekels

1 shekel = 20 gerahs

1 bekah = 1/2 shekel = 10 gerahs

The weight of silver is determined by specific gravity. To get specific gravity, a material is compared to an equal volume of water. Water, the standard, is "1," and anything else is either more or less than 1. It is interesting that water is the standard because water symbolizes truth, and God's Word (truth) is the real standard—the standard of right and wrong.

In all, 100 talents of silver were used for the sockets of the Holy, the Most Holy, and the Second Veil. The surplus over the 100 talents was used for Court hooks and chapters.

| | |
|-----------|------------------------------------|
| 40 | sockets per side of the Tabernacle |
| <u>x2</u> | <u>sides</u> |
| 80 | |
| +16 | sockets in back |
| <u>+4</u> | <u>Veil sockets</u> |
| 100 | silver sockets |

The 100 silver sockets picture perfection, that is, Jesus' sacrifice. Both rich and poor had to give 1/2 shekel (a bekah) as a "tax" in recognition of their having been bought with a price. The number helps us to know how many Israelites left Egypt (2,400,000 at least). The 603,550 were *men* within a certain age group (Num. 1:46). Females, babies, children, etc., were additional. Therefore, we would multiply the 603,550 by 4—at least—to get the total number.

Exod. 38:29 And the brass of the offering was seventy talents, and two thousand and four

hundred shekels.

Exod. 38:30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

Exod. 38:31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

Verses 29–31 describe the brass (copper) that was used for five sockets at the door of the Tabernacle, the Brazen Altar and its vessels, and the Court sockets and pins. The brass did not need frequent polishing because the sockets were buried in the ground. The air was dry, and the sockets were polished by the friction of the sand when they were pulled up and put down in connection with transporting the Tabernacle. Incidentally, the total here of 70 talents of brass plus 2,400 shekels confirms that a talent was more than 2,000 shekels—it was 3,000 shekels.

Exod. 39:1 And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

Exod. 39:2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

Exod. 39:3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

Exod. 39:4 They made shoulderpieces for it, to couple it together: by the two edges was it coupled together.

Exod. 39:5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

The ephod was beautiful; it was a form of tapestry with a design.

Exod. 39:6 And they wrought onyx stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

Exod. 39:7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.

Two black onyx stones were on the shoulders of the high priest. The names of six tribes were engraved on each stone according to natural-birth sequence. (In contradistinction, the stones on the breastplate were positioned according to election and selection.) The shoulder stones are a reminder of the *former* state, that is, the present life. For example, the Apostle Paul is of the tribe of Benjamin as regards natural birth on the shoulder stone but is of the tribe of Judah on the breastplate. Judah pictures the future glory for Paul.

Exod. 39:8 And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

Exod. 39:9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.

Exod. 39:10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row.

Exod. 39:11 And the second row, an emerald, a sapphire, and a diamond.

Exod. 39:12 And the third row, a ligure, an agate, and an amethyst.

Exod. 39:13 And the fourth row, a beryl, an onyx, and a jasper: they were enclosed in ouches of gold in their enclosings.

Exod. 39:14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

Exod. 39:15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

The breastplate jewels were inserted into hollow frames that had openings called ouches. The framework was attached to a cloth, and all of them together—framework, jewels, and cloth—were called the breastplate. Rings held the breastplate close to the high priest's chest, and thus the breastplate was over his heart. The breastplate was separate from the ephod, although they looked like one piece. The two parts of the ephod represent two covenants, and the breastplate represents the glorified Church. The *different* jewels picture perfection with *variety*, that is, *different* personalities.

Exod. 39:16 And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate.

Exod. 39:17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

Exod. 39:18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

Exod. 39:19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward.

Exod. 39:20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.

Exod. 39:21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

Gold rings and a blue lace attached the ephod and the breastplate securely to the high priest.

Exod. 39:22 And he made the robe of the ephod of woven work, all of blue.

Exod. 39:23 And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend.

Exod. 39:24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

Exod. 39:25 And they made bells of pure gold, and put the bells between the pomegranates

upon the hem of the robe, round about between the pomegranates;

Exod. 39:26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses.

Attached to the hem of the high priest's blue robe were gold bells alternating with blue, purple, and scarlet pomegranates (not real pomegranates but objects made to look like them). Pomegranates have *many* seeds, hence are very fruitful. The golden bells called attention to the high priest. In glory, the antitype, attention will be called to those who previously made their calling and election sure.

In the future, for each sun there will be a minimum of one inhabited planet. The Hubble telescope proved in recent years that planets orbit around each star (or sun). Interplanetary travel will take place in the future. The problem at present is getting out of the earth's atmosphere. Rockets have to go 25,000 miles per hour to leave our atmosphere, even though the air is very thin. The result is great heat on the nose cone, and the heat necessitates many encumbrances (as happened, for example, in traveling to the moon). This problem would be eliminated if there were *controlled* energy. Now men have to shoot the rockets as if it were the Fourth of July. Terrific speed results but not controlled speed. Once the space vehicle is out of earth's atmosphere, much less thrust or energy is needed to return. Outside of earth's gravity, the only thing to watch out for is not getting attracted by gravity from another planet. *Atomic energy* would provide travel with the speed of light or even faster, and this great acceleration would be *controlled* so that when nearing another planet, men could use a braking system.

Exod. 39:27 And they made coats of fine linen of woven work for Aaron, and for his sons,

Exod. 39:28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen,

Exod. 39:29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

Exod. 39:30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

Exod. 39:31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

Exod. 39:32 Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

The garments of Aaron and his sons were completed. An engraved gold plate was fastened with a blue lacer to the mitre (turban) on Aaron's head. Everything pertaining to the Tabernacle was made and completed after approximately one year.

Exod. 39:33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

Exod. 39:34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering,

Exod. 39:35 The ark of the testimony, and the staves thereof, and the mercy seat,

Exod. 39:36 The table, and all the vessels thereof, and the showbread,

Exod. 39:37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light,

Exod. 39:38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

Exod. 39:39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

Exod. 39:40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

Exod. 39:41 The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

Exod. 39:42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

Exod. 39:43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

“Cloths of service” (verse 41) covered the furniture while in transport so that the people could not see the gold. The “holy place” in this context refers to the Holy, the Most Holy, and the Court—the whole Tabernacle setup.

The Tabernacle and its furniture, accessories, and garments were all made in separate places. Now they were brought together to Moses. This “mountain” of material was then inspected by Moses, who was walking, as it were, through a “warehouse.” He could find no flaws. Everything was made according to God’s instructions, so Moses blessed the people. Probably the makers of each item stood by the respective item, awaiting his approval. This was a very touching scene.

Again the male gender is used for articles of furniture and the Tabernacle—as it is for the Holy Spirit in the Gospel of John. “His” should be “its” in English. The Holy Spirit is *not* a person.

Exod. 40:1 And the LORD spake unto Moses, saying,

The Tabernacle was to be reared on the first day of the first month of the *second* year (see verse 17), that is, on the first of Abib (Nisan) in the second year. On the first day of the first month of the *first* year, the counting began for the Passover. The lamb was selected on the 10th day and slain on the 14th day. On the 15th day, the Israelites left Rameses.

Note: In studying this chapter, we should compare companion verses as follows: verse 2 and verses 17–19; verse 3 and verses 20 and 21; verse 4 and verses 22–25; verse 5 and verses 26–28; verse 6 and verse 29; verse 7 and verses 30–32; and verse 8 and verse 33. God gave Moses *instructions* in verses 1–16. The instructions were *carried out* in verses 17–33.

Exod. 40:2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

“Set up the tabernacle of the tent of the congregation.” This instruction implies that the sockets were to be set, the boards put in the sockets, the bars inserted, and the four curtains laid over

the reared boards. The result would be a little building in which the furniture was to be put.

Exod. 40:3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.

The furniture was to be placed first in the Most Holy, then in the Holy, and last in the Court. The Ark of the Covenant would be put in the Most Holy, and the Second Veil hung to screen or obscure the Most Holy from view and thus make it a most holy compartment.

Exod. 40:4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

The Table of Shewbread was to be brought in and the bread and utensils added. Next came the Candlestick (lamp stand), and the seven lamps would be placed on the seven branches.

Exod. 40:5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

The Golden Altar (of incense) was to be brought in “before the ark of the testimony,” that is, in front of the Second Veil. Thus the Golden Altar was the article of furniture in the Holy that was nearest to the Ark of the Covenant.

Exod. 40:6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

The Brazen Altar (of burnt offering) was to be placed in the Court in line with the First Veil and the gate. Technically, the “tent” was the goats’ hair curtain, but in a broad sense, the “tent” in the phrase “the tabernacle of the tent of the congregation” referred to the whole structure. In the antitype, the “tent” is the flesh, our body, and we are in the flesh down here.

Exod. 40:7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

The Laver was to be put between the Tabernacle and the Brazen Altar so that one who entered from the outside would first see the Brazen Altar. Imagine putting water in the Laver. The requirement for water meant there had to be a water supply at all 42 stopping places of the Tabernacle in the Wilderness of Sinai (Numbers 33). The Laver was quite large, even for the Tabernacle, so it needed a lot of filling. Much activity occurred on that first day of the first month of the second year as the nation watched. Among other events, the people saw the assembly of the Tabernacle and the filling of the Laver with water.

The Laver for Solomon’s Temple was much larger—it held 2,000 baths and was called the “molten [brazen] sea” (1 Kings 7:23–26). Papacy counterfeits this Laver with its Holy See. The Temple Laver rested on oxen, and Papacy has its papal bulls. That system claims to be the source of all information, the spokesman of God.

The setting up of the Tabernacle pictures the Gospel Age, during which the Lord is setting up His Kingdom. When the Kingdom is fully set up and God gives His recognition, it will be the end of the age. Then the Kingdom arrangement will be ready for public service. Incidentally, no nails were used with either the Tabernacle or Solomon’s Temple. Hence there was no sound of hammers at the time of assembly.

Exod. 40:8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

The Court and the hanging at the gate were to be set up. There were three hangings: the Court hanging, the First Veil, and the Second Veil.

Exod. 40:9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

The Tabernacle and all of the furniture and vessels that were *in it* were to be anointed and considered holy. This was a secret anointing because all items within the structure were screened from public view by the veils.

Exod. 40:10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

Exod. 40:11 And thou shalt anoint the laver and his foot, and sanctify it.

Next the Brazen Altar, the Laver, and the vessels in the Court (things in view of the nation) were to be anointed. Hence everything, large and small, regarding the Tabernacle had to be anointed. The anointing was *preparatory* to the official inauguration, which was a ceremony that took place subsequently.

Why was the Brazen Altar called “an altar *most holy*”? The Most Holy was more holy than the Holy, and the Holy was more holy than the Court, yet the Brazen Altar in the Court was considered very holy. In fact, the high priest could not even touch the altar unless he had first washed (Exod. 30:18–21). The point is that *in the Court*, the Brazen Altar was the most holy item. Thus holiness was relative.

Q: What is the distinction between the “laver” and “his foot”?

A: The “foot” of the Laver was the spigot and wash basin arrangement below, whereas the “laver” was the reservoir, or large receptacle of water.

Exod. 40:12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

Aaron and his sons were to be washed with water at the door of the Tabernacle. Verse 12 corresponds to the washing of Exodus Chapter 29 and Leviticus Chapter 8. In other words, the ceremony is stated in few words here as an *instruction*, and the *actual* ceremony took place in Leviticus Chapter 8. In that chapter, the service sanctified, or set apart, Aaron and his sons for seven days in the consecration of the priesthood. But before the services could begin, God had to accept the Tabernacle (Exod. 40:34,35).

Exod. 40:13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest’s office.

Exod. 40:14 And thou shalt bring his sons, and clothe them with coats:

Exod. 40:15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest’s office: for their anointing shall surely be an everlasting priesthood throughout their generations.

Exod. 40:16 Thus did Moses: according to all that the LORD commanded him, so did he.

Aaron’s sons were to be anointed in turn as each former high priest died; that is, the son

chosen in his stead would be anointed as Aaron had been anointed earlier. The high priest is called “the anointed” elsewhere to show that only one was to be anointed at a time.

The hands and feet of Aaron were to be washed with water whenever he went to the Brazen Altar. However, in regard to consecration, the washing was more extensive, and Aaron and his sons were dressed in a loin cloth, like underwear, to facilitate the washing (Lev. 8:6).

For 900 years (from David’s day forward), there were two high priests in case one got sick on a holy day, but the ideal picture was just one high priest because of Jesus, the antitype. Also, other utensils were used in connection with the Tabernacle service that are not described here because of not being types or having spiritual significance, yet they were necessary utensils.

The initial washing of Aaron’s sons represents when we first come to Christ. However, we still need *daily* cleansing, as shown by the underpriests’ washing their hands and feet each time they went to the Brazen Altar to render service. Our feet are in contact with the earth every day, and so are our hands. We are washed (instructed) with the water (truth) of the Word.

Notice that in spite of all the helpers, *Moses* got the credit for erecting the Tabernacle (verse 16). Since Moses pictures Jesus here, the ascribing of credit fits the antitype with Jesus as the Head of the Church. (When Aaron is in the picture too, then Moses pictures God, and Aaron represents Jesus.) The Tabernacle is *filled* with pictures that overlap like sheaves.

Exod. 40:17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

Exod. 40:18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

Exod. 40:19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

Verse 18 on shows Moses carrying out the instructions of earlier verses. The “tabernacle” (the cherubim curtain) was reared up by means of the sockets and the boards. Next came the “tent” (the goats’ hair curtain), which represents the flesh. On top of these two curtains went the “covering” of the rams’ skins dyed red and the seal-skin curtain. The “covering” curtains were flanged out, whereas the cherubim and the goats’ hair curtains were a snug fit.

No measurement was given for the covering of rams’ skins dyed red because Jesus’ sacrifice is *for all*. In the antitype, the world does not see this curtain because the world does not realize the Church is covered with Jesus’ robe of righteousness. Only those in the Court condition with *some faith* see it.

Exod. 40:20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

Exod. 40:21 And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

The tables of the Law were placed in the Ark of the Covenant, and the Mercy Seat was put on the Ark. The Ark was carried into the Tabernacle with staves, and the Second Veil was hung.

Exod. 40:22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil.

Exod. 40:23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

Exod. 40:24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

Exod. 40:25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

The Table of Shewbread with bread (two piles of six) and the Candlestick with lamps were put in the Holy.

Exod. 40:26 And he put the golden altar in the tent of the congregation before the veil:

Exod. 40:27 And he burnt sweet incense thereon; as the LORD commanded Moses.

The Golden Altar was put in the Holy, and incense was burned. Subsequently the *gold* Ark of the Covenant, furniture, boards, etc., were kept covered from view, even in time of transport, so that the public *never* saw them. Moreover, staves were used so that they would not be touched. However, in this *initial* state, the public probably saw the gold. After that, the gold was hidden at all times.

Exod. 40:28 And he set up the hanging at the door of the tabernacle.

The First Veil was hung.

Exod. 40:29 And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

The Brazen Altar was set up in the Court. The burnt offering and the meal offering are described in detail in Leviticus Chapter 8.

Exod. 40:30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.

Exod. 40:31 And Moses and Aaron and his sons washed their hands and their feet thereat:

Exod. 40:32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

The Laver was set up and water put in it. Both Moses and Aaron had to publicly wash. This was a pragmatic washing to emphasize the *holiness* of the Tabernacle and its services, for in the antitype, neither God nor Jesus needs cleansing. However, the *human* Moses needed cleansing.

Exod. 40:33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

The Court hanging was put up. Moses finished the Tabernacle.

Exod. 40:34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

Exod. 40:35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

Exod. 40:36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

Exod. 40:37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

Exod. 40:38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Verses 34–38 describe the public inauguration or acceptance of the Tabernacle in a supernatural fashion with a cloud covering it and God’s glory filling the structure. No man (Moses) could go into the Tabernacle until God’s glory had subsided. (Ezekiel’s Temple, the Book of Revelation, and Solomon’s Temple need to be studied in order to understand the antitype.) From then on, the cloud arrangement abode throughout all of the Israelites’ journeys—until they entered the Promised Land 39 years later.

“When the cloud was taken up from over the tabernacle” means that when the pillar foot (or chimney attachment) rose up (or telescoped) into the main body cloud above, it was time to move. First, however, the Israelites had to get ready by taking down the Tabernacle, covering the furniture, etc. The people knew they had a limited time to get ready, for once the cloud started to move, they had to move where it led them.

When the glory of the Lord filled the Tabernacle, what did the people visually see to know this was happening? Smoke seeped out of the seams. The people saw the dark cloud on top of the Tabernacle and then part of the dark cloud also coming out of the seams. However, they could not see the supernatural glory shrouded by the cloud, for that *brilliance* was like *lightning*. The cloud was like a garment that had a personality inside it. The pillar foot was called the “angel of God,” for it seemed to have superhuman intelligence and direction (Exod. 14:19). The pillar foot coming down was the glory of the Lord, so its going through the structure and seeping out the seams meant God’s presence was in the Tabernacle.

Providence should be studied carefully, for Satan arranges “providence” too. We should *study the motivation* behind a providence. Many are fully persuaded they are doing the Lord’s will because of “providence” when they are really doing the opposite. For example, a big job offer and salary may be a temptation. We should pray about a providence to see if it is genuine.

A visible sign at Pentecost was a strong wind and the appearance of tongues of fire on the heads of the waiting apostles. This miraculous happening signified the adoption of the gospel Church in the person of the apostles. Their adoption was made possible by Jesus’ appearing in the presence of his Father with his merit from having faithfully laid down his human life. The merit was used as a covering for his Church.

Jesus ascended to the Father on the 40th day after his resurrection. For ten days, he was joyfully welcomed to heaven and acclaimed for his victory. On the 50th day came the application of his blood (merit) to the Church. The adoption of the Church to sonship was something like the adoption of the Tabernacle. Basically speaking, the Tabernacle represents the Church in the flesh, and the Temple represents the Church in glory. Thus there are two different adoptions: (1) the Tabernacle in the beginning of the Gospel Age and (2) the Temple at the end of the Gospel Age when the Church is fully imbued with power from on high for the world and their sin.

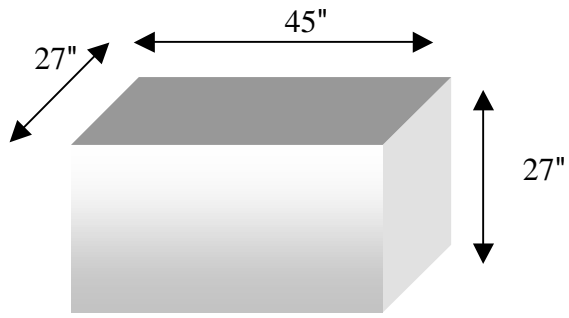


Figure 1

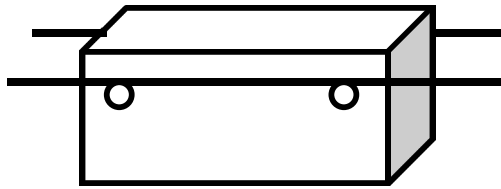


Figure 2

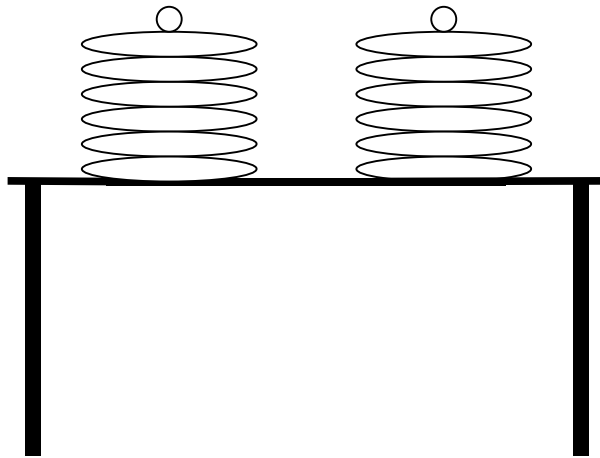


Figure 3

All drawings not to scale

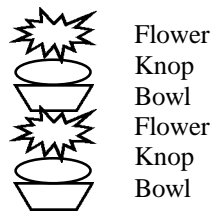


Figure 4

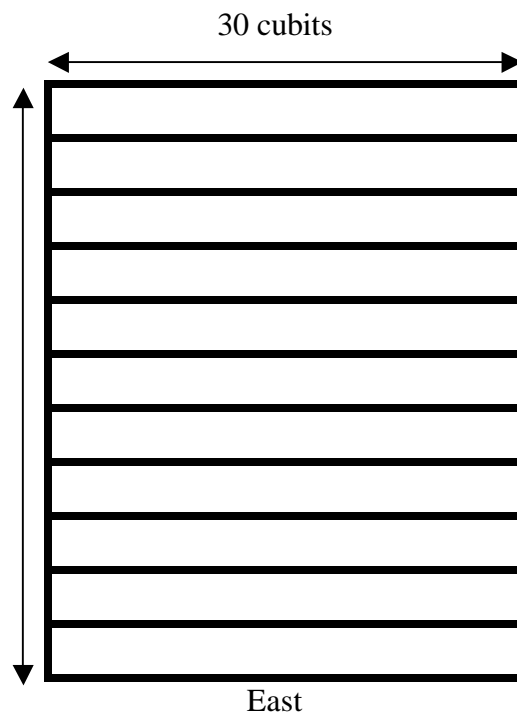


Figure 5

All drawings not to scale

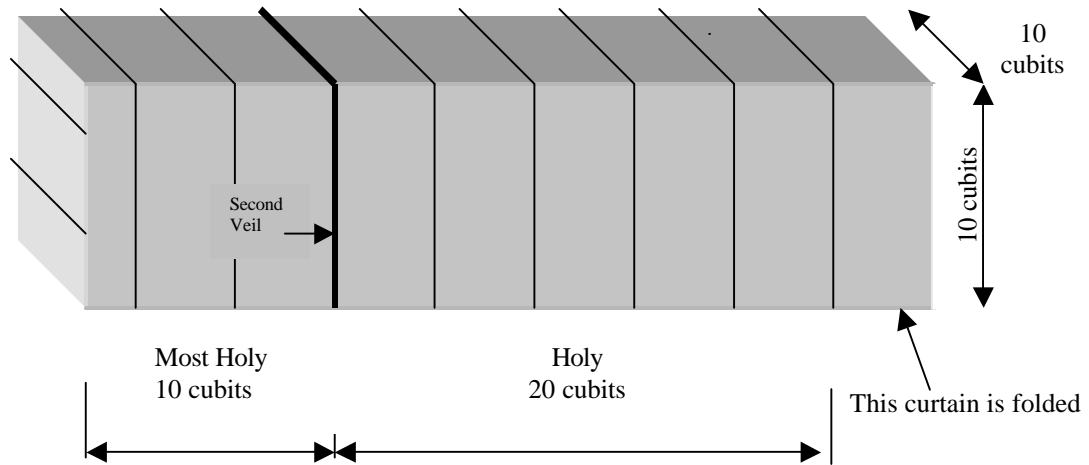


Figure 6

Each board 1-1/2 cubits wide x 20 boards = 30 cubits

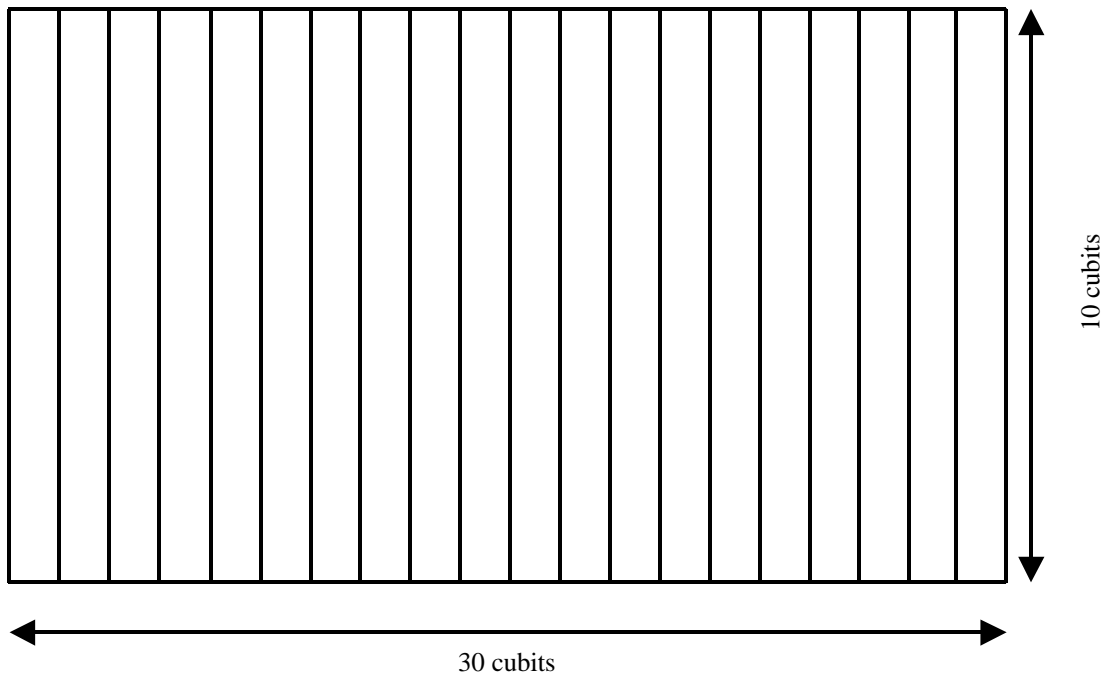


Figure 7

All drawings not to scale

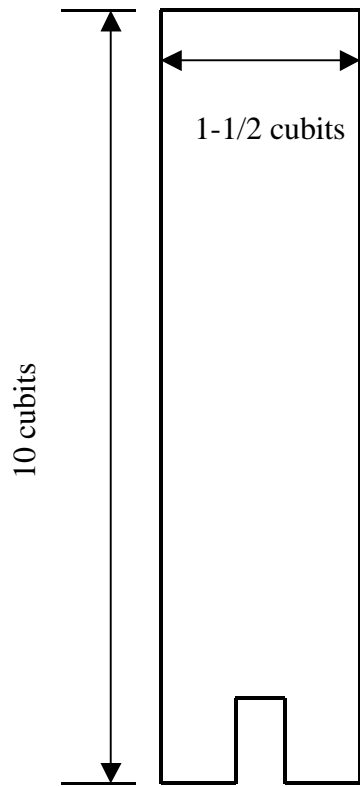


Figure 8

Front view



East

Figure 9

All drawings not to scale

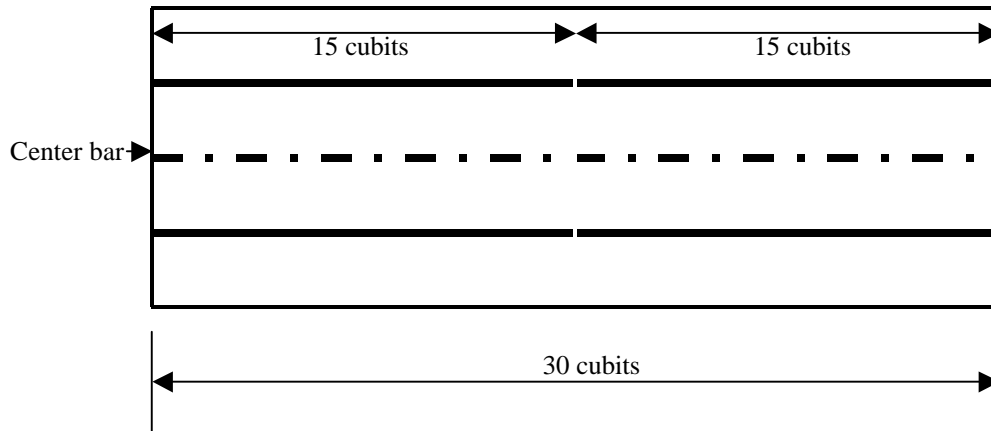


Figure 10

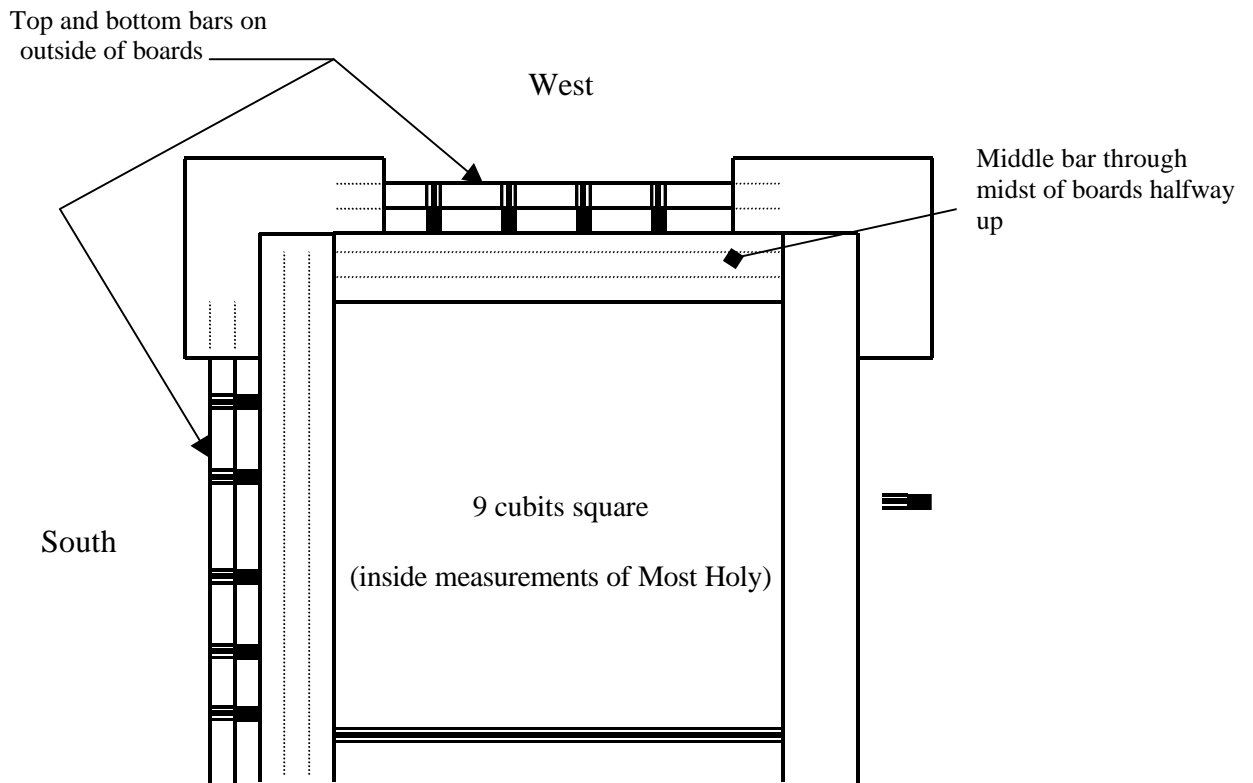
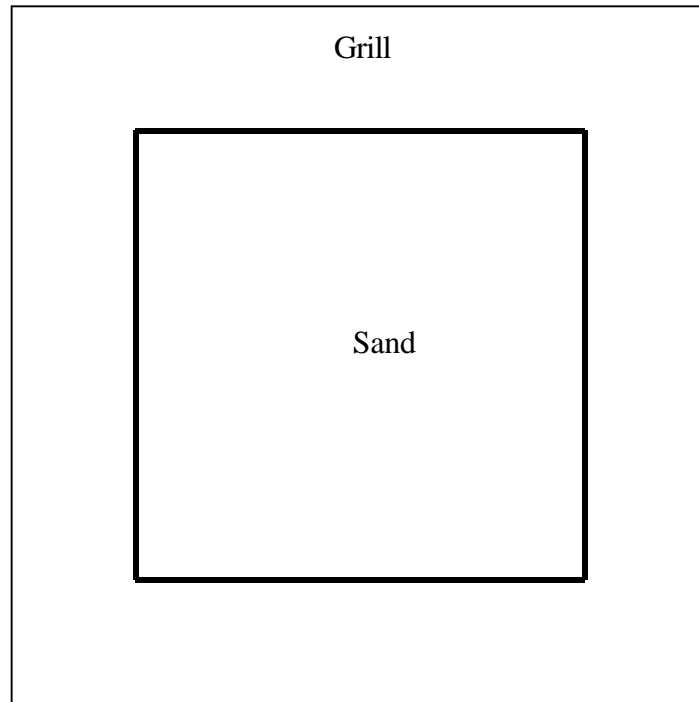


Figure 11

All drawings not to scale

Top View



Brazen Altar

Front View

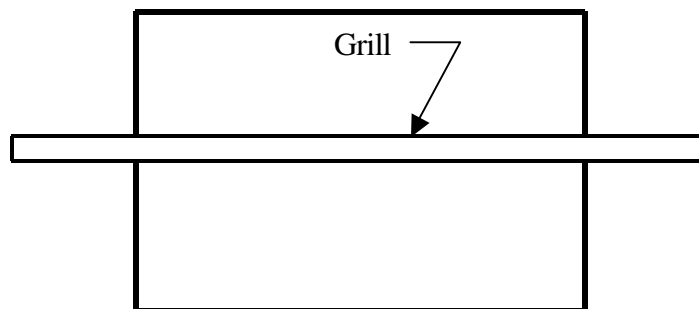
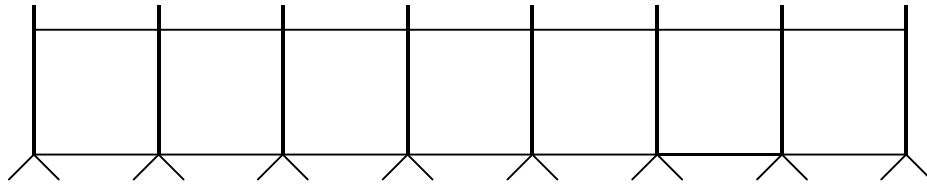


Figure 12

All drawings not to scale



Each curtain 5 cubits square

Figure 13

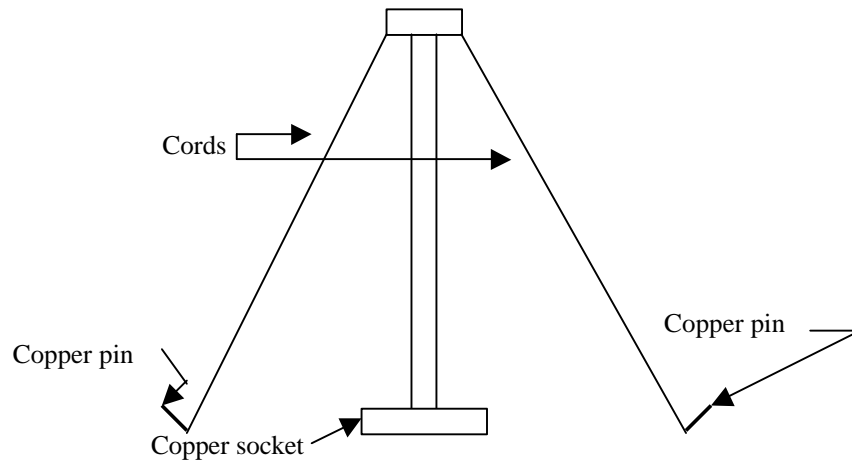


Figure 14

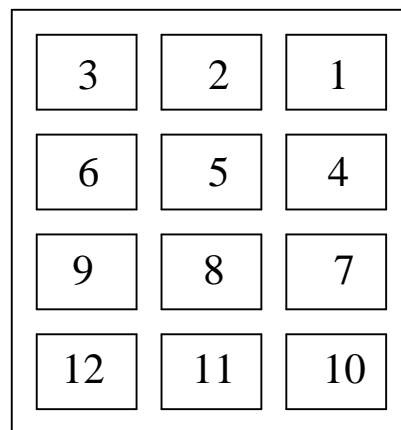


Figure 15

All drawings not to scale

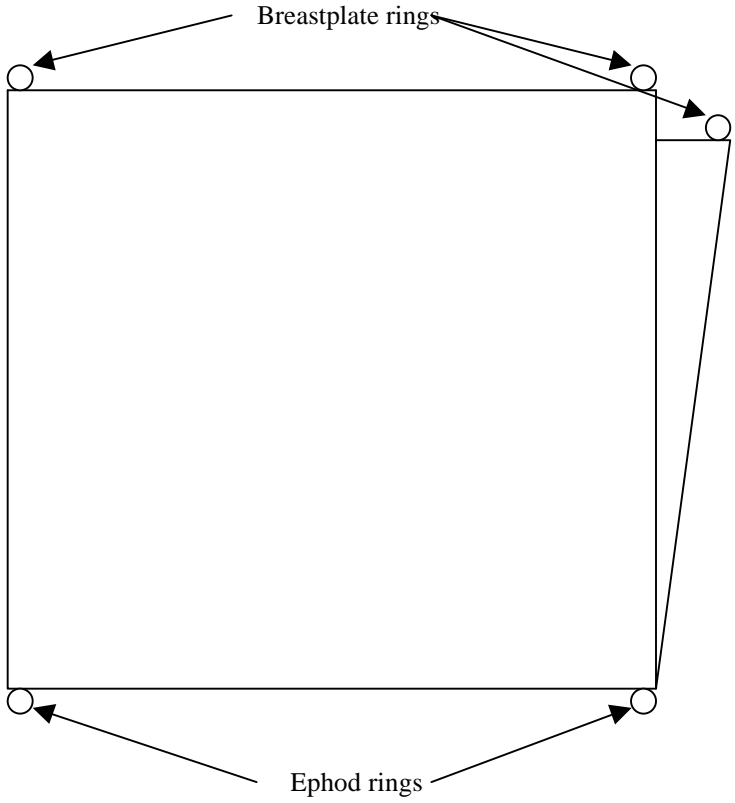


Figure 16

All drawings not to scale

Comparison of Moses and Jesus

At the First Advent, Jesus addressed the Jews as follows: “Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For *had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?*” (John 5:45–47). Moses’ own words to the Israelites at the end of the 40 years in the Wilderness of Sinai are very enlightening: “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, *like unto me; unto him ye shall hearken*” (Deut. 18:15,18). And the Apostle Peter quoted the words of Moses in addressing the “men of Israel”: “A prophet shall the Lord your God raise up unto you of your brethren, *like unto me; him shall ye hear in all things whatsoever he shall say unto you*” (Acts 3:22).

These statements are directing the earnest truth seeker to search the Holy Scriptures for a positive identification of the Messiah by noting similarities to the life of Moses. In other words, knowledge of the details of the life of Moses will prepare an individual to recognize Messiah. The following comparison is set forth to show that Jesus of Nazareth is the Hebrew Messiah.

Moses

Humble beginning: he was born a Hebrew slave.

A death decree was involved with his birth.

He was laid in a bulrush ark.

He was drawn out of water by the Egyptian princess.

He was miraculously cared for by a princess.

Nobility in him: he was a fair child.

Stigma attached to early beginning: Pharaoh’s unmarried daughter felt some shame in regard to baby Moses.

Much education and experience: he was learned in all the knowledge and tradition of Egypt.

He disregarded the wealth (and possibly the throne) of Egypt.

Sympathetic nature: he looked on the burdens of the people of Israel.

As a son of Pharaoh, he had the sensation of being king and yet was rejected.

He fled from Egypt.

He returned to Egypt after Pharaoh’s death.

Jesus

Humble beginning: he was born of poor parents and in a cave.

A death decree was involved with his birth.

He was laid in a manger (a receptacle used for feeding animals).

He was lifted up out of the Jordan River by John the Baptist.

He was miraculously provided for by the treasures of three wise men.

Nobility in him: he grew in wisdom and favor with God and man.

Stigma attached to early beginning: Mary was begotten with child by the Holy Spirit before marriage.

Much education and experience: he had a preexistent wealth of knowledge.

He rejected the kingship of the world.

Sympathetic nature: he came unto his own, unto the lost sheep of the house of Israel; he wept on the Mount of Olives.

At his Triumphal Entry into Jerusalem, he was called King and then crucified.

He fled Israel and was called out of Egypt.

He returned to Israel after the death of Herod.

Moses (cont.)

He shepherded the Israelites.

Signs of his commission were fire in a bush and a voice.

When he appeared to the nation of Israel, one introductory sign was the turning of water to blood.

A leprous hand was made whole.

His rod (or staff) became a serpent. Looking upon a brass serpent affixed to and elevated upon a pole rescued one from death.

When he lifted up his rod at the Red Sea, wind parted the sea and dried a path.

He crossed the Red Sea dry-shod.

He spoke face to face with God on Mount Sinai.

He fasted 40 days and 40 nights in the Wilderness of Sinai.

He read the Ten Commandments, which, if a man did and kept, guaranteed life.

The Law was given in two tablets.

He was the mediator of the Law Covenant.

The golden calf was dashed to pieces in righteous indignation.

He was willing to give his own life for the life of the Israelites.

He was identified with the construction of the Tabernacle, in which wood was used.

He was intimately associated with the ancient Tabernacle form of worship.

He lived a transient life.

He expended himself in teaching.

He associated with Ziporah in marriage—others disapproved.

Jesus (cont.)

He was the “Angel” of the cloud that shepherded the Israelites.

Signs of his commission were a dovelike form and a voice at the time of his baptism.

His first miracle was the changing of water into wine.

He healed ten lepers and made them whole.

The Cross is a symbol of resurrection. He told Nicodemus, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” And he said, “And I, if I be lifted up from the earth, will draw all men unto me.”

He rebuked the wind and the sea on the Sea of Galilee.

He walked upon the Sea of Galilee dry-shod.

God spoke face to face with him on the Mount of Transfiguration.

He fasted 40 days and 40 nights in the Wilderness of Judea.

He spoke Ten Beatitudes, which, if kept, guaranteed a higher form of life.

Two commandments were especially emphasized.

He will be the Mediator of the New Covenant.

The tables of the money changers (with their gold) were overturned in righteous indignation.

He gave his life as a Ransom for the people.

As a carpenter’s son, he used wood.

He had an affinity for the Temple as a youth.

He lived a transient life.

He expended himself in healing; virtue went out of him.

He associated with publicans and sinners.

Moses (cont.)

He appointed 70 judges and assigned tasks to the 12 leaders of the 12 tribes.

His face shone with light upon his descent from Mount Sinai.

He miraculously fed the Israelites with manna and gathered up the fragments.

He did not worry about the two who prophesied without the camp.

Shortly before his death he prophesied with regard to Gentile Times and the coming Time of Trouble.

He died in the prime of life at age 120.

His body was not found.

Relics were used: after his death the nation of Israel idolized him with the serpent on the pole until the days of King Hezekiah, who destroyed it as a symbol of idolatry.

Because Moses' followers were superficial, they did not recognize Jesus as the Messiah. Moses even appointed Joshua, whose name means "he saves," as his successor.

(Note: The above abbreviated notes were adapted from a discourse given by Bro. Frank Shallieu in the 1970s.)

Jesus (cont.)

He appointed 70 deacons and sent forth 12 apostles on a mission.

He was miraculously clothed upon with light on the Mount of Transfiguration.

He miraculously fed the multitude with bread and gathered up the fragments.

He did not worry about the two who prophesied without.

The last week before his Crucifixion, he gave a sermon about Gentile Times being phased out and the Time of Trouble.

He died in the prime of life at age 33 1/2.

His body was not found.

Relics have been used: splinters of the Cross, pieces of his robe, sweat from his face, etc.