

A Study In **THE LAW** **OF MOSES**

DESIGNED FOR BIBLE MARKING CLASSES

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FOREWORD

As we begin this study let us realize the warning of Romans 15:4:

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

Paul is here referring to the whole of the Old Testament scriptures for the New was not in existence in his day. He is again referring to the Old Testament when he says in 2 Timothy 3:16,

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly (margin 'perfected') furnished unto all good works."

When we stop to analyze this verse we realize the depth of its contents. First of all we find nine ways in which the Bible was given by 'inspiration.' This number *nine* of itself speaks volumes for it is the number of finality, the number of judgment.

1. The audible voice of God: Ex. 19:19; Deut. 5 Matt. 3:16,17; Jo. 12:28
2. Angels: Acts 7:38; Heb. 2:2
3. Prophets: Acts 3:21; Heb. 1:1
4. Jesus Christ: Heb. 1:2; Rev. 1
5. The apostles: Acts 1:2, Eph. 4
6. Visions: Isa. 6; Dan. 7-8; Ezek. 1
7. Dreams: Dan. 2; Matt. 1:20; 2:12
8. Revelation: Rev. 1:1; Rom. 2:5; 16:25, 1 Cor. 14:6, 2 Cor. 12:1,7; Cal. 1:12; 2:2; Eph. 1:17
9. Inspiration: 2 Tim. 3:15-17

"Profitable" from Greek *ophelimos*: to convince men of truth. 1 Tim. 4:8

"Doctrine" from Greek *didaskalia*: teaching.

"Reproof" from Greek *elenchos*: to convict, rebuke, or reprove evidence such as Hebrews 11:1

"Correction" from Greek *epanorthosis*: to restore things to their proper use and place, correcting false theories and practices. This is the only usage of this word in scripture and is a classical example of *number one* which refers to God.

"Instruction" from Greek *paideia*: it means here the schooling of mankind in true scriptural righteousness, perfecting the man of God and enduing him with power for all good works.

"Perfect" from Greek *artios*: that which is complete; exactly fitted as a joint. Once again this is the only appearance of this word in all of scripture and it follows the numerical pattern of referring to God.

"Throughly" from Greek *exartizo*: to finish out, to equip fully. Translated accomplish in Acts 21:5. When one is thus fully equipped he will be able to do the works of Christ, Matt. 17:20; Mark 9:23. The scriptures will accomplish this in the man of God.

The apostle Peter adds his testimony to this great truth in 2 Peter 1:21:

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."

"Moved" from Greek *phero*. to bear along, i.e. the prophets were borne along or moved by the Holy Spirit. They uttered things far beyond their knowledge and searched diligently the meaning. 1 Peter 1:10-12

To conclude the whole matter the Lord Jesus Christ himself provides the formula in Matthew 7:7-11:

"ASK and it shall be given you; SEEK and ye shall find, KNOCK and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

"Ask" from Greek *aiteo*: suggests the petition of one who is lesser in position than he to whom the petition is made. In this particular quotation we have man asking God. See James 1:5,6, 4:2,3; Jo. 15:7; Matt. 21:22; 1 Jo. 3:22, 5:14-16. Translated: crave, Mark 15:43, to beg, Matt. 27:58; to desire, Mark 11:24; to require or demand, Luke 1:63; 1 Cor. 1:22; Luke 12:48; 1 Peter 3:15. The idea here is to demand something in our own lives that God in His mercy has made available if we desire it. This word is found five times from verses seven through eleven. (Five the number of mercy.) The first letters of ASK, SEEK AND KNOCK spell "ASK". It is God's will that we ask to get what we want. Psa. 23:1, 34:9,10; 84:11; Mark 11:24, John 15:7.

"Seek" from Greek *zeteo* and means to seek by thinking, to seek to ascertain a meaning. This seeking must be with the whole heart: Deut. 4:29; 2 Chron. 7:14; 11:16; 15:2; Prov. 8:17; Luke 15:8; Col. 3:1; Heb. 11:6.

"Knock" from Greek *krouo* and speaks of knocking on a door to gain entrance. This carries great spiritual meaning when we look upon Christ as the door.

To summarize:

1. to ASK implies want
2. SEEKING implies loss
3. KNOCKING implies need

One must ask with confidence and humility, seek with care and application, and knock with earnestness and perseverance, Luke 11:4-8. If there is a limitation in answer, there is a limitation of faith, not of God's will or power.

As we now pursue this foundation study of God's Holy Word, let us bear these great truths in mind. Let us realize that here we are on Holy ground, that we will advance in exact proportion to our individual study. Never let a day pass without Bible marking and as the result we will have the unspeakable joy of feeling ourselves growing in the nurture and admonition of the Lord. May that final goal of eternal life in God's kingdom be ours.

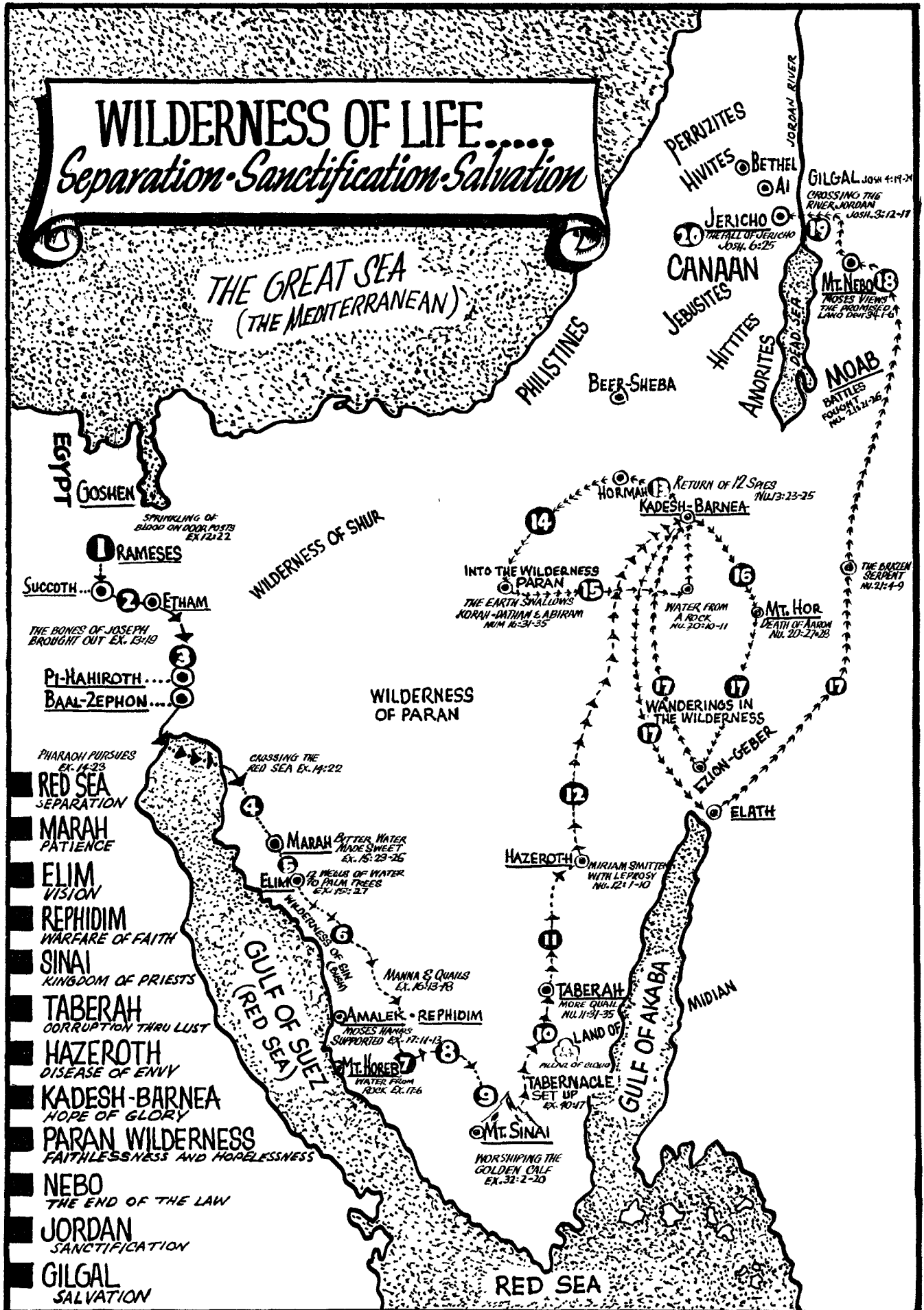
JOURNEYS OF THE CHILDREN OF ISRAEL FROM EGYPT TO CANAAN

Exodus chapter 12 to Joshua chapter 7

1. Exod. 12:37 From Rameses in Egypt to Succoth
2. Exod. 13:20 From Succoth to Etham
3. Exod. 14:2 From Etham to Pi-hahiroth and Baal-zephon
4. Exod. 15:22,23 From the crossing of Red Sea to Marah
5. Exod. 15:27 From Marah to Elim
6. Exod. 16:1 From Elim to wilderness of Sin
7. Exod. 17:1-6 From wilderness of Sin to Mt. Horeb
8. Exod. 17:8 From Horeb to Rephidim
9. Exod. 19:1,2 From Rephidim to Mt. Sinai
10. Num. 10:33;
11:3 From Mt. Sinai to Taberah
11. Num. 11:35 From Taberah to Hazeroth
12. Num. 12:16;
13:26 From Hazeroth to Kadesh-barnea
13. Num. 14:45 From Kadesh-barnea to Hormah
14. Num. 16:31-33 From Hormah to wilderness
15. Num. 20:1 From wilderness to Kadesh
16. Num. 20:22 From Kadesh to Mt. Hor
17. Num. 21:4 From Mt. Hor through Ezion-geber, Kadesh
and Flath to Edom
18. Deut. 34:1 From Edom through Moab to Mt. Nebo
19. Josh. 3:1 From Mt. Nebo to the Jordan River opposite
Jericho
20. Josh. 5:10 From the Jordan River to Jericho

WILDERNESS OF LIFE

Separation · Sanctification · Salvation



- 1 RAMESES**
- 2 ETHAM**
- 3 MARAH** PATIENCE
- 4**
- 5 ELIM** VISION
- 6**
- 7 REPHIDIM** WARFARE OF FAITH
- 8 SINAI** KINGDOM OF PRIESTS
- 9 TABERAH** CORRUPTION THRU LUST
- 10 HAZEROTH** DISEASE OF ENVY
- 11 KADESH-BARNEA** HOPE OF GLORY
- 12**
- 13 MT. HOR** DEATH OF AARON
- 14 INTO THE WILDERNESS PARAN** FAITHLESSNESS AND HOPELESSNESS
- 15**
- 16**
- 17**
- 18 TABERNACLE SET UP**
- 19 MT. SINAI** WORSHIPPING THE GOLDEN CALF
- 20**
- 21**
- 22**
- 23**
- 24**
- 25 MOAB** BATTLES FORGOTTEN
- 26 GILGAL** SALVATION

EGYPT

- I. Mizraim - son of Ham, Genesis chapter 10--connected with the curse of Canaan, i.e. the Canaanite.
1. Gen. 12:6; 13:7 - and the Canaanite was then in the land
 2. Deut. 20:17,18 - destroy the Canaanite
 3. Jud. 1:29; 3:5-8 - they did not obey
 4. Zech. 14:21 - there shall be no more the Canaanite
- A. The word Canaanite comes from the root *Kana* signifying to bend the knee, hence to pretend humility, and thus a trader. They are a fitting type of the spiritual traders in the world today who trade in the body and souls of men. Rev. 18:11
- B. Their churches are described as bazaars of guardians, the guardians being the patron saints of Rome and its harlot daughters. See 2 Peter 2:1-3; Daniel 11:39
- II. Mizraim - means double straightness
1. Desert runs on both sides
 2. The little strip through which the river alone flows in Egypt
- A. A land of perpetual conflict between life and death.
- B. Fed by rain from a far country - rain seldom falls upon Egypt itself. It is fed by the river Nile, hence Egypt is independent of heaven.
- C. They are self-sufficient--they do not look up, they look down.
- D. In contrast, Canaan drinks in the water of heaven.
- E. Canaan, a land of dependence.
- F. Egypt, a land of independence.
- G. Egypt worshipped the river not its source. Same with flesh, Romans 1:25. An excellent example in that man marvels at the universe but blasphemes its creator.
- H. Egypt - the abode of science and civilization. Egypt built as though for eternity. She embalmed her dead with the same thought. Today death is stereotyped in Egypt - a land of tombs and as such becomes a history of the world of flesh.
1. A stamp of vanity
 2. Deified hundreds of beastial things, Romans 1:24,25
 3. They worshipped man, they tried to preserve man.

THE PLAGUES
Psalm 78:42-52

"Let my people go" Exodus chapters 7 through 12

1. The story of the judgment of God against flesh
2. When God's mercy is extended, the heart of man is hardened.

THE PURPOSE OF THE PLAGUES

1. To show unto Israel that Yahweh was the faithful covenant God of mercy that never forgot His people.
2. To prove unto Israel that in contrast to the gods of Egypt--HE COULD SAVE.

THE PLAGUES

I. Waters of Egypt turned to blood, Exodus 7:19

1. Streams refer to the many canals of the river Nile.
2. Rivers = the seven streams of the delta of the Nile. The river Nile was worshipped by the Egyptians under various symbols. It was called "The father of life" and "The father of the gods." The Egyptians abhorred blood which increased the intensity of the plague.

II. Frogs, Exodus 8:3

1. Directed against the frog-headed goddess "HICA"

III. Lice, Exodus 8:16

1. Earth god, "KEB"
2. Magicians recognize, "*This is the finger of God*" verse 19.

IV. Flies, Exodus 8:21

1. Directed against "BEELZEBUB" the god of the flies.
2. Cleanliness was vital in the idolatrous worship of the Egyptians and this struck at the very core. See Matt. 12:24-27.
3. Note verse 29, God removed the flies - no poisons left to contaminate.

NOTE: Pharaoh's first compromise, verse 25. Verse 26 Moses refuses. Israel would be stoned, for all animals including sacrificial were considered sacred by the Egyptians. Egypt not only worshipped the sun, moon, stars, planets, rivers, and animals, but the very vegetables that grew in their garden.

The ram represented	Jupiter
The crow	" Apollo
The goat	" Bacchus
The heifer	" Juno
The cat	" Dianna
The fish	" Venus

They believed that when the giants made war on these gods they were forced to flee into Egypt and take refuge in these various creatures. Hence, the doctrine of re-incarnation.

Verse 28 - Pharaoh's second concession was refused. It was and is God's purpose to deliver Israel (natural and spiritual) completely out of Egypt - not half way.

V. Murrain, Exodus 9:3

1. From Heb. *deber*. Translated murrain only here.
2. Translated plague, Hosea 13:14.
3. Translated pestilence 48 times.
4. Whatever it was, it was very grievous and brought death. This also was directed against the gods of Egypt who were supposed to be manifested in the various animal forms, all of which were considered sacred. It proved again that the God of Israel was greater than the gods of Egypt who were powerless to protect themselves.

VI. Boils, Exodus 9:9

1. From Heb. *shechin* meaning to burn; ulcer; botch.
2. Translated boil, Job 2:7; botch, Deut. 28:27.
3. Tradition says that these ashes from which came the boils (verse 8) were from offerings made to the god TYPHON, and used for the averting of plagues. Thus God's supremacy was again established.

VII. Hail, Exodus 9:23; Psa. 78:47

1. This plague was directed against ISIS and OSIRIS, the gods of light, health, fertility, arts and agriculture. The water, fire, earth and air were all objects of heathen idolatry. God showed Pharaoh and the Egyptians who had control and that this force could be used in judgment.

VIII. Locusts, Exodus 10:13

1. Throughout the scriptures locusts are used in relation to the judgments of God. Exodus 10:13, 14, emphasises the miraculous element in this plague, i.e. that these locusts were created special by Yahweh for this judgment upon Egypt.

IX. Darkness, Exodus 10:21

1. This plague was directed against the sun god who was supposed to protect from any curse of the sun, and bring natural blessings of light, warmth and fruitfulness.
2. Through this plague God proved to Pharaoh and the Egyptians that true light is controlled by Yahweh.

X. The passover and the death of the firstborn, Exodus chapters 11-12

A. Angel of death - speaks of the coming judgments of God, Isa. 2; Jer. 25; Joel 3; Ezek. 38,39; Zech. 14.

B. Passover speaks of deliverance.

1. The sacrifice must be a lamb or a kid of the goats, but it must be "without blemish, a male of the first year, Ex. 12:5; Deut. 16:2.
2. Each lamb or kid should be just sufficient for the sacrificial meal of a company, (10 to 20 persons) so that if a family were too small, it should join with another.
3. The sacrifice was offered "between the evenings" (the Jews had two evenings, the first was at 3:00 p.m. at which time the evening sacrifice was killed, and the second was at 6:00 or near sunset).
4. The blood was to be caught in a basin and some of it sprinkled on the two side posts and the upper door posts of the houses. (Note: never on the threshold for Christ is never to be trodden under foot, Heb. 10:29).
5. While the angel of death went throughout the land the children of Israel were safely inside, partaking of the sacrificial meal.

C. Significance of it all:

1. The sacrificial lamb without blemish speaks of the spotless lamb of God that takes away the sin of the world.
2. The protective blood on the door posts speaks of the significance of his blood typically sprinkled upon our hearts, having come into covenant relationship with him through the waters of baptism.
3. Our deliverance from the curse of death is predicated upon the eradication of the cause of death in the forgiveness of our sins, Rom. 8:1.
4. The sacrificial meal consisted of:
 - a. The paschal lamb - *"Except ye eat my body and drink my blood ye have no life in you,"* John 6:53.
 - b. The lamb was to be roasted and served up whole, complete, without break or division, not a bone of it being broken, Ex. 12:46, - pointing forward to the perfect sacrifice, John 19:33-36. Pointing forward to our united relationship with him, 1 Cor. 10:17; John 14; John 17.
 - c. The bitter herbs spoke of their bondage in Egypt.
 - d. The hyssop spoke of cleansing.
 - e. The unleavened bread speaks of "sincerity and truth" in contrast to the "old leaven," the symbol of corruption, pointing to the leaven of malice and wickedness, 1 Cor. 5:7,8.
 - f. Lastly, those that gathered around this meal were not only Israelites, but gentiles, pointing to the New Covenant.
 - g. They were to sit down with their loins girded, shoes on their feet and a staff in their hands; in constant readiness for their departure from Egypt.

The exhortation in our life is obvious - Mark 13:32-37.

(For a more detailed account see lessons on the offerings.)

HIGHLIGHTS OF MOSES' LIFE

A SERIES OF STRIKING ANTITHESIS

1. A child of a slave - the son of a queen
2. Born in a hut - lived in a palace
3. Inherited poverty - enjoyed unlimited wealth
4. A leader of armies - a keeper of flocks
5. The mightiest of warriors - the meekest of men
6. Educated in the court - dwelt in the desert
7. He had the wisdom of Egypt - the faith of a child
8. Fitted for the city - wandered in the wilderness
9. Tempted with the pleasures of sin - endured the hardships of virtue
10. He was backward in speech - yet he talked with God
11. He had the rod of a shepherd - the power of the infinite
12. A fugitive from Pharaoh - an ambassador from God
13. He was the giver of the law - the forerunner of grace
14. He died alone on Moab - yet appeared in vision with Christ on the mount of transfiguration
15. No man assisted at his funeral - God buried him

PRINCIPLES INVOLVED IN REDEMPTION

God is not only delivering Israel out of Egypt; here is a fixed principle:
Hos. 11:1; Matt. 2:15; John 3; Rom. 6; Gal. 5.

Redemption of the earth: Num. 14:21; Isa. 11:9; Hab. 2:14

Redemption of man: 1 Cor. 15:55

"For the wisdom of this world is foolishness with God..." 1 Cor. 3:19

Acts 7:22: At age of forty Moses was learned in all the wisdom of the Egyptians who were at that time the most intelligent and best instructed people on the earth. This learning consisted of the mysteries of the Egyptian religion, arithmetic, geometry, poetry, music, medicine, hieroglyphics. He was general of the Egyptian armies.

Now at 40 years of age, in the very prime of life he feels he is ready to deliver Israel. God says no! Worldly wisdom is not sufficient - Moses must be trained in God's school in the wilderness. God takes him to the backside of the desert, Exod. 3:1.

RESULT OF GOD'S SCHOOLING

1. He chose to throw in his lot with his people
2. He chose hardship to comfort
3. He chose shame to honor
4. He chose reproach to fame
5. He chose affliction to pleasure
6. He chose the wilderness to the court

WILDERNESS WANDERINGS

The story of Israel wandering in the wilderness for forty years, is one which is filled with incidents of great dramatic import. It is a sad story, for it has a tragic ending. A complete generation of people have forever, lost their chance of a participation in the revealed glory of God on the earth. Much has been said by way of criticism of this generation and they have been for centuries, a grim warning to all those who have become attached to Israel's God. But how many appreciate the difficulties which this generation faced and which brought it to such tragic ruin. The people over whom Moses presided were real people, human people. In their veins coursed the blood which pulsates through every human body; they could feel, hate, love; their emotions were very human; to quote a phrase from the words of James, they were "*men of like passions as we are*" (5:17).

The purpose of these notes therefore, will be to kindle a spirit of appreciation of the difficulties of life which concerned them in the past and ourselves at present. In his letter to the Corinthians, Paul warned that ecclesia not to miss the exhortation that is contained in the tragic history of this lost generation:

"All these things happened unto them for ensamples" (1 Cor. 10:11).

To the Corinthians this was a timely warning for there were those among them who felt themselves beyond the power of the temptation that overthrew the children of Israel; to this class Paul directed the warning,

"Let him that thinketh he standeth, take heed lest he fall" (v.12).

Doubtless there are many of us who like the Corinthians of old, feel that we would not fail in the same way as did Israel, and yet if we come to appreciate the drama that was enacted in that waste, howling wilderness, we will find many things that beset us in this life that have their exact counterpart to the trials that severely tested the seed of Abraham. Paul was aware of this and realising the weakness of human nature, whether it be that of the Israelite, the Corinthian, or the Christadelphian, he warns,

*"There is no temptation taken you, but such as is common to man."
(v. 13)*

But they did not have to fail. This is the tragedy of the whole historic period. There was a way of escape for any in that generation who felt disposed to take it and the same safeguard is at our disposal as we too grapple with the tremendous issues in this wilderness of life in which we wander. That way of escape is contained in three concise but powerful words,

"Flee from idolatry" (v. 14).

Paul knew as one who experienced the weakness of flesh, that to expose ourselves to temptation unnecessarily, is to court dire peril. Separateness from whatever form of idolatrous pleasure that would take us away from our God, is the only way of escape from the awful condemnation that has consigned a complete generation to judicial rejection and eternal death.

If these notes are a help in separating a people from the corruption that is in the world, then they would have served their purpose.

INTRODUCTION

It will not be the purpose of these notes to give a comprehensive verse by verse commentary upon the sections of scripture below. Our concern will be to follow the itinerary of the children of Israel, as such, noting the places they came to, the things that happened to them in the course of their wanderings and above all, to extract from those incidents, sufficient exhortation to fortify us for our sojourn through the wilderness of life. This knowledge will help us to appreciate the beauty and the importance of the law of Moses.

OUT OF THE BONDAGE OF EGYPT - EXODUS 12:29;15

The Flight from Egypt V. 29-36

V. 29 "at midnight" This is the darkest hour and in symbol speaks of the impending judgment of God on a guilty world (Job 34:20). It is an hour when men sleep and when opportunities for service are limited (Luke 11:5). Whilst the Egyptian world slumbers on in the gross darkness that covers the earth, the saints of God even at the hour of midnight, offer their prayers for deliverance (Lam. 2:19) and for the praise of their eternal God (Psa. 119:62; Acts 16:25). In the parable of the ten virgins, the statement is made "at midnight...the bridegroom cometh" (Matt. 25:6). Christ's coming is near, as the gentile times grow darker.

"the firstborn of Pharaoh" The plague of death that swept over Egypt was the climax of a dramatic contest between Pharaoh and his gods, and Yahweh, the God of Israel. Israel was God's firstborn (Ex. 4:22). Failure by Pharaoh to let God's son go, was to cost him the life of his own firstborn. Not only Pharaoh, but all classes in Egypt were to feel the judgments of God. The firstborn of the king, of the maid-servant (Ex. 11:5), of the prisoner, and of all the beasts, were to be affected.

V. 30 "a great cry in Egypt" The word can mean 'a proclamation' or a 'shriek of grief'. This same cry is to be made at the coming of the bridegroom (Matt. 25:6).

V. 31 "get you forth from among my people" Pharaoh is now insistent that Israel leave immediately. Both he and his people are urgent upon the children of Israel because of the extremity to which they had now been brought. Pharaoh had been an obstinate man and had revealed the thinking of the flesh in all its pride and arrogance. Stage by stage, God had lowered his resistance and had at last, brought him to make this urgent decision. It is interesting to note the stages in which Pharaoh's mind was completely mastered by the judgments of God.

- (1) Moses' original request was that they go 3 days' journey into the wilderness (Ex. 3:18). The mention of 3 days' journey was simply made as a test case to gauge Pharaoh's reaction.
- (2) The next request of Moses was that the children of Israel should go "out of the land" (Ex. 6:11).
- (3) After the plague of frogs, Pharaoh gave them an allowance to "go and sacrifice" (Ex. 8:8), although he makes no stipulation as to time or distance.
- (4) Following the plague of flies, Pharaoh makes the statement that they could "sacrifice in the land" (i.e. Egypt) (Ex. 8:25).

- (5) Moses pleads for 3 days' journey as originally stated. Pharaoh says that "*ye shall not go very far away*" (Ex. 8:28).
- (6) After the plague of locusts, Pharaoh accedes to Moses' request for the 3 days' journey, but says that only the men of Israel were to go, leaving behind their women and children (Ex. 10:8-11 R.S.V.). The women and children were kept behind as a guarantee of the return of the men of Israel.
- (7) Following the plague of darkness, Pharaoh is brought to the decision that all Israel could go, but that they should take no herds or flocks (Ex. 10:24-26).
- (8) The final dreadful stroke of death, known as the Passover, breaks all Pharaoh's resistance and he is reduced to the extremity whereby he urges Moses to leave with all Israel and their flocks and herds (Ex. 12:31-33).

V. 34 "before it was leavened" Leaven was a piece of old sour dough in an advanced stage of fermentation, which was placed in a lump of fresh dough causing it to rise after the same process of yeast. This process took time, so when time was short, unleavened cakes were hastily baked on an open fire (Gen. 18:6; 19:3; Ex. 12:39; Judges 6:19). Because of this unleavened bread is a symbol of affliction and is styled "*the bread of affliction*" in Deut. 16:3; its insipidity making it an apt symbol of affliction.

However, by far the most important meaning of unleavened bread, is the fact that it is a symbol of incorruption and of sincerity and truth (1 Cor. 5:7-8; Gal. 5:9).

V. 35 "borrowed of the Egyptians" (Compare 3:22; 11:22.) The word has the meaning of "asked" and is so rendered by the R.S.V. There was nothing immoral in this commandment. Israel did not borrow, but simply requested payment for arduous labour performed under great duress for the Egyptians.

From Rameses to Succoth V. 37-39

V. 37 "Rameses" This was the place where Israel originally settled (Gen. 47:11) and now became the starting point towards a new life (Num. 33:3).

"Succoth" This word means "tabernacles" or "booths". Arising out of Israel's brief but joyous stay here, there was provision made in the law of Moses for the keeping of the Feast of Tabernacles in order to commemorate their joyous deliverance from Egypt (Lev. 23:39-43). The Feast of Tabernacles was held under the open sky, in a joyous picnic atmosphere, where the people were to dwell in temporary structures made from the branches of trees. In such surroundings they re-lived their deliverance from the thralldom of Egyptian bondage and even though their temporary structures reminded them that at that time they had "no certain dwelling place," yet they knew that their deliverance was permanent if their faith was strong. Christ is our Passover and our acceptance of his sacrifice, though sobering in its effects, is nevertheless a time of great rejoicing and even though we realise that we have here "no continuing city," we know that we stand in hope of a permanent deliverance from the bondage of this corruption (Rom. 8:21).

V. 37 "six hundred thousand" This was the number of men without taking account of women and children. A conservative estimate therefore, of the

population of Israel when they left Egypt, would be in the vicinity of 2,000,000 people. Note the reaction of Balaam when he viewed the vast camp of Israel from the heights of Moab (Num. 23:10).

- V. 38 "mixed multitude" The word "mixed" is also rendered "mingled people," and as such denotes peoples of other races than Israel (Jer. 25:20-24; 50:57 compare Neh. 13:3). These people were evidently Egyptians and other nationalities who had accepted the principles of the Passover and had been adopted into the family of Israel. About 12 months after their coming out of Egypt, it was this class of people, accustomed to all the comforts and sensual pleasures of idolatrous Egypt, who were a bad influence and led Israel into apostacy in the wilderness (Num. 11:4).

The 430 Years of Israel's Sojourn V. 40-42

- V. 40 "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."

This verse has been the subject of considerable amount of disputation, and is regarded by many as a "Bible difficulty." The reasons for this are as follows:

- (1) It is evident from history and genealogy, that the sojourning of the children of Israel in Egypt was about 215 years only.
- (2) In Gen. 15:13 and Acts 7:6, the years of their sojourning is given as 400, making a discrepancy of 30 years.

But the difficulty is only apparent and not real, and arises from reading into V. 40, what is not there, for the 430 years does not relate to Israel's stay in Egypt, but to the total number of the "sojourning" of the people who NOW dwelt in Egypt. This "sojourning" includes that of Abraham who sojourned in the land of Canaan (Heb. 11:9) and who is included as being the progenitor of the seed of Israel. From Abraham's call to the exodus was a period of 430 years. The Septuagint Version of V. 40 supports this idea and reads: "Now the sojourning of the children of Israel in Egypt and in Canaan;" and the Alexandrian and Samaritan texts give almost the same rendition, whilst Josephus testifies that this was the traditional Jewish interpretation of this verse. In support of the above view, we have Paul's inspired comment that from the promise made to Abraham up to the law of Moses was a period of 430 years (Gal. 3:17).

But what of the difficulty of the 400 years? In both Gen. 15:13 and Acts 7:6, where the 400 years is mentioned, there is specific mention of the "seed of Abraham" and of the affliction of that seed. Isaac was the seed of Abraham by promise, and from his birth to the exodus was a period of approximately 400 years. The facts stated below illustrate this point:

- (1) Abraham was 75 when he came into the land of Canaan (Gen.12:4)-430 yrs. to the exodus. During this period, Abraham "went down into Egypt" (Gen.12:10) and so represented his seed in that country.
- (2) Abraham was 100 years old at the birth of Isaac (Gen. 21:5)-405 years to the exodus.
- (3) When Isaac was weaned, he was mocked by Ishmael, the son of Hagar, and so suffered affliction as representative of Abraham's seed (Gen. 21:8, compare Gal. 4:28-30) - 400 years to the exodus.

v. 43 "There shall no stranger eat thereof" The Passover Feast was emblematic of the whole sacrificial code of the Mosaic system. It incorporated the principles of all other offerings and as such it drew all principles of the law of Moses into one great feast. It was, therefore, a fit shadow of the memorial supper of the Lord Jesus Christ (1 Cor. 5:7-8). The essential feature of the Passover Feast was unity. Note the emphasis on this:

v. 46 *"In one house shall it be eaten,"* *"neither shall ye break a bone thereof."* v. 47 *"all the congregation of Israel shall keep it,"*
v. 49 *"one law shall be to him that is home born and unto the stranger."*

This being the case there were rigid conditions of fellowship which governed the eating of the feast. "Strangers" were those who were "strangers from the commonwealth of Israel and the covenants of promise" (Eph. 2:10-12).

v. 44 "When thou hast circumcised him" Circumcision was the condition of fellowship under the Passover law. It was the token of the Abrahamic Covenant (Gen. 17:12-14), and spoke of the cutting off of the flesh with all its affections and lusts (Gal. 5:19-24 and 6:13-15). In the Christian dispensation, its counterpart is baptism in which a believer dies unto sin and commences a new life cleansed from all immorality (Col. 2:10-12).

v. 46 "Neither shall ye break a bone thereof" This verse had a fulfillment in the Lord Jesus Christ (John 19:36). Even so, he spoke of his body broken (1 Cor. 11:24), an obvious reference to the breaking of the power of human nature, rather than to the physical breaking of his body, which would be a contradiction of this law in the Passover.

v. 48 "He shall be as one that is born in the land" A stranger having accepted the principles of the passover and demonstrating his faith by the rite of circumcision, was in God's eyes an "Israelite." This principle is clearly demonstrated in Romans 2:28-29, *"But he is a Jew which is one inwardly, and circumcision is that of the heart."* This same principle is seen in Psalm 87:5-6, where the lovers of Zion are spoken of as having been born in that city even though they have come out of every kindred, nation and tongue.

v. 49 "One law" Even though a stranger became adopted into Israel, the law was not altered to accommodate his feelings. Their adoption was clearly dependent upon their acceptance of the hope of Israel. We, as gentiles, similarly must accept the hope which, for centuries before, had been given to the fathers of Israel (Acts 28:20; Heb. 4:2; Eph. 2:10-12).

The Sanctification of the Firstborn 13:1-4

v. 2 "Sanctify unto me all the firstborn" Israel was God's firstborn (Ex. 4:22-23). The term "firstborn" clearly implies other children to follow. Abraham's name means "The father of many nations," hence the calling of his seed out of Egypt was the initial stage of developing the multitudinous seed of Abraham, which would include gentiles being called from all parts of the earth. Those who are sanctified in Christ Jesus are also styled firstborns, Heb. 12:23 (where the term should be plural "firstborns"). See also James 1:18; Rev. 14:4. Here again the term implies others to follow,

and we know that it will be the work of these firstborns to further develop the divine family in the age to come.

The firstborn was Yahweh's property, he having been "bought" from the bondage of Egypt (Ex. 22:29; Num. 8:17; 13:3). We also, as the firstborn ecclesia, have been bought with the precious blood of Christ out of the darkness of an Egyptian world (1 Peter 1:18-19; 1 Cor. 7:23). The firstborn was the original priesthood, acting on behalf of the whole family (Num. 3:12 compare Ex. 24:5). The saints also are to be priests in the age to come (Rev. 5:9-10). The firstborn had a legal right of a double portion of inheritance (Deut. 21:15-17). As heirs of the promises made to Abraham, we too shall receive our inheritance in the Kingdom of God (Gal. 3:26-29; Eph. 1:11). The firstborn could forfeit his right through disobedience or incompetence (1 Chron. 5:1; 26:10). Here again the principle applies to us. We can also forfeit our right to the Kingdom by our disobedience. Christ is preeminently the firstborn of God (Psa. 89:27; Col. 1:15; Rom. 8:29). However, we know that Christ was not literally the firstborn of God, as Adam held this title from the very beginning of creation (see Luke 2:38), but because of disobedience, Adam has forfeited this right, and Christ has taken over as the firstborn of a new creation (1 Cor. 15:45; Rom. 5:14).

- V. 3 'The house of bondage' This is the first occurrence of a common term used for Egypt (V. 14; 20:2; Deut. 5:6; 6:12; 8:14; 13:5,10). In all cases there is an appeal for grateful service for what has been accomplished on their behalf in bringing them out of the house of bondage. The national salvation of Israel from Egypt is a type of our individual salvation from the world of darkness. The parallel is complete: we have been "lead by the spirit" Rom. 8:14 (the cloud) out of "the bondage of corruption" Rom. 8:21 (leaven), and from the fear of death Heb. 2:15 (Passover) being given a choice of masters, Rom. 6:16-18 (Pharaoh or Yahweh). Paul was a bond-slave of Christ (Rom. 1:1) (they were servants of Yahweh) yet his bond-service had made him free from sin and death (Rom. 8:2).

The Redemption of the Firstborn Man and Ass V. 10-13

All firstborn animals, whether clean or unclean, were to be dedicated unto Yahweh. They were to be sacrificed and the offering was to be considered as exclusively belonging unto Yahweh. The fat was burnt upon the altar and the flesh was given to the priests as Yahweh's representatives (Num. 18:17-18). Israel could do no work with the firstborn animals. These animals were not permitted to work for man as they were devoted to God's service (Deut. 15:19). The lame, i.e. those whose walk was impeded, and the blind (indicative of a lack of spiritual insight), were not accepted as the firstborn, and could not be offered unto Yahweh (Deut. 15:21-22). As the firstborns of Yahweh, we too must dedicate our labours to His service, and not to work for ourselves and in that service we must walk surely and with a clear spiritual perception of the things of the truth.

It seems strange at first that the firstborn of unclean beasts should also be dedicated. However, the unclean animal was a representative of what Israel were in Egypt and the offering of the unclean animal was a recognition of Israel's unworthiness of their high calling. The unclean animal could be redeemed from death by adding the fifth part of the full value of the animal (Lev. 27:11-13). Five is the number of grace, and hence the fifth part speaks of the salvation of those who are unworthy of the divine mercy. The ass was an exception to this rule and was singled out by a

special law. In the case of the firstborn ass there were only two alternatives; either the ass could be redeemed by a lamb, or if sacrificed, it had to have its neck broken and so suffer a bloodless death. There is a tremendous significance in this. The ass is a symbol of Israel as representing an agricultural people (Hosea 8:9; Jer. 2:24). Jesus Christ was the lamb of God who came that he might redeem them from the power of death (John 1:29). They could avail themselves of this opportunity of redemption or suffer the alternative to die uncovered by his atoning blood.

Toward the Wilderness V. 17-19

V. 18 "But God lead the people...the way of the wilderness" As the people left Egypt, one would expect that God would have led them by the "direct route to the land of promise," i.e. by the highway which went up through the land of the Philistines passing through Canaan and northward to the regions of Assyria. This was the common highway of the day, and used by all the traders in commerce and by the military expeditions of those times. It is the great trade route that linked Egypt, Israel and Assyria, which is mentioned in Isa. 11:16. But God did not take them this way, rather did He lead them into the wilderness in order that He might test them and to give them the opportunity to develop character fitting them for the glories to be revealed in the promised land. It was a case of the cross before the crown, the sufferings before the glory. Or, as Paul tells us, "*through much tribulation we must enter the Kingdom of God*" (Acts 14:22).

V. 19 "And Moses took the bones of Joseph with him" There is a wonderful lesson contained in these few brief words. Before Joseph died in Egypt, he commanded his brethren to carry his bones out of Egypt into the promised land (Gen. 50:24-26). This commandment was made on a basis of his supreme faith in God's ability to fulfill His promise to restore Israel, and as an act of faith, it is recorded in Heb. 11:22. In this verse we have the record of Moses' compliance with Joseph's request. The last three words of Genesis are a "*coffin in Egypt*." This was Joseph's coffin, and in those days they were hewn of solid stone and were both cumbersome and extremely heavy. We can imagine the children of Israel marching out of Egypt with their heavy stone burden, whilst in it were the remains of Joseph, now dead, yet still speaking by his faith. This generation did not respond in faith to the voice of Joseph speaking to them from his heavy stone coffin. Their bones were bleached in the wilderness where their carcasses fell because of unbelief (Num. 13:32-33), but the bones of Joseph eventually reached the promised land (Joshua 24:32).

Joseph was a type of Christ. This is an undisputed fact, and speaking of a similar principle to that of the carrying of Joseph's stone coffin, the apostle says concerning the death of the Lord Jesus Christ, "*Always bearing about in my body the dying of the Lord Jesus*" (2 Cor. 4:10). Paul was extremely conscious of the heavy responsibility that rested upon his shoulders in that the son of God had died for him and now expected Paul to live a life of complete dedication to the will of God, mortifying the flesh in the process.

From Succoth to Etham V. 20-22

The passage from Succoth to Etham was between harsh, barren cliffs and winding narrow ravines. The choice of freedom and liberation symbolised by Succoth were now coupled with the hardship in the straight and narrow way that leads down to the Red Sea. From Succoth they next encamped at

Etham, a word which means "the edge." Here they were on the "edge of the wilderness." They were now about to start a newness of life.

- V. 21 "The Lord went before them" Yahweh lead them by the pillar of cloud and the pillar of fire by night. If we compare 14:19, "*and the angel of God went before the camp of Israel,*" we have here an illustration of the angelic manifestation of Yahweh.

Israel's National Baptism Exod. 14

The next move of Israel brought them to Pi-hahiroth which was a region of harsh, barren mountains with valleys running steeply down to the shore of the Red Sea.

- V. 3 "Entangled in the land" Yahweh had brought Israel into a hopeless position. Their escape from Egypt was blocked by the Red Sea, whilst behind them was a steep incline which lead back into the land of Egypt. The whole region was ideal for Pharaoh's purpose for overtaking and capturing the people of Israel. Any resistance on their part would be folly in the circumstances.
- V. 4 "I will be honoured upon Pharaoh" God had manipulated this situation for His desired end. He will do likewise in the latter days when the mighty Gogian host will be brought to the mountains of Israel and there with Israel in extremity, God will once again be honoured through the redemption of His people (Ezek. 38:16).

However, at this crisis, the faith of the children of Israel failed them, and they requested to be left alone that they might surrender themselves back to the Egyptians (V. 12). This would be equivalent to us desiring to become again the servants of sin, unable to face the trials into which the truth brings us.

However, deliverance was near. Israel were told to "*stand still and see the salvation of Yahweh*" (V. 13). In one of the greatest miracles of all time, God divided the Red Sea. A fearful storm blew up (Psa. 77:16-20), and during the night an exceptionally strong wind blew constantly across the Red Sea. The pillar of fire had now gone behind Israel, causing a shroud of darkness over the Egyptian host, while all that night shedding light upon the camp of Israel, so dividing the two camps. What a wonderful testimony this was. Israel were being impressed with the principle which, in after years, was beautifully enunciated by Peter, "*...ye should show forth the praises of Him who hath called you out of darkness unto His marvellous light.*" (1 Peter 2:9)

In the morning Israel arose to an amazing sight, for before them they saw a passage had been cut through the waters of the Red Sea. The waters stood up as a wall on their right and on their left, like great quivering masses of jelly - "*the depths were congealed in the heart of the sea*" (15:8). Into this watery valley plunged the frantic mass of Israel's hosts, hurrying through on dry ground to the other side of the Red Sea. Pharaoh in all his madness, still refused to believe the obvious, and typical of those dominated by fleshly thinking, he threw caution to the winds and dashed his army after the hosts of Israel. The waters shivered and collapsed and embroiled all Pharaoh's host in a besom of destruction. Israel were saved!

Commenting upon the national salvation of Israel through the Red Sea, the apostle says that they were baptised in the Red Sea (1 Cor. 10:1-2). The principles of baptism were clearly demonstrated:

- (1) Baptism is a total immersion in water. Israel were "under the cloud and in the sea"
- (2) In baptism we die to our former way of living, our old man is crucified with Christ (Romans 6:1-6). Likewise Israel were now cut off from their former way of life in Egypt.
- (3) From the waters of baptism, we arise to a "newness of life." On the eastern shore of the Red Sea, Israel stood upon the threshold of a newness of life.
- (4) In the symbolic water our former personalities have been destroyed and we no longer live unto ourselves. This lesson was impressed upon Israel when they saw the bodies of the Egyptians dead on the sea shore (Ex. 14:30).

From the Red Sea to Etham 15:22-27

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From the awe-inspiring events of the Red Sea, the cloud led Israel southward into the wilderness of Shur (V. 22). Shur is a word which means "wall" or "fortification" and in Num. 33:8 the same region is called the wilderness of Etham or "edge." In this region the Egyptians had built a great wall which was to act as a rampart against invasions from the north and from the east. This indeed was the edge of the wilderness. Fresh from the waters of baptism Israel crossed that edge, Egypt was behind them, in front of them was a life of probation. For three days the people marched into the wilderness of Shur, and they found no water (v. 22). How often do we criticise Israel in murmuring and complaining at this stage after only three short days from the miracle of the Red Sea. But wait! Consider the situation: 600,000 men, besides women and children; the wilderness of Shur was a wilderness of long rolling sandhills, and one can imagine a man, his wife and their family struggling over what would seem an endless number of these rolling sandhills, hot, extremely dusty, humid and depressing conditions; 72 hours could be an eternity. Human nature buckled under the strain and they complained.

V. 23 Hot and thirsty the people arrive at Marah, but here the people's eager anticipation for water was turned into dismay; the waters were bitter. The bitterness of the waters gave the name of Marah to this place, for Marah means "bitter" (see Ruth 1:20). Their reaction was one of disappointment and bitterness, following which they implored Yahweh in their extremity. Acting upon instructions from God, Moses cut down a tree, throwing the branches into the water, so making them sweet (V. 25).

V. 25 "There He proved them" At this place God taught Israel a lesson. This was the lesson: three days without water created a burning desire. They needed water. The provision of that water produced a keen anticipation, to the extent that they did not pause to give a thought for the giver of every good and perfect gift. Thoughtless gratification of their desires led to bitterness, bitterness in turn led to murmuring and cursing. The next incident in their probation was to underline the need for patience in waiting upon the goodness of their God.

V. 27 "Elim" "The place of the mighty ones." From the bitterness of Marah, Israel now came to the place of the mighty ones. In these two places, Marah and Etham, we have condensed the whole principle of the wilderness

journey. We must undergo the bitterness of trial before we become the mighty ones of the future age. If only they could have waited a little longer, for "bitterness" and cursing soon became swallowed up in the joys of "Elim" the "place of the mighty ones." Note how this lesson can apply to us: 2 Cor. 4:15-18.

"twelve wells" "wells" here is literally "springs" or "fountains," i.e. these were not man-made wells. Yahweh is the fountain of Israel, (Psa. 68: 26 margin), and the fountain of living waters (Jer. 2:13; 17:13). There being 12 wells, these speak of the Israelitish wells of salvation (Isa. 12: 3).

"three score and ten palm trees" The number 70, is the number of the nations. This is deduced in the following way: in Deut. 32:8 we learn that the inheritance of the nations was divided to them on a basis of the number of Israel. Now Jacob's (i.e. Israel) posterity on entering into Egypt numbered 70 (Gen. 46:26-27; Ex. 1:5; Deut. 10:22), and if we compare this with Gen. 10, where the original families of the gentiles are mentioned, we will find that there are precisely 70 separate families spoken of. The lesson to be learned from this is that God's purpose centers around Israel, and that the rest of the nations are only more or less incidental to that purpose.

A further proof of the number 70 being applicable to the nations is seen in the details concerning the sacrifices made during the Feast of Tabernacles. The Feast of Tabernacles was the last of the Jewish feasts and was held at the end of the year when all the harvest had been gathered in, and as a consequence was known as the feast of the ingathering (Ex. 34: 22). In the plan and purpose of God, it answers to the final ingathering of all nations during the millennial reign of Christ, hence it is the feast which the nations must keep during the millennial age (Zech. 14:16-19). Now in Num. 29:12-34, we have outlined the number of bullocks that were to be offered during the seven day course of the feast. On the first day there were to be 13 offered, and these were to diminish by one per day until finally only seven bullocks remained. The total number of bullocks offered over the seven day period is 70. Here then is a remarkable indication of this symbolic number. At the beginning of the millenium, the nations will go up to Jerusalem to worship and during the course of that 1,000 years they will gradually be absorbed into the "Commonwealth of Israel", until finally at the end of the millenium, typified by the 7th day, the nations will be perfected even as there were seven bullocks offered on that 7th day, again speaking of completion.

"palm trees" The Hebrew word is "tamar." It means "to be erect"; compare Song of Solomon 7:7; Jer. 10:4-5; it was a symbol of beauty. Two women noted for their beauty in the scripture, bore the name of Tamar (2 Sam. 14: 27; 13:1). The foliage of the palm tree is evergreen and grows at the extreme top, the portion of the tree which is nearest to heaven and furthest from the earth. The palm has an absolute determination to grow upwards and even if loaded with weights, will grow vigorously upright. With its upright growth and its evergreen foliage reaching up into heaven, it is a wonderful symbol of a righteous man (Psa. 92:12). The palm was also a symbol of victory and of peace (John 12:13; Rev. 7:9). With the boughs of the palm tree, Israel made their booths in which they lived during the feast of the tabernacles (Lev. 23:40).

HEAVENLY SUSTENANCE IN A BARREN WILDERNESS
EXODUS 16 to 17

ITINERARY

This section covers the journey from Succoth to Rephidim, which was in the vicinity of Sinai. The events which took place in this section cover a period of just over one month. Israel leave Egypt on the 15th day of the 1st month (Num. 33:3). They came to the wilderness of Sin on the 15th day of the 2nd month (Ex. 16:1).

Wilderness of Sin 16:1-3

Having left Succoth, Israel enter into the wilderness of Sin (Ex. 16:1). Actually the term "Sin" although seemingly appropriate because of the failure here, really means the "wilderness of the bush," deriving this name from the experience of Moses at the burning bush (Ex. 3:1-2). If they could only have understood the grand purpose of Yahweh with them, perhaps they could have gained comfort from the fact, that they were now entering into the region where the promise that they were to be the manifestation of the Creator, was originally given. Instead of that, the hardships that were obviously ahead of them, caused them to complain and to wish themselves back in Egypt, where they had access to the "fleshpots" (Ex. 16:3). Do we, like Israel, desire the things of the flesh when the Truth makes its urgent demands on our faith?

Bread from heaven V. 4-36

In response to their pleading, God promises them heavenly sustenance to sustain them in their extremity. God is ever merciful and will not leave his children defenceless in times of temptation, but is prepared to *"give us each day our daily bread"* (Matt. 6:11). The "bread from heaven" that God now provided was indeed a literal food, but was also a type of the Lord Jesus Christ who is *"the true bread which came down from heaven"* (John 6:32).

Set out below are the details indicating how completely the manna typified the Lord Jesus Christ.

The Manna as a Type of Christ as the True Bread from Heaven

1. The word "manna" in the Hebrew means "what is it", (V. 15). It was so called because the Israelites failed to perceive its purpose in relationship to themselves. After the Lord Jesus had fed the 5,000 on the eastern shores of the Lake of Galilee, he recrossed the Sea to the city of Capernaum, where the people anxious for more free supplies of the bread, followed him. In the synagogue at Capernaum the Lord endeavoured to teach them the true significance of the bread he supplied, but like their forefathers, they did not perceive his meaning and in effect said; *"What is it"* (John 6).
2. The events in order leading up to the giving of the manna were also significant in portraying the work of the Lord:
 - (a) In the morning of the day previous to the giving of the manna, they were to see *"the glory of the Lord"* (V. 7). Jesus manifested this glory of his Father to the Jews of his day (John 1:14-15).

- (b) On that same day at "even" they were to be given flesh to eat (V. 8). The Lord Jesus referred to the manna as a type of "his flesh," which he said he would give for the life of the world (John 6:51). The crucifixion, which symbolised his complete dedication to the Father's will, took place in the "even" of his mortal existence (Luke 23:45-46).
- (c) With the evaporation of the dew on the following morning there was revealed on the ground the miraculous provision of the bread from heaven (V. 14). Similarly through the power of God operating on our Lord, he was raised from the dead, "very early in the morning," to be revealed as the true bread from heaven.

The evaporation of dew by the sun is a symbol of the resurrection (Isa. 26:19; Psa. 110:3). Dew is formed during the night, even as the faithful are laid to rest during the long night of gentile darkness; however, in the "*morning without clouds*," (2 Sam. 23:4), the "*Sun of righteousness*" will shine forth (Mal. 4:2), causing this typical "dew" to be evaporated into "*clouds of witnesses*" (Heb. 12:1), who will then go forth to pour out a blessing upon the earth (Psa. 72:6), in the proclamation of the Everlasting Gospel, "*My doctrine shall drop as the rain*" (Deut. 32:2).

The manna as a type of Christ in the stages of his development

There were three distinct types of manna:

1. Manna which they collected daily and which corrupted after one day (V. 20).
2. Manna which for the purpose of keeping the Sabbath, was preserved over the weekend (V. 24-25).
3. Manna which was laid up in the ark, and which did not corrupt for generations (V. 32-33).

The Anti-type

1. Our Lord partook of our "corruptible" nature in order that he might overcome where we have failed, condemning in his own body the principle of self-gratification and laying a foundation for the forbearance of God in the forgiveness of our sins. In this respect the manna was a type of our Lord "*in the days of his flesh*" (Heb. 2:14; 5:14).
2. Corruption is in the world through lust (2 Pet. 1:4). The Lord Jesus Christ was sinless, hence God did not allow "His holy one to see corruption" whilst he lay in the tomb for three days (Acts 2:31).
3. Manna which was placed in a golden vessel and placed in the Most Holy place of the tabernacle, speaks of that which is incorruptible, even human nature changed and glorified (cp. V. 32-33 with Heb. 9:4; 10:19-20). This gift of eternal life, the Lord Jesus likens to the "hidden manna," which he will give to all those who overcome the flesh (Rev. 2:17; Col. 3:3-4).

Purpose for Giving the Manna

The primary purpose was that Israel may learn dependence upon Yahweh as the only means of spiritual sustenance (Deut. 8:3) (N.B.) This verse presents somewhat of a difficulty, because if we were to experience extreme hunger,

then it would be more likely to emphasise to us that man DOES indeed live by bread alone! However, the spiritual lessons contained in the trials of life are only for those who meditate carefully upon the circumstances which often cause distress. Israel's hunger only served to impress them with the fact that man does live by bread alone and they desired to return to the flesh-pots of Egypt. But note carefully that Deut. 8:3 was quoted by our Lord when he too was tempted after a fast of forty days (Luke 4:2-4); careful meditation led him to realise the purpose of this trial.

The manna can also be likened to our "daily readings," and indeed it was our brother Robert Roberts who made this analogy, when he drew up our reading chart. These readings provide us each day with the necessary provision for spiritual meditation and according to each individual appetite we will gain a benefit by a constant application to the readings. In order to gain the manna in the wilderness, Israel had to be up early in the morning, lest the rising sun melt the bread before they could get to it (V. 21). Likewise in the spiritual sense, we must give of the best of our hours to the Word of life; a tired and sluggish brain will not absorb either the "milk" or the "meat" of the Word.

Upon entering the promised land, the manna ceased (V. 35; cp. Josh. 5:12). During our probation in the wilderness of life we must partake daily of the bread of life, until the Lord doth come and we too shall enter into our inheritance (Luke 22:16).

Water from the rock Exodus 17:1-7

Journeying on into the wilderness of the bush, they now come to Rephidim (V. 1): a reference to the map will indicate that they were now in the vicinity of Mt. Sinai. This region was different geographically to what they had been through. Here the country was mountainous and barren and the marching columns passed between the mountains through narrow and tortuous ravines, winding to such an extent that each section of the marching Israelites would be out of sight of the main body. In this region they ran short of water and once again not understanding the purpose of their trial, they complained to Moses (V. 1-3). Note the terrible accusation they made on this occasion; in their extremity they not only forgot God, but they attributed their deliverance from Egypt to MOSES! (V. 3).

Once again Yahweh was equal to the situation and was able to provide for all their needs; if only we could keep this in mind during our trials, then we need not fail as they did. Miraculously Moses by the power of God was able to provide life-giving water from a rock. Commenting upon this incident the apostle Paul said, "*and that Rock was Christ*" (1 Cor. 10:4). In other words that rock was a type of, or represented Christ. How did it do this?

The "spiritual rock" to which Paul refers has reference to Yahweh, who is the "*rock of our salvation*" (Deut. 32:4, 15, 18, 30, 31; Psa. 18:2; Isa. 32:2). Yahweh was manifested in the wilderness Rock (cp. Ex. 17:6 with Deut. 33:8). The angel who stood upon the rock and who in Deut. 33:8 is styled "*the Holy One*", represented God on this occasion. Christ is the antitypical "*Holy One*", (Acts 3:14) mentioned in Deuteronomy, and as such was the manifestation of his Father, "*the Rock of our salvation*", and was smitten to provide living waters (John 4:14; 7:37-39).

The incidents recorded in Exod. 17 and Num. 20, are highly typical of the work of Jesus Christ: the first, in relation to his sacrificial mission and the second, in regard to his functions as a high priest at God's right hand. The following diagram may serve to contrast the two incidents which differ vastly in detail, each having a typical significance of its own.

EX. 17 - REPHIDIM

NUM. 20 - MERIBAH

v. 5 "Take with thee the elders of Israel."

Representing the leaders of the Mosaic system (Matt. 23:2).

"Thy rod wherewith thou smotest the river."

This was the rod that turned in to a serpent. The serpent, a symbol of sin in the hands of Moses, represents the Jewish leaders as a generation of vipers (Matt. 23:33), in their hour of triumph over the Son of God (Luke 22:53).

v. 6 "Smite the Rock"

This speaks typically of Christ's crucifixion. He was "smitten for our iniquities" (Isa. 53:5-6).

"The Rock."

Heb. "Tzur." The word indicates a huge rock, a boulder as being set in the earth, providing shelter and shade for man and beast. This is one of the Divine titles (Deut. 32:4,15,18) and in the context of Corinthians represents Christ's earthly ministry.

v. 8 "Aaron thy brother."

Typical of the High Priest after the order of Melchisedec (Heb. 5:4).

"Take the rod" (Aaron's rod that budded). This rod was the one which, among the other eleven was "laid up before the Lord" (Num. 17:7) and which budded into life, affirming the Divine appointment of the tribe of Levi in supplying the priesthood. Christ, as the rod out of the stem of Jesse (Isa. 11), although put to death, blossomed forth into life again, so determining his continuous priesthood (Heb. 10:11-14; 7:23-25).

"Speak ye unto the rock."

We cannot curcify Christ afresh (Heb. 6:6). Once smitten, he must now be spoken to.

"The Rock"

Heb. "Selah." This word indicates a cliff or a crag, high up and inaccessible and is used in the sense of a fortress (Psa. 31:3, Song 2:14; 2 Sam. 22:2). It represents Christ as the risen Lord.

War with Amalek 17:8-16

As the marching Israelites wound their way down through the tortuous defiles that lead from Rephidim to Sinai, they are suddenly attacked by the Amalekites. These were a group of nomadic tribes who roamed this region, fiercely marauding all those who ventured into their territory, they were a powerful nation and styled "first of the nations" (Num. 24:20).

Their captain was called Agag (Num. 24:7), rendered "Gogue" in the Septuagint version of the Bible. Even though they were a powerful people they were nevertheless very cowardly and on this occasion they took advantage of the situation, attacking the stragglers of Israel, who lagging behind in the winding ravines had lost sight of the main body of the host. (Deut. 25:17-18).

In delivering his people from this scourge, God taught them a very powerful lesson, one that is expressed in Psa. 33:16-18: "*No king is saved by the multitude of an army.*" Once again Israel's deliverance is highly typical of our salvation in Christ.

1. Moses, Aaron and Hur are commanded to ascent to a hill overlooking the scene of battle. These three men together typify the Lord Jesus. Moses is the prophet like unto Christ (Deut. 18:18). Aaron was the High Priest of Israel, even as Christ is the "High Priest of our profession" (Heb. 3:1). Whilst Hur belonged to the royal tribe of Judah (Ex. 31:2) - representing Christ as the King.
2. Whilst Moses holds his rod, Israel prevail against Amalek (V. 11-13). The lifting up of the hands is the symbol of prayer (Psa. 141:2; 1 Tim. 2:8): we are instructed by the apostle Paul to be "*strong and unwearied in prayer*" (Col. 4:2 - Weymouths translation). When Moses' hands grew heavy they drooped, and Amalek prevailed. Here was an indication of the weakness of the flesh. To this class Paul counsels "*to lift up the hands that hang down*" (Heb. 12:12). When those same hands were supported by Aaron and Hur it was a symbol of the unwearied power of the risen Christ; if our prayers are continually directed through him we have nothing to fear in our warfare with the flesh (Rom. 7:22-25).
3. To celebrate the victory over the cowardly Amalekites, Moses built an altar, which he calls "Yahweh Nissi," which means "Yahweh is my ensign." Jesus Christ will be the ensign of Yahweh against the latter-day Gogue (Isa. 11:10-12); to this banner will all the faithful rally. Christ is also our altar (Heb. 13:10). If we place our prayers upon this Christ-altar, then in the age to come we shall perceive that our victory over the world has been entirely due to his ministrations on our behalf.

WONDERFUL AND FEARFUL EVENTS AT MT. SINAI
EXODUS 19 to 34

ITINERARY

In the third month after leaving Egypt, the people of Israel came to Mt. Sinai (Ex. 19:1). It has been suggested by some that they took just fifty days to come to Sinai; "in the third month," would allow for this, and if this is the case, there elapsed a jubilee period from the exodus to the giving of the law at Sinai. Reference to the chronology set out in the beginning of the notes will indicate that they spent 11 months at the mount, in which time a great deal of legislation was passed on to the people which was to govern their conduct from thereafter. In this period many things happened to them which cannot engage our attention during the course of this study, rather will we adhere to some of the major events as being directly connected with the typical history of this people as it affects us as individuals.

For the purpose of the study we will consider:

1. Their arrival at Sinai (Ex. 19)
2. The ratification of the covenant with blood (Ex. 24)
3. The departure of Moses into the Mount and his return after 40 days (Ex. 24-32)

(1) Arrival at Sinai Ex. 19

Having arrived at the mount, Israel were now to worship God there, as was promised to Moses before the Exodus (Ex. 3:12). Miracles had been performed to get them this far: their unfaithfulness therefore, stands in bold contrast to the faithfulness of Yahweh in performing His promises. In order to get them here, Yahweh had "*borne them on eagles wings*" (V. 4), an allusion to the practice of these birds in forcing their young from the lofty nest, in order to teach them to fly. If the young fledgling could not meet the challenge, he was always saved from certain destruction by the parent bird swooping below to catch the young gently in the wings, so lowering him to the ground, (cp. Deut. 32:11).

Israel were Yahweh's "peculiar treasure" (V. 5), a term that denotes a treasure purchased for oneself and reserved. God had purchased His people from Egypt, redeeming them from the bondage of Egypt to be His servants (Lev. 25:42, 55). His purpose in redeeming them was that they might be to Him a "*kingdom of priests and an holy nation*" (V. 6). Now as long as they were under the law of Moses, Israel could never become "a kingdom of priests" in the fullest sense of the term, for the law restricted the priesthood to the family of Aaron of the tribe of Levi, whilst the promise of the kingship belonged unto Judah (Num. 18:7; Gen. 49:10). An Israelite may be a Levite of the family of Aaron, and thus entitled to the office of the priesthood, but could never occupy the throne, whilst they of Judah stood in hope of the kingship, but never of the priesthood. Those from the other ten tribes bore no relationship to either office and must have certainly puzzled over the promise of the "Royal Priesthood."

In Christ all distinctions and restrictions under the law are absolved and under the "New Covenant," it is possible even for gentiles to become "Kings and Priests" and to reign on the earth (Rev. 5:9-10). However, the promise

still relates to the "Hope of Israel," and as such we must become Jews by adoption (Eph. 2:10-12; Gal. 3:26-29). To those baptised into Christ, Peter is able to apply the words of Exodus 19:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Peter 2:9).

The condition of the promise having been clearly outlined to the people, Moses invokes from them an acceptance of the conditions; *"All that the Lord hath said will we do"* (V. 8).

(2) Ratification of the Covenant with Blood

In all Moses made seven ascents into the mount of Sinai (see chronology). After his fourth ascent he descends to the people and writes out the covenant, which God enjoined upon them, in a book (Ex. 24:4). Once again the people affirm their readiness to comply to the conditions of the covenant (V. 7). Upon this confession of their faith, Moses next takes the blood of the sacrifice and sprinkles both people and book, thus binding them to it by virtue of the blood of the covenant (Psa. 50:5). The shedding of blood is highly significant, and it is needful to understand the principles involved before we can appreciate the greatness of our Lord's sacrifice. Two main principles are involved; one is a negative principle, the other positive: much harm has been done amongst the brotherhood by laying too much emphasis upon one principle to the neglect of the other.

Briefly explained the principles are:

1. Negative
Blood being the "life of all flesh," the pouring out of the same constitutes a denial of the sinful propensities of which human nature is the heir (John 1:13).
2. Positive
Blood being the "life of all flesh" the pouring out of the same is indicative of that same life being dedicated to the will of the Father (Lev. 17:11 cp. 1 Peter 1:19).

These two propositions are complimentary and not contradictory as may be thought at first. For example, if we were merely to restrict human nature as such, without replacing its "affections and lusts" with the positive aspects of God's character, it would be merely a negative result (and one by the way, which would be impossible with human nature unaided by God). If on the other hand we were to dedicate our lives to God by applying ourselves to positive thinking in the Truth, then it would automatically entail a denial of self, seeing that the flesh and the spirit are "contrary one to the other" (Gal. 5:17).

In the first case we would be like unto the man who swept his house of the unclean spirit without replacing it with the mind of the spirit of Truth. A vacuum is thus created, back into which will flood seven more spirits worse than the first (Luke 11:24-26). His failure was due to a misplaced trust in the capabilities of flesh.

Our second proposition shows a perfect balance and will result in victory. The man who denies the flesh by a mental and practical application of the Truth, is one who not only recognises the need for the suppression of self, but will realise that the only way to do this is to allow God's influence to dominate his personality, thus become a living manifestation of his Creator.

That the Lord Jesus exhibited both the negative principle as well as the positive will be quickly seen by the parallels set out below:

Romans 6:10

Negative: *"In that he died, he died unto sin once..."*
Positive: *"In that he liveth, he liveth unto God..."*

2 Corinthians 13:4

Negative: *"He was crucified through weakness..."*
Positive: *"He liveth by the power of God..."*

1 Peter 3:18

Negative: *"Being put to death in the flesh..."*
Positive: *"But quickened by the spirit."*

All of which is summed up by the Lord himself when he said:

*"The flesh profits nothing...
It is the spirit that gives life" (John 6:63).*

Thus Israel were given to understand by this ritual of blood-shedding that they not only had to come "out of darkness" (negative), but they had to demonstrate "the virtues of him" (positive) who had called them out of that darkness.

The Dedication of the New Covenant

Christ's blood is the blood of the *"everlasting covenant"* (Heb. 13:20), as such it is efficacious for the removal of sin, which the blood of bulls and goats could never do (Heb. 10:4). It is interesting to note the parallel with the ratification of the Old Covenant with that of the New. Our authority for making the comparison is found in Hebrews 9:19-28, where the apostle shows that what happened in this incident at Sinai was typical of the sacrifice of Christ.

1. Moses built an altar at Mt. Sinai. Christ is our altar (Heb. 13:10). Such altars had to be made of "unhewn stone" (Ex. 20:25), thus indicating that all acceptable sacrifice must be that which is "shaped" by the divine will. Israel were condemned for making "altars of brick" (Isa. 65:3).
2. Around this altar Moses constructed twelve pillars (V. 4). At the time of the last supper the Lord Jesus was surrounded by the twelve apostles, to whom he offered *"the blood of the new covenant"* (Luke 22:20). These apostles were "pillars" in the ecclesia (Gal. 2:9) and foundations (Rev. 21:14).
3. Moses sends the "young men" to offer sacrifices (V. 5); this was before the sons of Aaron were selected for the priesthood, and obviously

refers to the "firstborn" of the family who acted in the capacity of priests before the selection of Levi (Num. 3:12). As the ecclesia of "firstborns" (Heb. 12:26 - word should be plural), we shall exercise the functions of the priesthood in the age to come (Rev. 20:6).

The Departure of Moses into the Mount - His Return After 40 Days - Ex. 24-32

By now the people have been inducted into the covenant by virtue of the sacrificial blood. They have expressed their willingness to obey its conditions and after hearing this good confession of their faith, Moses is called up into the mountain for the fifth time, where he stays for a period of forty days (Ex. 24:18).

If as we have seen the ratification of the first covenant was typical of the Lord's first advent, then it follows that Moses' departure signifies in the shadow, the ascent of Christ into heaven. We would expect therefore that when Moses returns it would be a parallel to the second advent of the Lord. The events as they happened testify remarkably to this pattern, whilst providing some of the most sobering exhortations for those who now await Christ from heaven.

Forty Days

First of all consider Moses being absent for forty days. Why forty? Forty it would seem is the number of probation and judgment; consider the evidence:

1. The waters of the flood poured down for forty days and nights (Gen. 7: 4, 17).
2. Israel were forty years in the wilderness before entering the promised land (Deut. 32:13).
3. Elijah spent forty days and nights travelling to Sinai without food or water (1 Kings 19:8).
4. The Lord Jesus was tempted in the wilderness for forty days and nights (Mark 1:13).

The fact that Moses was away for forty days indicates a time of probation for those who awaited his return.

Design of the Tabernacle

The tabernacle was to be Yahweh's dwelling place in the midst of Israel (Ex. 22:8). It was a "*shadow of good things to come*" (Heb. 8:5) and points forward to the time when God shall again tabernacle amongst men. There are two records of the tabernacle; in Exodus from chapter 25 to 31 we have the DESIGN of the tabernacle and from chapter 32 to 34 the details are repeated when the tabernacle is CONSTRUCTED. It was during Moses' forty day sojourn on Sinai that he received the design of the tabernacle. In our parable this speaks of the time when the Lord Jesus has gone "*into a far country to receive for himself a kingdom and return*" (Luke 19:12): even now he is in heaven, the Father having given him the design of all things to be accomplished upon the earth (Rev. 1:1).

The People in Apostacy while Moses Absent Ex. 32

Typical of human nature of all ages, the people grew impatient with the delay of Moses (V. 1). Like ourselves they lacked the direct leadership of

their divinely appointed master and not being under his direct supervision, they quickly turned out of the way of the Truth. Their attitude was that which our Lord warned his immediate disciples against - *"My lord delayeth his coming"* (Matt. 24:48-51). How easy is this to develop in an age like ours, when materialism tends to create within us a love of this world. A *"patient waiting for Christ"* is what Paul counsels (2 Thess. 3:5).

Significantly it was Aaron that was instrumental in leading the people into idolatry (V. 2), even as it was the priestly class who were responsible for the same thing in the days of the Lord. A heavy responsibility rests upon those whose task it is to show an example to the ecclesia, in word and practice, that they be sure that they do not make the same mistakes.

The People's Idolatry

Worldliness is idolatry; of this there can be no mistake. Anything that takes our affections away from the Truth is outright idolatry. Notice that the idolatry of Israel on this occasion consisted of: *"to eat and drink and rose up to play"* (V. 6). The apostle Paul quotes this verse in 1 Cor. 10:7, as a warning to the Corinthians of his generation. It is a warning that has a very real application to us today, for we live in an age *"wherein they think it strange that ye run not with them to the same excess of riot"* (1 Pet. 4:4). For young people in particular, the world has many attractions; true they are only superficial and tinsel, but for the time at least they seem real and lasting. We face a tremendous challenge today; our Lord delays his coming; everywhere there is a serious decline in morals, religion is outdated and obedience to Christ is looked upon as weakness. The god of this world is pleasure and his devotees are numerous; as each day passes, more of our young people and our older members, are caught up in the worship. But what happened to Israel in the days of Moses?

The Return of Moses V. 7-35

Immersed in sloth and folly, the people failed to perceive the stealthy return of Moses. Half way down the mount, Moses is joined by Joshua (V.17); together they proceed further, until they come within earshot of the camp. From the host of Israel they hear a noise of much people shouting; Joshua being pre-eminently a military man, thinks that the people are in trouble from an attacking enemy, but Moses is much more mature, he knew the character of his people; *"neither is it the voice of them that cry for being overcome; but the noise of them that SING do I hear"* (V. 18). What a dreadful calamity overtook them; caught in the act of idolatrous pleasure, at a time when they should have been giving earnest attention to their vows: *"All that the Lord hath said we will do and be obedient."* Moses smashes their golden calf, ground it to pieces, and made them drink the water upon which he had strewn the dust. The act of drinking their gods pointed to the supreme folly of idolatry (cp. Isa. 44:9-20).

"Shall I find the Faith on the earth"; these are the words of our Master who has now been absent for so many centuries (Luke 18:8). When he returns from the right hand of the Father, how shall he find us occupied? Surely we would not be caught in the act of idolatry! If we stop and consider what the scriptures define as idolatry, perhaps we may find this question more difficult to answer than we suppose. *"Stubbornness is idolatry"* said Samuel, when he upbraided Saul for not obeying the voice of Yahweh, (1 Sam. 15:22-23). When it is considered that Saul was performing what he thought was a virtuous action, then we can well understand the insidious nature of

idolatry. Saul's weakness consisted of his inability to resist the pressure of popular opinion in circumstances that call for obedience to the principles of Truth even when sympathisers are in the minority. Are we ever idolators in this sense? "*Covetousness is idolatry,*" so the apostle Paul told the Colossians (Col. 3:5). The lesson to be gained from this verse is self-evident and the question as to whether we are idolators in this sense is an extremely personal one.

From the two passages of scripture advanced, it will be seen that idolatry consists of anything that takes the place of God in our hearts, whether that be our affection for other people, friends, and relations, or our attachment to material possessions, which we oft times covet after. Israel worshipped the golden calf: we may have no desire to bow down to idolatrous objects of that nature, but in the world today there are numerous "golden calves" of another nature that we can worship. To mention a few that have especial appeal to young people; worldly entertainment characterised by idiotic music and sensual pleasure, whole golden calves are the self-confessed "screen idols" and "teenage idols" of this age. Sporting attainments which ponder to the ego and which under the guise of building a healthy body often develop into a worship of self and to a denial of Paul's principle that "*bodily exercise profiteth little, but Godliness is profitable unto all things*" (1 Tim. 4:8).

Another popular form of worship in this degenerate age is that of intellectual achievements. The demand for "higher education" is a characteristic of our society and while a great deal of emphasis is placed upon the development of the intellect, little is done to encourage the morals that are so much needed among young people today. Bible research, the most wonderful of all intellectual treats is relegated to second place oft times, until academic standards are reached. Any wonder that under such circumstances Paul's words have proved so true of so many generations: "*the world by wisdom KNEW NOT God*" (1 Cor. 1:21). This list could be lengthened and should be, as we each individually ask ourselves those personal questions necessary in examining ourselves.

Of course, there are many things that we must pursue in this life in order that we may fit ourselves for a place in our society, that we may be respected citizens, capable of maintaining ourselves with a measure of independence. Some things in our lists are legitimate pursuits, such as our necessary education, our business associations, and many other things which could be elaborated. The point that the Bible emphasises is this, that all of these things can become a golden calf if they are allowed to dominate our thinking to the extent that God is excluded, or diminished from our affections.

11 DAYS MARCH TO THE PROMISED LAND
NUMBERS 10 to 12

ITINERARY

In all, Israel spent about 11 months at Mt. Sinai, in which time they received that legislation that has become known as the "Law of Moses." Of course this does not mean that the law was given by Moses himself, but that he was the mediator of that Covenant which God made with His people at Sinai (Gal. 3:19). After having come from Egypt with only hasty organisation, they arrived at Sinai a straggling mass of humanity, but after twelve

months of intense organisation, they left the mount in well organised formation and headed directly for the promised land.

The need for Faithful Initiative

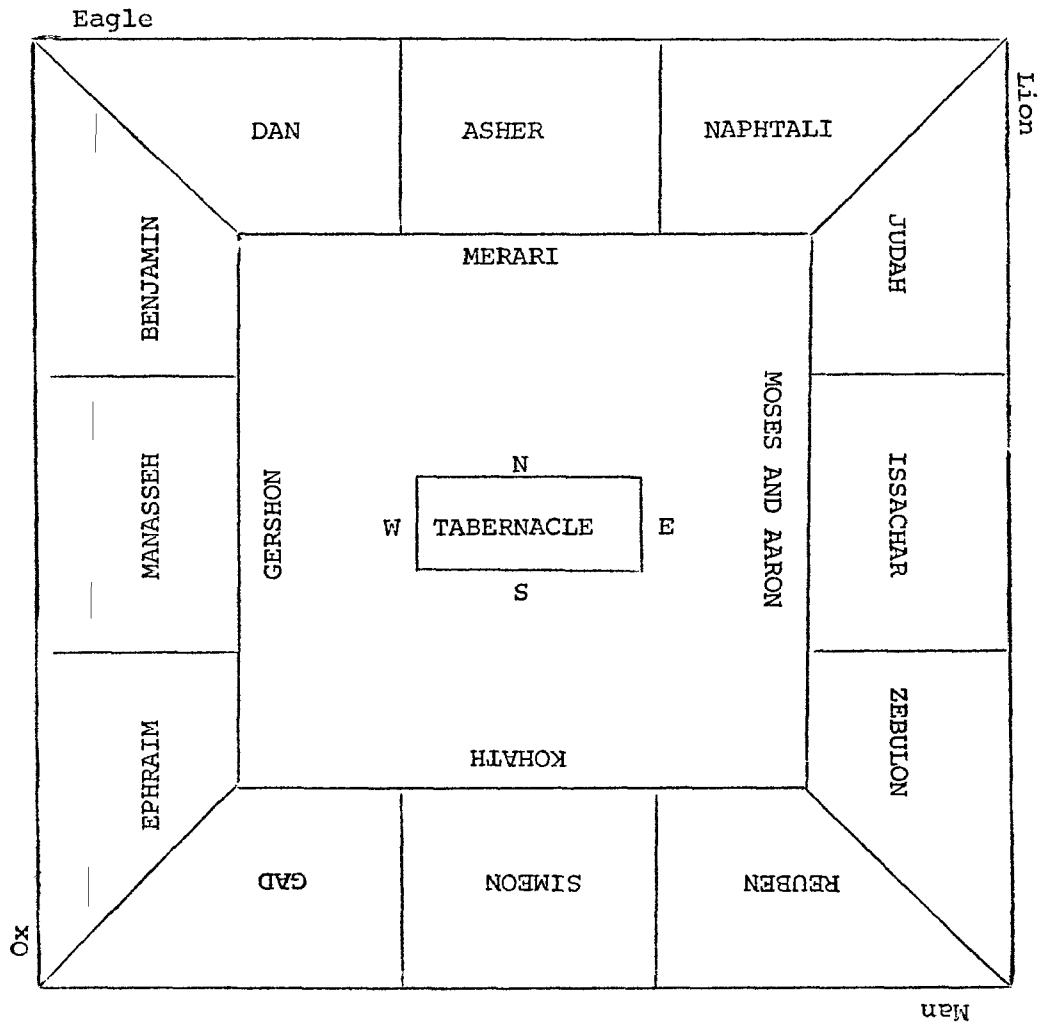
Eleven months was sufficient time for God to issue instructions for the conduct of His people, to set the tribes in order round the tabernacle, and to instruct them as to their marching formation. Now the Covenant having been made, the promise of the land still ringing in their ears, Israel are commanded to take the initiative and "*go in and possess the land*" (Deut. 1:8). To anyone fired with enthusiasm, and with the vision of "the joy set before them," this commandment would be accepted with gladness and would inspire them to action. However, many set backs were in their path yet and trouble soon dampened the weak enthusiasm of the faithless. Before us is the hope of eternal life and a glorious existence with Christ; in order to gain the kingdom we must seize the initiative and act upon our faith. Such initiative does not annul the principle of trust in God, but rather does it emphasize our reliance upon Him; to attempt nothing in God's service is to hide our talent in a napkin; God will not assist such. In the words of Paul, "*Forgetting those things that are behind and reaching forth to those things which are before*" (Phil. 3:14).

If only Israel could have kept the glory before their attention, it would have spurred them on in their march to glory; from the mount it was just ELEVEN DAYS journey to the first indications of the promised land (Deut. 1:2). In less than a fortnight (in a typical sense) they could have been in the Kingdom of God! That journey took them THIRTY EIGHT YEARS! (Deut. 2:14). One basic cause delayed them and for the original generation, lost them the opportunity forever and that cause Paul describes as "*Unbelief*" (Heb. 3:19 cp. Deut. 9:23-24). Where there is a lack of conviction, there will always be a lack of enthusiasm and consequently no initiative in spiritual things. The promise of God stands sure; it will be our own fault if we fail to make the kingdom (2 Cor. 1:19-20).

The Foursquare Encampment

Part of the instructions received at Sinai was the manner in which Israel were to pitch their tents around the tabernacle. The tabernacle represented God dwelling in the midst of His people (Ex. 25:8; Num. 2:17). The tribes therefore, were expected to center their lives around the revealed glory of God. After the same principle, God dwells among His people even today, (2 Cor. 6:16). John the apostle says that the Lord Jesus Christ "*dwelt among us*" (John 1:14) - the word for "dwelt" in the Greek meaning "to tabernacle," hence Jesus was the manifestation of His Father, revealing God's glory to men.

The following illustration depicts the foursquare encampment:



Much could be said concerning the significance of the encampment, for it features largely in scriptural symbology and is typical of the future "Camp of the Saints" (Rev. 20:9).

The Marching Order

On the 20th day of the second month, in the second year from the exodus, the cloud lifted up from over the tabernacle and moved off toward the promised land (Num. 10:11). As the camp was broken up the people fell into the order of march as outlined in Numbers 10. The following is an illustration of this order:

Judah
 Issachar
 Zebulon
 -
 Gershon)
 Merari) Carrying the heavy portion of the tabernacle.
 -
 Reuben
 Simeon
 Gad
 -
 Kohath Carrying the holy vessels and Ark.
 -
 Ephraim
 Manasseh
 Benjamin
 -
 Dan
 Asher
 Naphtali

A very significant fact emerges from this illustration; notice that the Ark of the Covenant is carried in the midst of the marching Israelites. Before they took the Ark down, in order that it might be carried on the shoulders of the Levites, the priests had to cover it with the veil of the sanctuary (Num. 4:5). There is a thrilling import in this: Christ is the anti-typical Ark of the Covenant; he is styled "*The mercy seat*" by the apostle Paul (Rom. 3:25) - where the word 'propitiation' in the Greek signifies 'mercy seat'. The veil of the sanctuary we are told represents "his flesh" (Heb. 10:20). Combining this symbolism we have a picture of Christ "*in the days of his flesh*" (Heb. 5:7) walking in the midst of his brethren, all of whom are on a pilgrimage to the Kingdom of God. Even though he was revealing the "glory of his Father", yet they did not discern this, because he was veiled in the flesh. "*is not this Joseph's son*" (Luke 4:22). In the story before us Israel failed to perceive that God was in their midst, overshadowing them in all their trials.

Another wonderful feature of this historic march was that each day's journey was opened and closed in prayer! As they moved off each morning, Moses lifted up his voice:

"Rise up Yahweh, and let thine enemies be scattered, and let them that hate thee flee before" (Num. 10:35).

As the weary tribes settled down for the evening, once again Moses implores God for His people:

"Return O Yahweh to the many thousands of Israel" (V. 36).

There is a grand lesson to us in this incident: we are told to acknowledge God in all our ways, committing our trust to Him (1 Pet. 4:19). We should therefore, never enter upon any venture without seeking the Father's guidance and support (James 4:13-15).

Another extremely interesting feature about the morning prayer of Moses is that it forms the opening words of Psalm 68. When we compare this Psalm

with the historical record of Exodus and Numbers we find a remarkable comparison, with this difference: Psalm 68 deals with the return of Christ, and the epoch when he shall go forth with his elect to march to the Holy Land. In the days of Moses, he marched with his people from Sinai to the promised land. Psalm 68 speaks of the time when that historic march will be repeated on a grander scale. Then the "Israel of God" will march with Christ and so fulfill the words of this Psalm, "*The Lord hath come from Sinai into the Holy Place*" (V. 17 R.S.V.)

Gentiles called to the Hope of Israel Num. 10:29-32

Israel were the "*Ecclesia in the wilderness*" (Acts 7:38); to them the "*gospel was preached*" (Heb. 4:2) and upon this they worshipped God. Before leaving Sinai, Moses approached his brother-in-law, Hobab, with a view to convincing him that he ought to throw in his lot with Israel, so partaking of the promise which God had made unto them (V. 29). Hobab was the son of Jethro (here called Raguel), the father of Zipporah, Moses' wife (Ex. 2:21; 3:1). His response to the call of Moses is not recorded here, but subsequent history shows that he accepted the Hope of Israel and went with them to the promised land. Not only so, but the gentile group descended from Hobab, maintained its independence throughout a very long period of Israel's history and were an example for good among the children of Israel. Consider their history:

1. Moses sought refuge in Jethro's house when he fled from Egypt, at that time he married one of his daughters (Ex. 2 and 3).
2. After their deliverance from Egypt, Moses again meets his father-in-law; rejoices in the deliverance that Yahweh had effected; eats a fellowship meal with Moses and offers him sound advice for the administration of the host (Ex. 18).
3. Hobab the son of Jethro, goes a little way with Israel from Sinai and is offered the Hope of Israel (Num. 10:29).
4. We next find them in the land and then known as the "Kenites" with Judah dwelling among the people (Judges 1:16).
5. The wife of Heber the Kenite kills Sisera the enemy of the Jewish people and is commended by Deborah for this act of faith (Judges 4:17-21; 5:24-27).
6. Saul spares them because of their affinity with Israel (1 Sam. 15:6).
7. Even in the time of the Kings, with Israel in sad decline, these people were an example of godliness (1 Chron. 2:55) and were now known as the Rechabites, so called after one of their more prominent members named Rechab.
8. Jonathan the son of Rechab assisted Jehu on his divine mission in cutting off the house of Ahab with the Baal worship he established in Israel (2 Kings 10:15-17).
9. Nearing the end of Israel's existence as a nation and just prior to their overthrow by Nebuchadnezzar of Babylon, the descendants of Hobab were still an outstanding example of righteousness amid the corruptions of Israel (Jer. 35:8-10). Note the commendation of Yahweh for this people (Jer. 35:18-19).

What a wonderful exhortation is contained in the history of the descendants of Moses' father-in-law! Gentiles who were more Israelitish than the Jews themselves, people who were prepared over a long period of history to remain faithful to the Covenant, when the natural seed of Abraham turned apostate.

From Sinai to Taberah Num. 11

V. 1-3 From Mt. Sinai or "Horeb" as it is sometimes called, Israel passed through a desert described by Moses as "*that great and terrible wilderness*" (Deut. 1:19). In these appalling conditions the people soon became complainers (Num. 11:1). This was the start of a general apostasy from God's way and as such we should ever remember that 'grumbling' can set a very bad example to others. To work in the Truth is a great privilege and as a means to the Kingdom of God all such opportunity to serve our Master should be accepted cheerfully and gratefully, but how often do we complain that we have "too much to do"! Note Paul's exhortations on this subject: Phil. 2:14; 4:11. Fire from God consumed many of the complainers at this spot, which afterwards became known as Taberah, that is 'burning.' "*Our God is a consuming fire*" (Heb. 12:29).

V. 4-35

As they journeyed on in this wilderness it was the "mixed multitude" that first cracked under the strain (V. 4). These were the gentiles that had come out of Egypt with Israel (cp. Ex. 12:38) and who had remembered their "spicy" diet that they had existed on in Egypt (V. 5). Now this group had come to despise the manna of God's providing; to them it was dry and tasteless, (V. 6), wishing for the tasty things of the flesh-pots of Egypt! Their cry at this time was "*give us flesh*" (V. 13) and in this they led the people of Israel into the same attitude. How often in our life do we exemplify the cry "give us flesh," when we consider the Word of God too dull and uninteresting and seek the things that are more palatable to our fleshly instincts! And how often does discussion upon worldly pleasures induce in us the urge to go and taste for ourselves. Far better to stay with the wholesome words of truth as our staple diet; it will only become tasteless to those who skim its surface, not getting to the nutriment below, whose taste is "*like honey to my mouth*" (Psalm 119:103).

They desired flesh and God said that He would provide the same, but in a way that would teach them a grim lesson (V. 18-20). A wind was caused to blow up and with it came vast flocks of quails which settled round the camp; the people thought that this was the answer to their prayer and with greedy anticipation, rushed out of doors to gather the flesh so abundantly supplied. For a full day and a night, plus all the next day they stood up to gather quails (V. 32). Here were a people who couldn't get out of bed in the morning to collect the food of God's providing and yet who thought nothing of staying up all night to gather that for which the flesh craved. In their frantic hurry to gather as much as possible, there was never a single thought for He who had so plentifully supplied. Retribution was swift and decisive; while they had the flesh in their mouth they were smitten down with a deadly plague. The burial plot of these greedy despisers of God's Word was now called "Kibroth-hattaavah," meaning "The graves of the greedy" (V. 33:34). David commenting upon this history says that "God smote the fattest of them" (Psa.78:29-31).

What a grim lesson is this. Do we get too tired of the dry old food that we think is provided in the Bible! Do we sometimes wish for the spicy things of life? Do we find it difficult to sit through a spiritual exercise, but ever so easy to sit for hours if necessary, to listen or see that which panders to our lusts and emotions? Our answer to these questions is very often "Yes," then what is the cure for this? Only one answer can be

given; to make a study of the Word of God to such an extent that its message becomes vital and interesting; a cursory reading will only produce bitterness and frustration; if we become interested in what we learn, then we will "seek it early" (Psa. 63:1).

Envy in the Household of Moses Num. 12

The household of Moses was the center of administration in Israel; as such its occupants should set a high example for others to follow. Unfortunately, this was not always the case. After leaving Kibroth they had not gone far when they were again delayed for a period of seven days and this was the direct result of a woman's envy!

Miriam was the sister of Moses; it was she who had drawn Moses out of the water at the request of Pharaoh's daughter (Ex. 2:14), a fact which indicates that she was the eldest in the family and must have been several years older than Moses. She was a prophetess (Ex. 15:20) and is mentioned along with her brothers, Moses and Aaron as one of the three deliverers in the exodus from Egypt (Micah 6:4). The importance of her position led to this manifestation of pride when she requested an equal share of the leadership with Moses (V. 1-2). It would seem from the record that Miriam was a very wonderful woman and that in all was faithful to God; this temporary lapse on her part is therefore a powerful lesson as to the weakness of human nature.

However, the defection could not be overlooked, especially as many would admire Miriam for what she was. God had selected Moses as the leader (V. 7-8) because he had the essential qualifications for leadership, namely "meekness" (V. 3 cp. 1 Pet 5:1-3); she had called this in question, whilst at the same time seeking the preeminence herself. The dreadful plague of leprosy covered her flesh, so humiliating her in the sight of the people (V. 10). Both Moses and Aaron plead for her, but for seven days God made a public example of her, so impressing the lesson on others (V. 14). Her sin was so repugnant to God, that He regarded her as one whom "her father had spit in her face", (V. 14). This was a mark of extreme contempt (Job 30:10; Psa. 50:6; Mark 14:65) and would be an action that a father would take to express his disapproval of a disobedient and obstinate child. Miriam had been this to her heavenly Father. For seven days she remained out of the camp, in which time the children of Israel "journeyed not," so adding to the length of the journey which began as an eleven day trip (Deut. 1:2).

THE GRIM WARNING OF A LOST GENERATION NUMBERS 12 and 13

ITINERARY

After the delay caused by the envy of Miriam, the children of Israel journeyed northwards towards the promised land. Soon they came to Kadesh-barnea (Deut. 1:19) where there was a marked improvement in the terrain. From the dreadful barren wilderness of Paran, they now moved into soft undulating country, interspersed with patches of lush green, marking the sites of many oases. This was an earnest of the promised land! The journey from Sinai had taken them 10 months (see chronology) and now that they were within striking distance of the land of Canaan, they settled in this spot to contemplate their next move.

Kadesh-barnea

Significantly enough this name means "the sanctuary of the wandering son." How appropriate this would have been had Israel been faithful to the covenant made at Sinai. God had redeemed them from the Egyptian world, through the blood of the passover Lamb; they had been baptised in the Red Sea and separated from the darkness of Egypt; from thence they were led into the "wilderness of life," a probationary period designed to fit them for the inheritance of the land. At Sinai they are formally accepted as the covenant people, and declared to be the Kingdom of God on earth. Surely here were a people who experienced great privileges. Now two years from their deliverance they arrive at Kadesh-barnea and for them this could have been "the sanctuary of the wandering son." But alas, this was not to be the case, for the people failed to see the true significance of the providence of God in their lives and even here at Kadesh they manifested a faithless attitude; so much so that at this very spot Moses condemned this perverse generation to 38 more years of hopeless wandering, until their carcasses should fall in the wilderness (Num. 32:13). The climax of their failure which exhausted the long-suffering of God is recorded in Numbers 13 and 14.

The Sending of the Twelve Spies Num. 13

If we had only the record of Numbers of this incident we would conclude that the sending of the spies was at the direct command of God (Num. 13:1-2) but actually this was Israel's own request (Deut. 1:22). Why did the people desire to spy out the land? Had not God promised them that it was a land "*flowing with milk and honey*" (Ex. 3:17)! Not only so, but we are told that God had gone to spy out the land in advance of the children of Israel and had found it "*the glory of all lands*" (Ezek. 20:15). Their request therefore, was a supreme example of unbelief. God had made a promise, which they had frankly refused to believe until they actually saw it as a physical reality. Imagine your own reaction, if upon making a promise to a friend for a duty performed, that same friend turned upon you with the request that you should show them some definite proof that you would honour your promise! This is precisely the position between God and the children of Israel. God's answer to them was that He was pleased in a way that they had made such a request, although it must have grieved him at heart; He was pleased only in the sense that their search would prove two things:

1. Their search would vindicate the faithfulness of God and prove that the land was indeed as He described.
2. Their search would also prove their unfaithfulness and would teach them that it is better to walk by faith than by sight, for it is not always good that God's children should foresee their trials.

Subsequent events proved the above two principles very true!

The Search of the Land

We firstly notice that it was the 'heads' of the tribes who were chosen for this task, (V. 3). Here were men who had responsibilities in Israel and who should have been a source of encouragement, not discouragement. Good leadership and bad leadership are alike infectious to those who are led; by our example we can inspire others or we can weaken them (1 Pet. 5: 1-3; Heb. 13:7; 1 Pet 2:2).

Among the twelve spies were two faithful men, Caleb and Joshua (V. 6, 8 Joshua here called Oshea). These were men who refused to let difficulties stand in their way in gaining the inheritance God had promised them.

Caleb's outstanding characteristic is faithful initiative in seizing every opportunity to gain the Kingdom of God. In this incident he refused to believe that the Canaanites could possibly stop them from taking the land in possession. Notice his words to the Israelites. *"Let us go up at once and possess it; for we are well able to overcome it."* (V. 30). This was not a bold confidence in his own ability, but a simple trust in the power of God. Caleb was forty years old when he made this faithful declaration (Joshua 14:7); forty-five years later, when organized resistance in the land had been overcome, Caleb still shows that determination to make the most of what God had promised and requests permission to conquer the section of land promised to him of God. Again note the faithful attitude so forthrightly expressed:

"If so be the Lord will be with me, then I shall be able to drive them out, as the Lord hath said" (Joshua 14:13).

In this he was successful (Judges 1:20). This attribute of faithful initiative so strong in Caleb, was characteristic of his family. In the book of Judges we learn of faithful Othniel, the first judge, who was Caleb's younger brother and how that he, taking the initiative, captured the city of Kirjathsepher, so gaining the hand of Caleb's daughter in marriage (Judges 1:12-13). Determined initiative again showed itself in the family when his daughter Achsah, now being married to Othniel, boldly requested of her father a greater portion of the promised land, regarding such possession as a blessing (Judges 1:14-15). Such initiative did these two young people show when the rest of Israel were showing a sad lack of faith in consolidating their inheritance (Judges 1:28).

Apart from Caleb and Joshua the other ten spies were a dismal failure. For forty days they searched the land (V. 25), finding it exactly as God had described (V. 27). It is significant that they brought back with them a large bunch of grapes, as proof of the fertility of the land, from a locality known as "Eshcol" (V. 23). This name means "A cluster of grapes" (V. 24 margin) and was the name of one who gained a wonderful victory of faith against greater odds and the one whose faith was the inspiration for that victory was none other than their father Abraham! (Gen. 14:13).

However, despite the fact that the land proved as God had said, these men had little faith to take possession of their inheritance. Why should this be? Simply because that there were certain difficulties attached to the promise. Had they chosen to believe God and walk by faith, no doubt these difficulties would have been met, and overcome by the power of faith. But now they had chosen to walk by sight AND THE SIGHT OF THEIR EYES DESTROYED THEIR FAITH! Notice their faithless reaction:

WE SAW the children of Anak (V. 28).

WE SAW in it men of great stature (V. 32).

WE SAW the giants (V. 33).

Such a discouraging report of the land was considered an "Evil Report" by God (V. 32) and as far as He was concerned they had "despised" the land (14:31) bringing up "a slander upon the land" (14:36). Although they did not literally do this, yet this was the implication of their cowardly

report. By their lack of confidence they had in effect "limited the Holy One of Israel" (Psa. 78:41).

How serious therefore, is anything that discourages the servants of God from serving Him in faith. We may ourselves be active in God's service and yet discourage others by complaining of the bitterness of the way. Let us beware, lest the fearful implications of such an attitude be laid at our charge in the day of judgment.

The end of the Forebearance of God Num. 14

God is longsuffering and merciful; at Mt. Sinai Moses was reminded of this wonderful fact (Ex. 34:6), but there comes a time when persistence in unfaithfulness will exhaust the longsuffering of God. This faithless display was the final insult that brought forth a final, irrevocable sentence of condemnation upon this adult population of Israelites.

First of all they wept when they were confronted with the difficulties (V. 1). Then they attempted to stone Moses, Caleb and Joshua who had disagreed with their cowardly display of unfaithfulness (V. 10). Only the revelation of God's glory prevented the death of these faithful men. Now God vowed that He would 'disinherit' them (V. 12), upon which Moses immediately pleads for their forgiveness (V. 13-19). To this plea God is not unmindful, He will preserve the nation but will not forgive that generation that had seen the wonderful miracles in Egypt and in the wilderness (V. 22). God sealed His purpose with the nation and with the faithless generation with two irrevocable divine oaths:

1. His divine purpose (Num. 14:21) - despite their failure:
"AS TRULY AS I LIVE all the earth shall be filled with the glory of Yahweh."
2. The divine sentence of condemnation (Num. 14:28-29): *"AS TRULY AS I LIVE...your carcasses shall fall in this wilderness."*

A divine oath sworn in by the very existence of God Himself is irrevocable, nothing can alter the decision. For confirmation of the importance of this fact concerning oaths see Heb. 6:13-17; 7:21. Hence a complete generation of Israelites have forever lost their chance of the Kingdom of God (Psa. 95:11 cp. Heb. 3:16-18). What a dreadful warning is this; the comparable words to those who will be rejected by Christ will be: *"Depart from me ye cursed."* (Matt. 25:41).

The sentence is pronounced; for forty days they had searched the land, so on a day for a year principle they must now wander forty years in the wilderness (V. 34). Having already spent two years wandering in the desert, they must now complete 38 years extra (Deut. 2:14). With this terrible sentence ringing in their ears, the Israelites realised their lost opportunity, but alas too late! (V. 40). In their anguish they plead for Moses to take them into the land, but Moses, knowing that intercession or action is no longer any avail, stands aloof from their plans (V. 40-44). Frantically they rush towards the land, only to be thrust out again by the Canaanites. Yahweh's oath cannot be frustrated, they are beaten back to a place called "Hormah" which in the Hebrew means "utter destruction" (V. 45). True to His word, Israel after thirty eight years in the wilderness return again to this very locality, only this time it is the Canaanites who are chased to "Hormah" i.e. "utter destruction" (Num. 21:3).

However, during that thirty eight years God had overthrown a complete generation and their failure stands as a grim warning to the "Israel of God" today. Like them we face "a waste howling wilderness" during our probation through life. And this age in which we live is a wilderness of the worst sort, barren of all spiritual sustenance and full of venomous serpents. If we are to survive, then we must seek the bread that comes down from heaven, even the word of Truth, given by inspiration of God. We must drink deep of that water of life contained in "the wells of salvation." Our walk towards the Kingdom is one of faith, for we walk not by sight, for "the things seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:17-18). As we journey through life, let us heed the warning of Israel's typical history..."all these things happened unto them for types"(1 Cor. 10:11).

*"Let us therefore fear, lest a promise being left us of entering into His rest any of you should seem to come short of it. For UNTO US was the gospel preached as well as UNTO THEM"
(Heb. 4:1-2).*

COLORS OF THE RAINBOW

RED
(Human Nature)

YELLOW⁶⁷
(Trial)

BLUE
(Heavenliness-Healing
power of God)

GREEN
(Immortality)

PURPLE
(Royalty)

"STONES OF THE BREASTPLATE"
Exodus 28:15-21

FROM SONS OF ADAM

SARDIUS
Oudem Red
The Adamic
Element of
Israel natural
and spiritual

TOPAZ
Pittdoh-Yellow
"Tried Faith"
Represented in
the color of the
metal brass & gold

CARBUNCLE
Borcketh
Reddish Green
Sons of Adam
made immortal

EMERALD
Nouphekh
Glowing Red
Whom the Lord
loveth He
chasteneth

SAPPHIRE
Sappeer
Blue
Emblematic of
the Spirit of God

DIAMOND
Yahaloum
Reddish white
"Arrayed in
White"

LIGURE
Leshem
Sparkling
Glittering Red
Burning & shining
lights

AGATE
Shevov
Blue or various
hues emblematic
of the Spirit of
God

AMETHYST
Aklalomoh
purple
Kings & Priests
Rev. 5:10

BERYL
Tarsheesh
Yellow with a
reddish cast
Tried faith that
has come forth
like fine gold

ONYX
Shouham
Yellowish Green
Our vile bodies
changed
1 Cor. 15:53

JASPER
Yoshpaih
Greenish Purple
Sons of God

FROM SONS OF ADAM

TO SONS OF GOD

TO SONS OF GOD

COLORS OF THE RAINBOW

RED
(Human Nature)

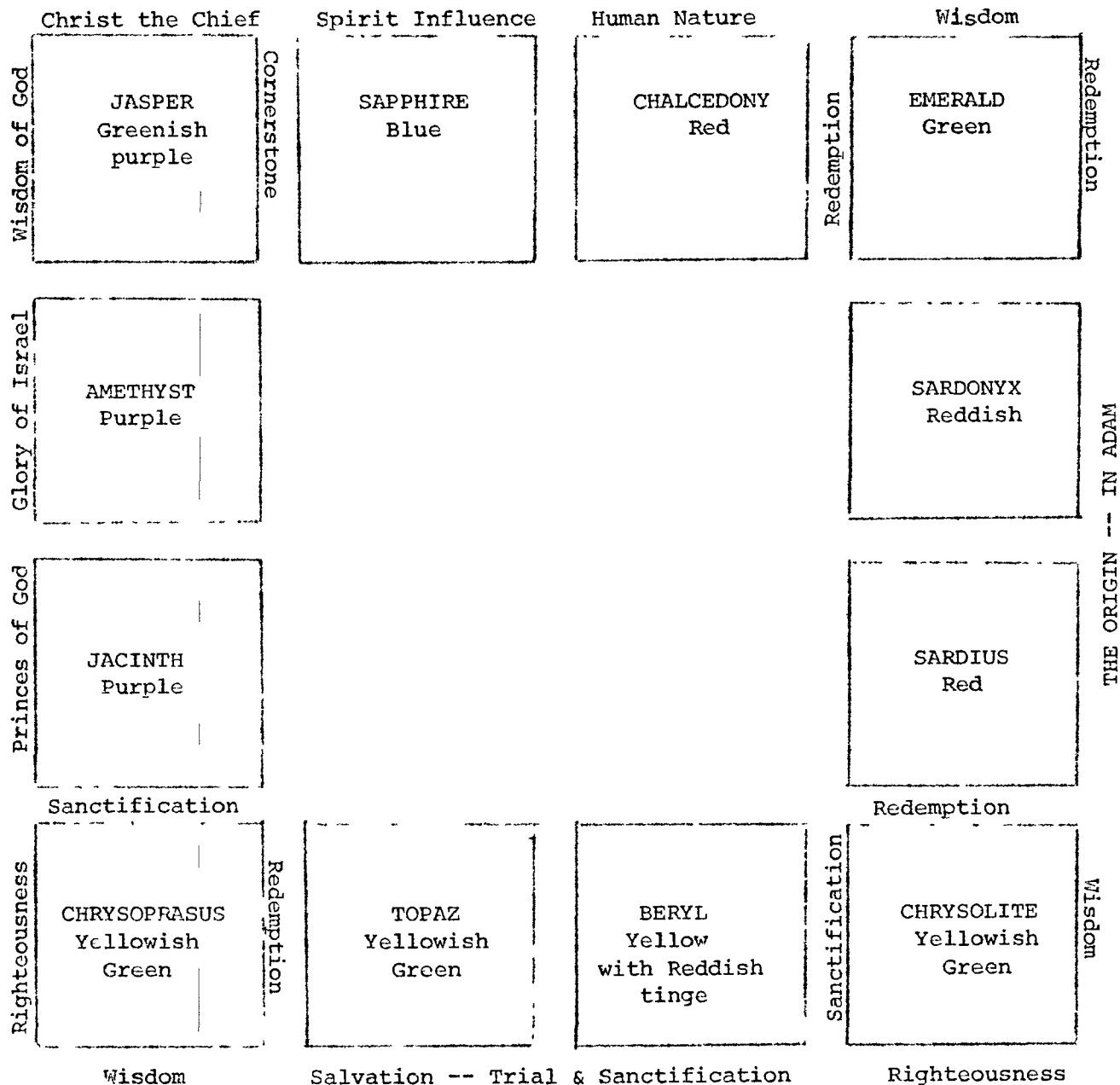
YELLOW
(Trial)

BLUE
(Holy Spirit of God)
Heavenliness-healing

GREEN
(Immortality)

PURPLE
(Royalty)

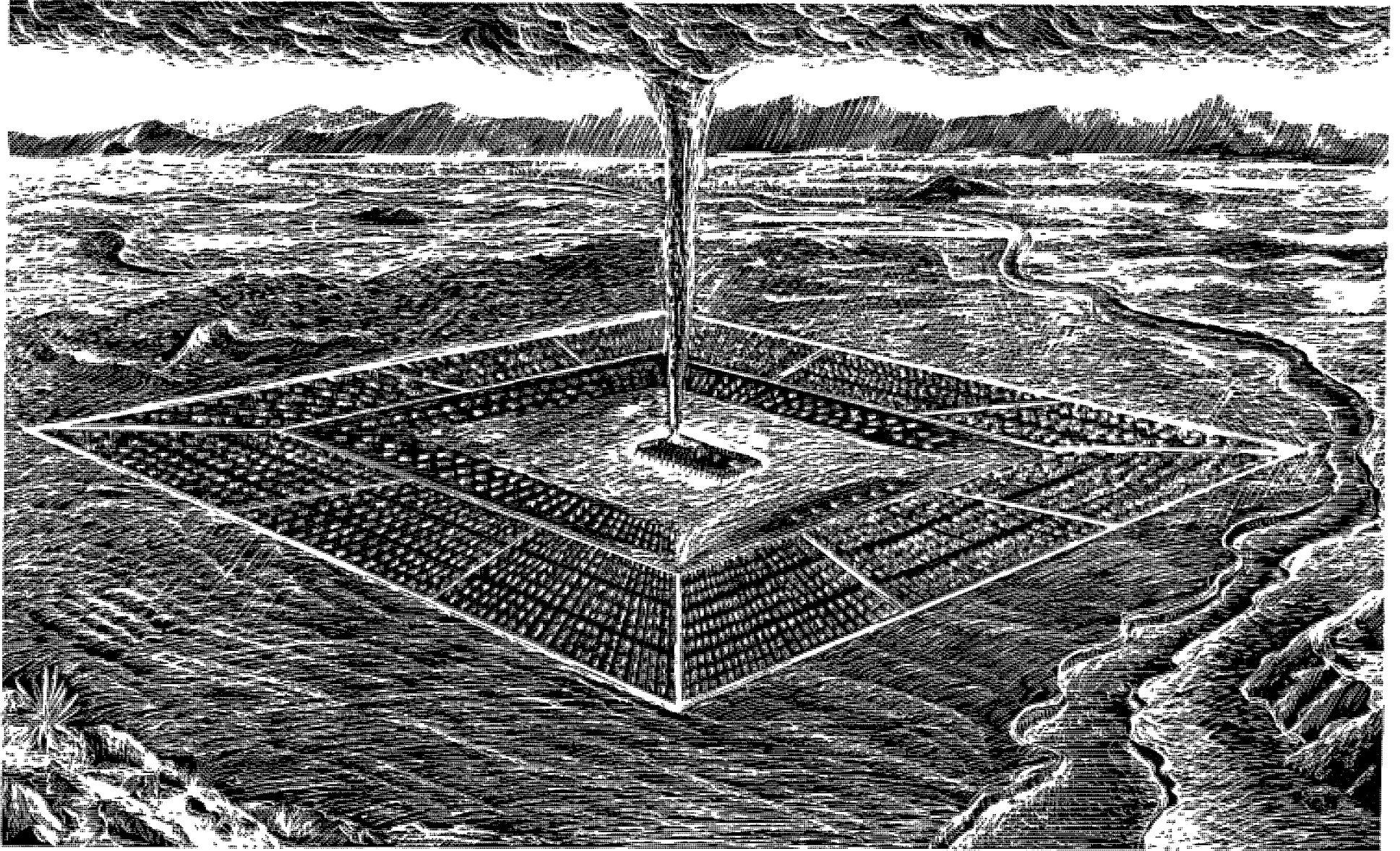
"FOUNDATION STONES OF THE NEW JERUSALEM"



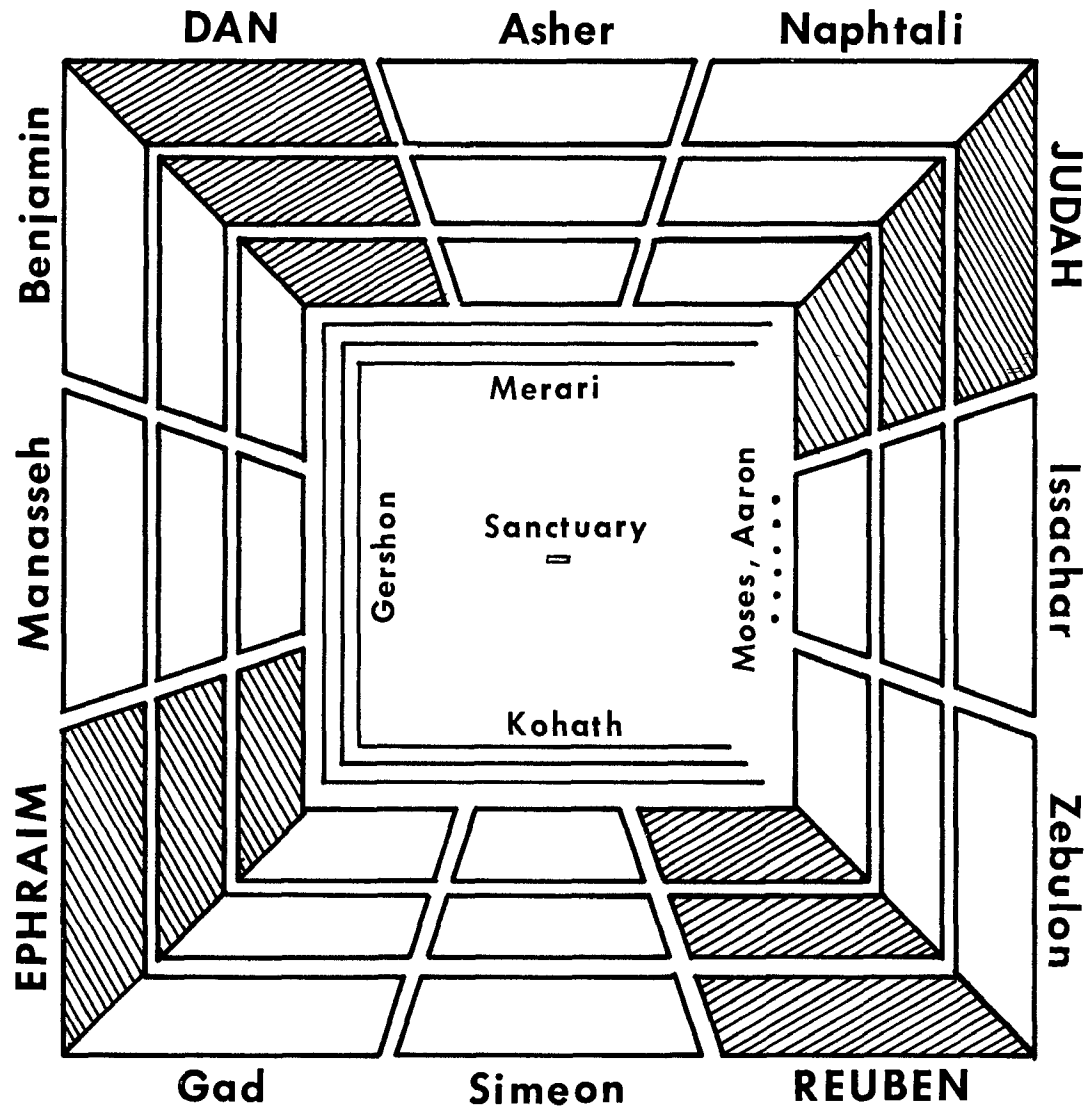
The TABERNACLE

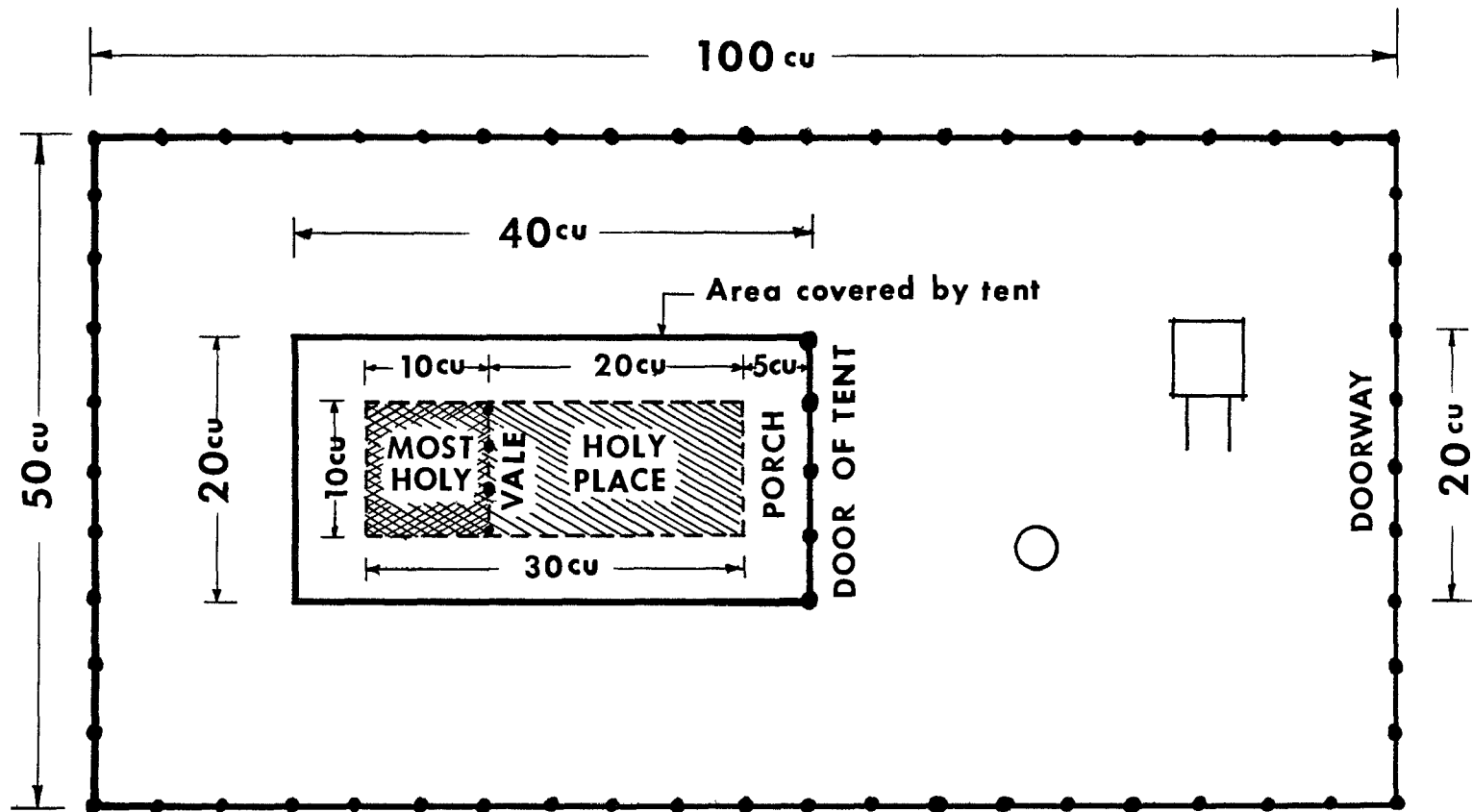
SUPPLEMENT No. 1

“Far off about the Tabernacle...shalt thou pitch thy tents”

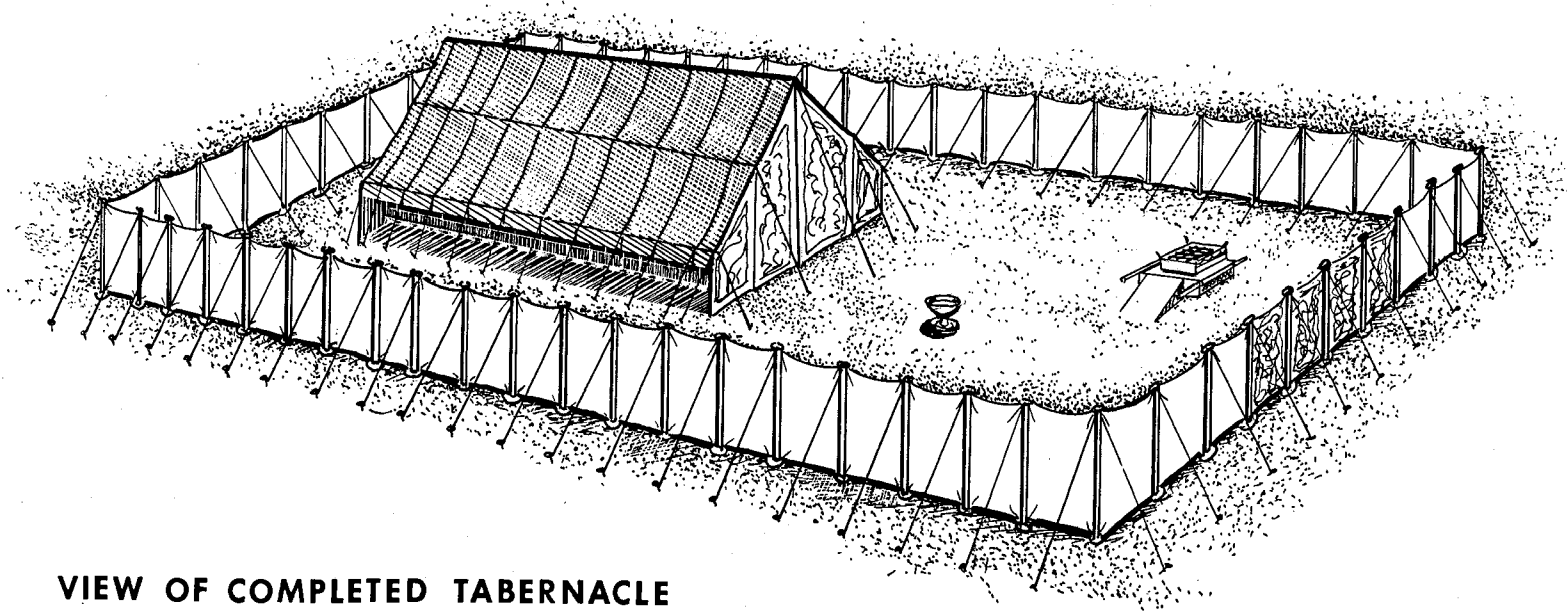


PLAN of the FOURSQUARE ENCAMPMENT

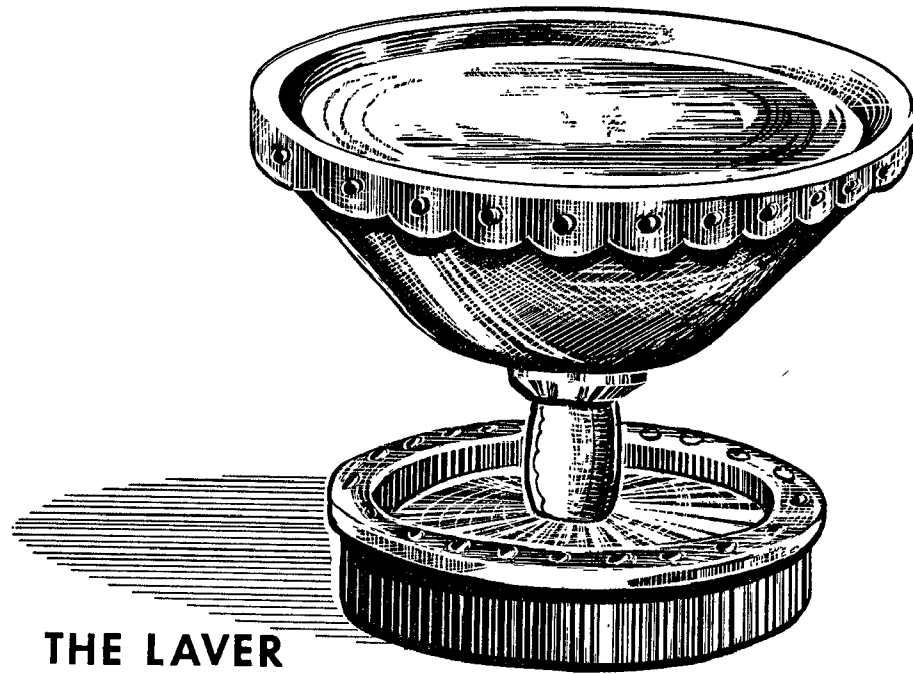




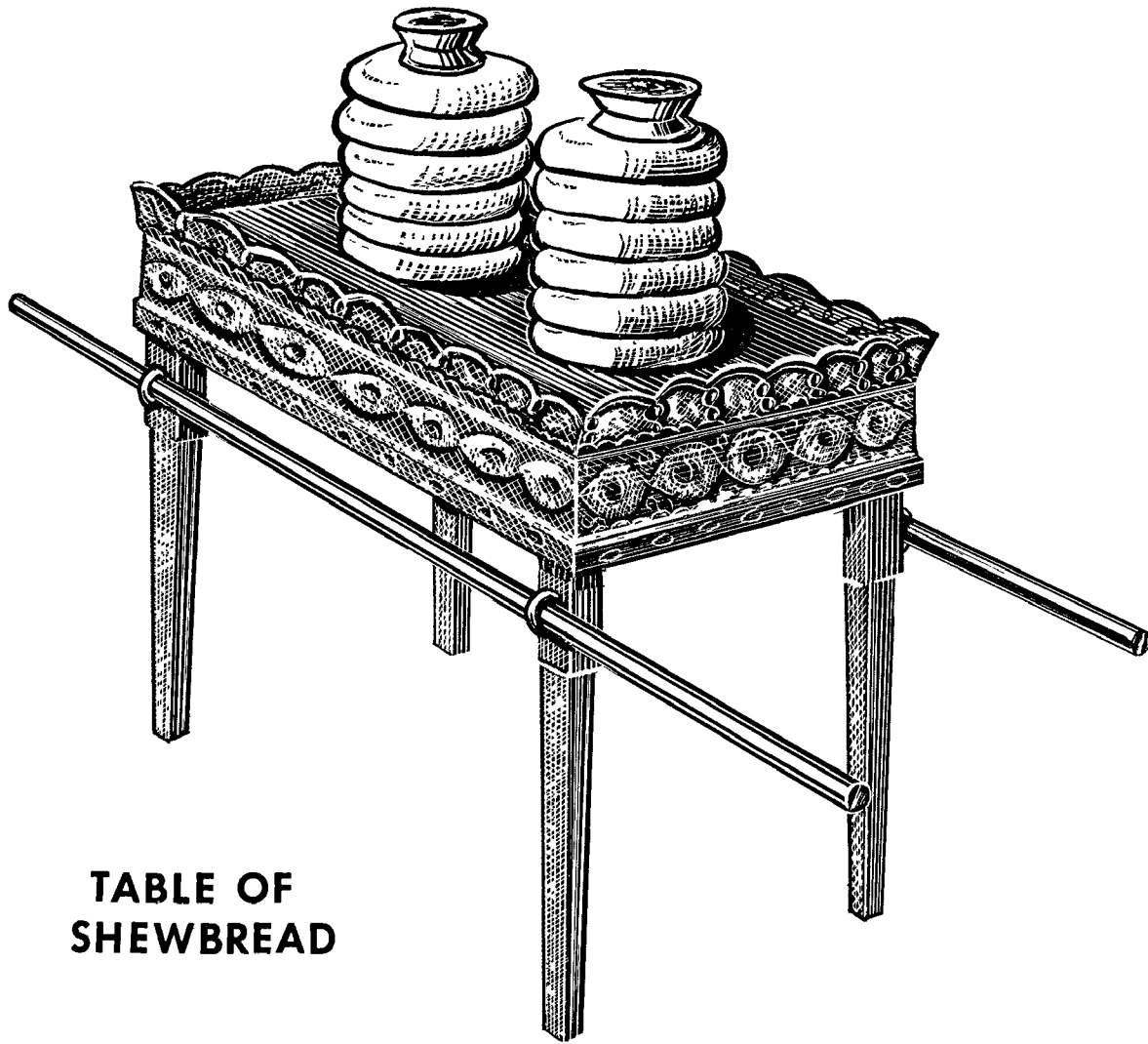
PLAN



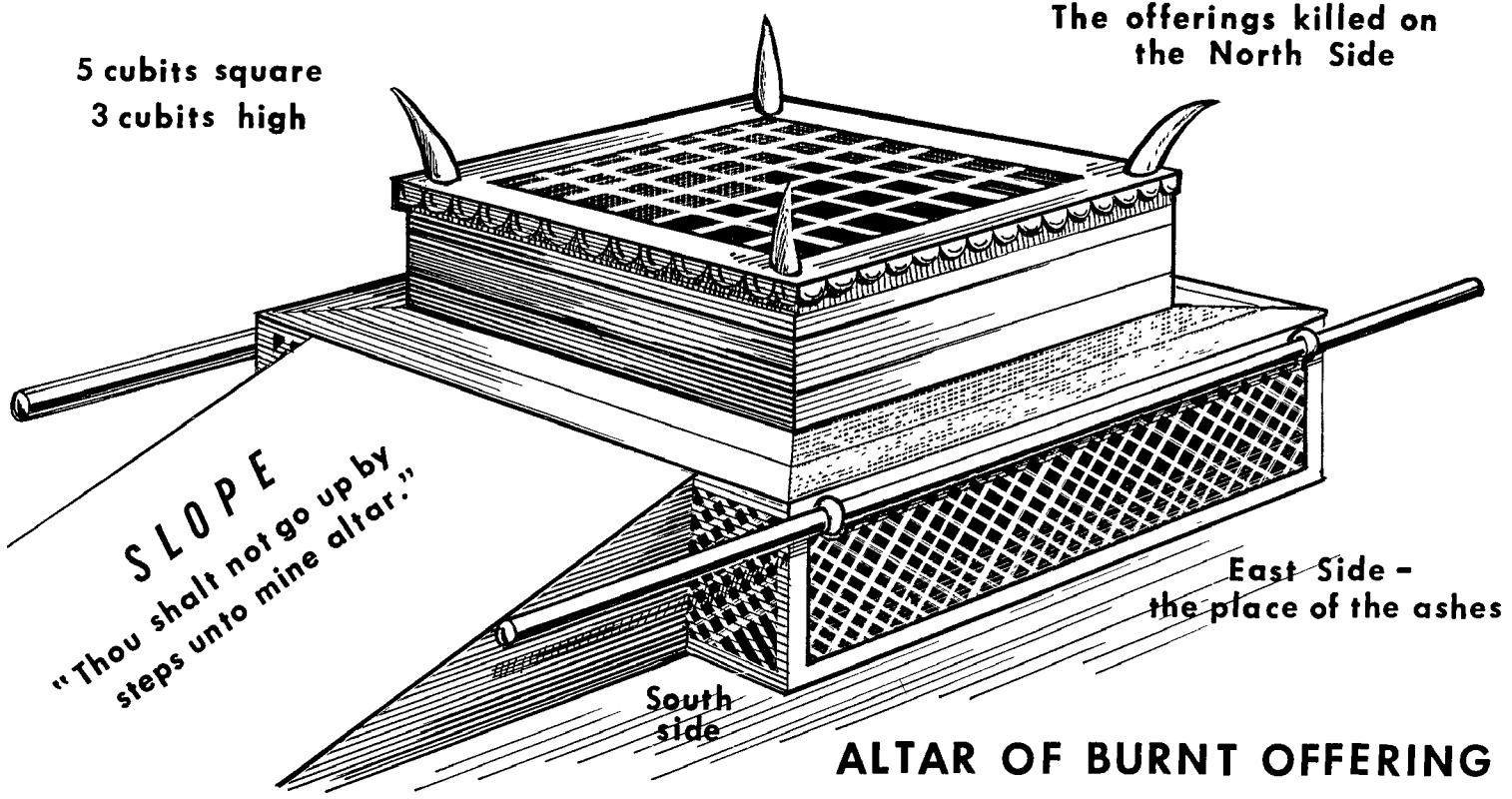
VIEW OF COMPLETED TABERNACLE



THE LAVER



**TABLE OF
SHEWBREAD**



5 cubits square
3 cubits high

The offerings killed on
the North Side

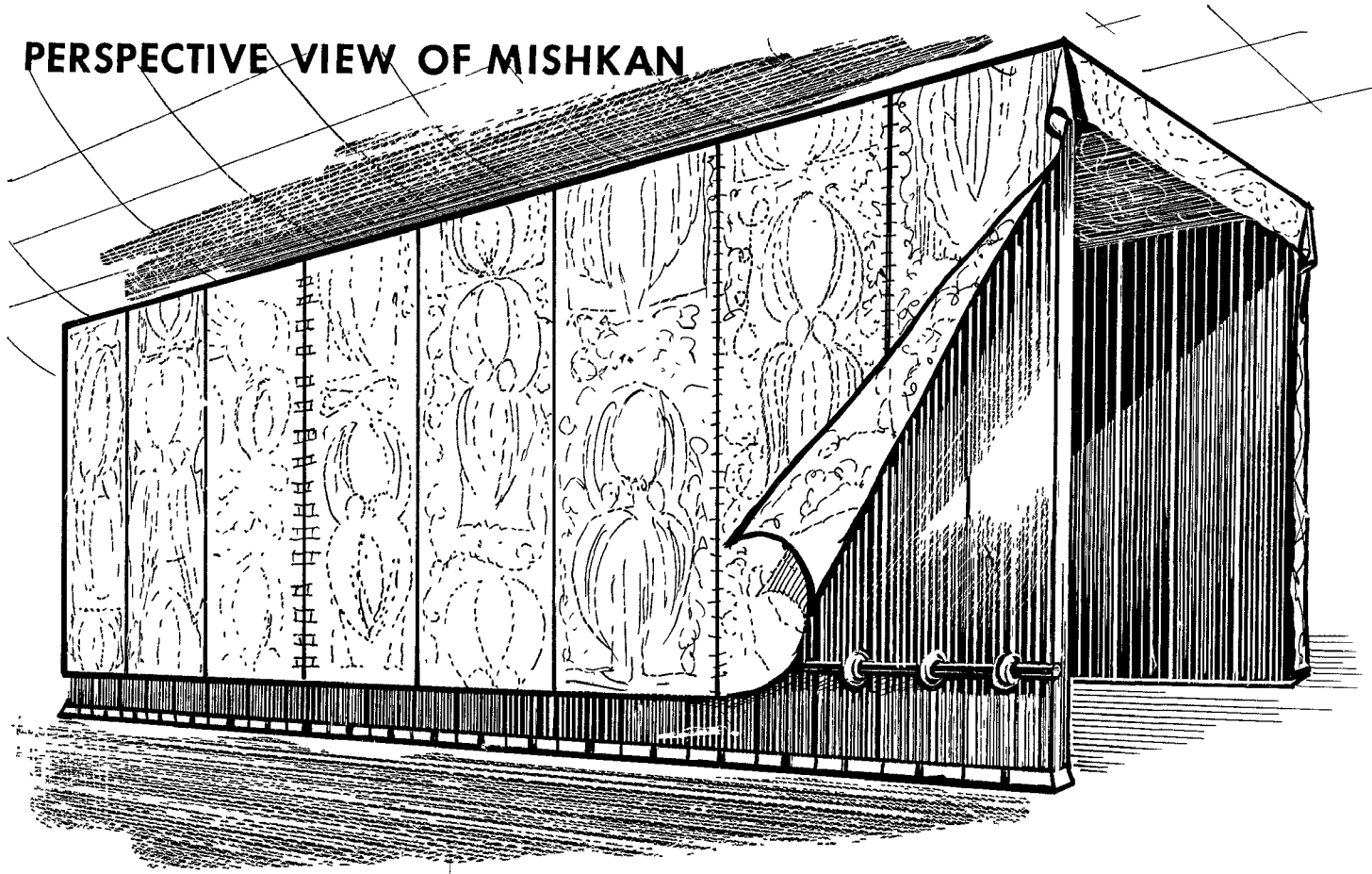
SLOPE
"Thou shalt not go up by
steps unto mine altar."

South
side

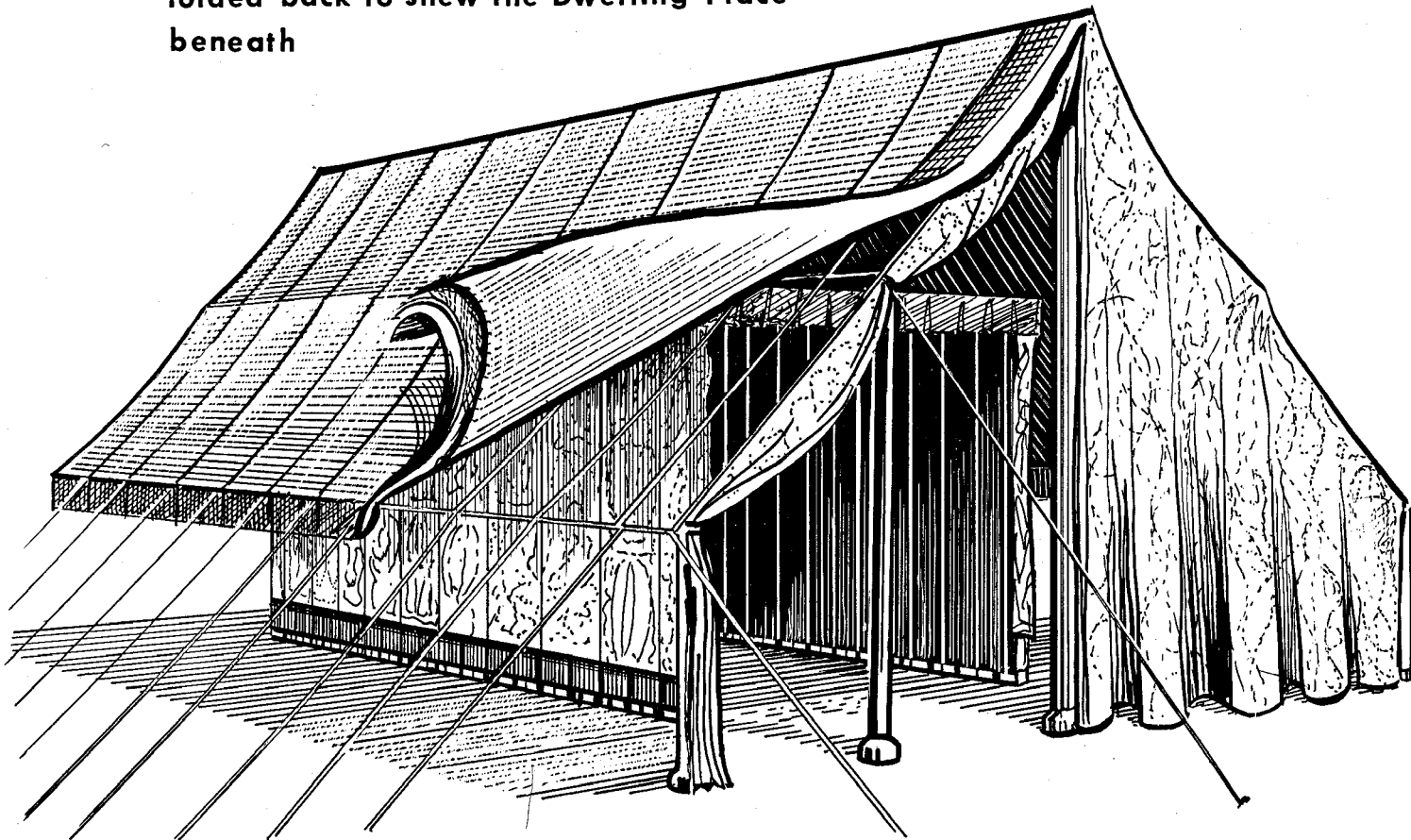
East Side -
the place of the ashes

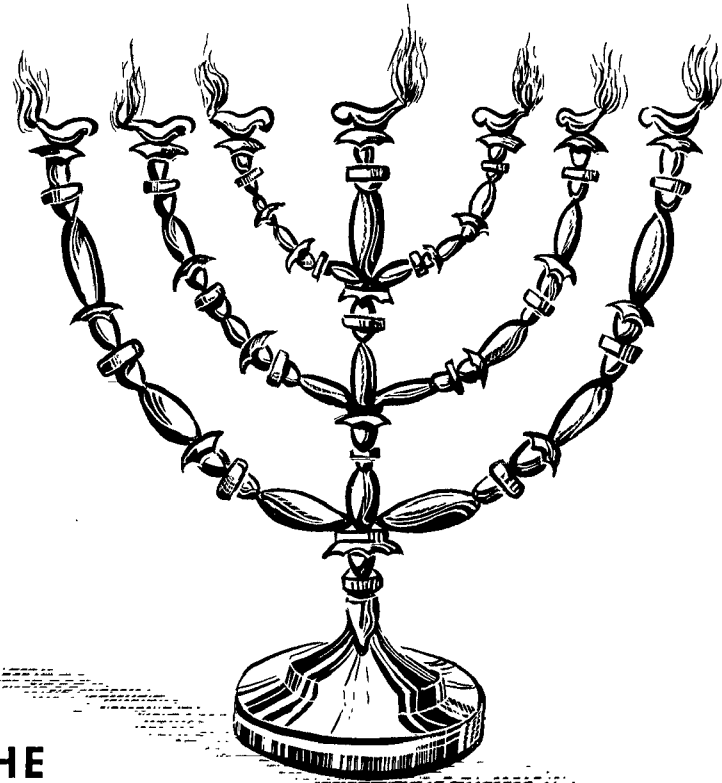
ALTAR OF BURNT OFFERING

PERSPECTIVE VIEW OF MISHKAN



**Perspective view of Tent with roof curtains
folded back to shew the Dwelling Place
beneath**

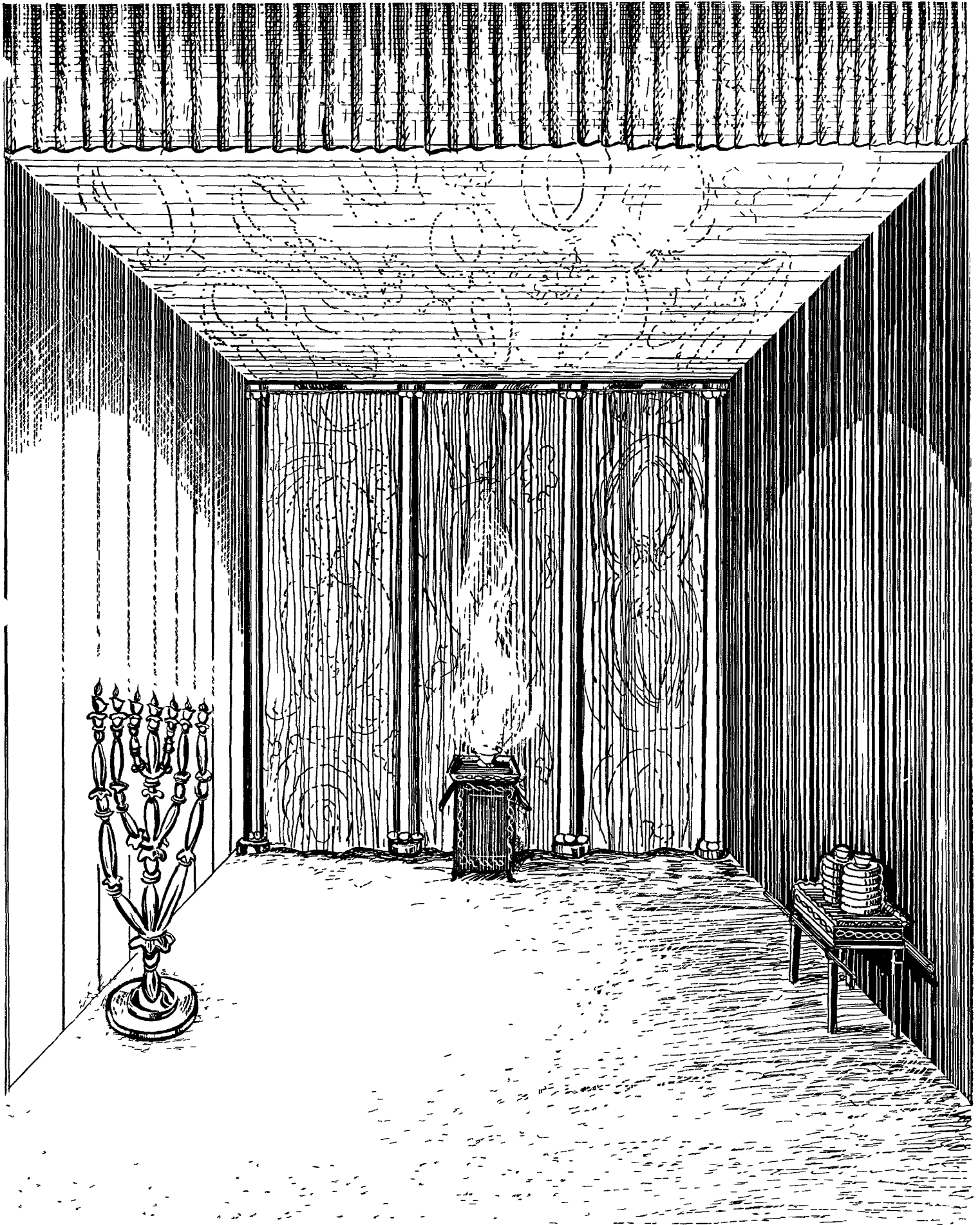


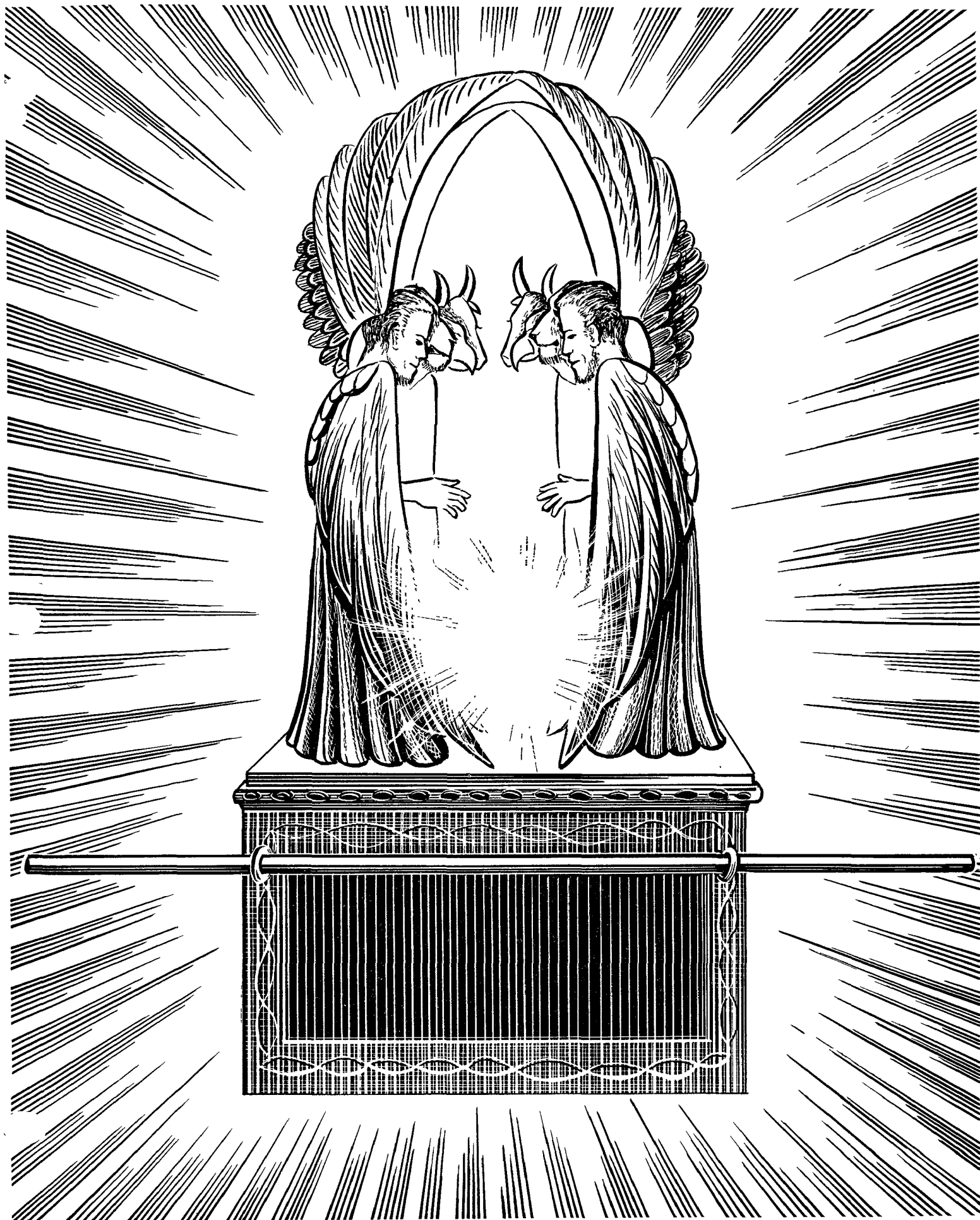


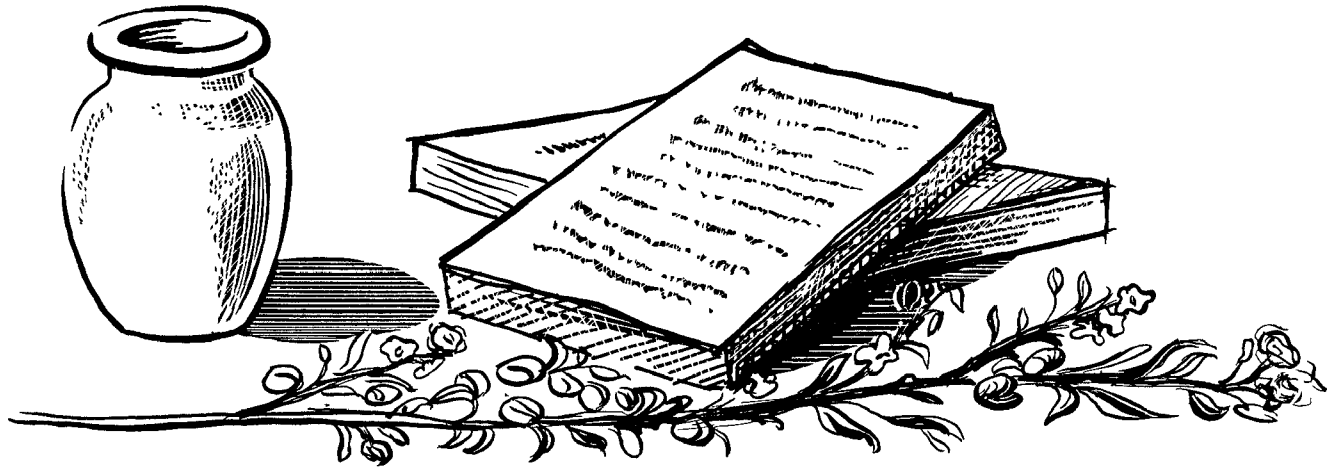
**THE
CANDLESTICK**











THE TABERNACLE

- I. The encampment, Numbers chapter 2 (see illustration #1).
 - A. The camp as well as the tabernacle spoke of the perfection of God's order both then and the age to come.
 - B. The encampment was foursquare (illustration #1)
 1. Judah (lion, Rev. 5:5; Gen. 49:9) on the east - Matthew
 - a. Issachar, Zebulun
 2. Reuben (man) on the south - Luke
 - a. Simeon, Gad
 3. Ephraim (ox, Deut. 33:17) on the west - Mark
 - a. Manasseh, Benjamin
 4. Dan (eagle) on the north - John
 - a. Asher, Naphtali
 - C. Size of encampment - estimated at 3 miles square or 9 square miles.
 - D. The sanctuary in the exact center of the encampment.
 1. God was to be in the center of their life. All their activity was to revolve around Him.
 2. Israel was so near to God and yet so far away. They were separated from the sanctuary by the priests, secondly by a wall of white linen.
 - E. Prophecy of Baalim - Num. 23:10; Num. 24:5-7; 17-19
 - F. Foursquare encampment in prophecy (see lessons on Cherubim of glory)
 1. Ezek. chapter 1 - the four living creatures
 2. Zech. chapter 1 - the four carpenters
 3. Zech. chapter 6 - the four chariots
 4. Matthew, Mark, Luke, John (see above)
 5. Rev. 21 - the Holy City which lieth foursquare

II. Significance of the materials

- A. Gold: Represents the final divine state of immortality into which the saints will enter. (Note the increased usage of gold as we approach the mercy seat and the cherubim of glory.)
Rev. 21:18; Psa. 45:13; Lam. 4:1-2; 1 Pet. 1:7; Job 23:10
- B. Silver: Silver not supplied by the willing offerings of the children of Israel. Silver was a levy imposed upon all males, Ex. 30:11-16; 38:25-27. The levy was half a shekel and was payment for redemption. Silver was used for the sockets, the pillars, hooks for the curtains, chapiters for tops of the pillars.

The great lesson of redemption is that it is truly of God, but man must make a comparatively small contribution to it and associate themselves with the means that God has provided.

Silver represents our obedience to God, our willingness to suffer for the redemption God has offered.

Exhortation God has provided Jesus for our redemption. We associate ourselves with this redemption by belief, repentance, baptism, dedication. IT IS GOD'S PROVISION, NOT OURS.

- C. Wood: Wood stands for man, i.e. human nature. As there are different qualities of men, so are there different qualities of wood, cp. Psa. 37:35; Isa. 61:3, Psa. 1. Wood covered with gold speaks of human nature covered with godliness.
- D. Brass: Brass stands for sin and speaks of human nature with its sinful tendencies; to wit Korah, Dathan, and Abiram, Num. 16:38. The brazen serpent, Num. 21.
- E. Blue: Blue speaks to us of heavenliness, the presence and the power of Almighty God. See Ex. 24:10; Num. 15:38-41.
- F. Purple: Purple associated with royalty. Produced by mixing red and blue together. Jesus brought both red (sin's flesh) and blue (heavenliness) together by becoming our mediator. It speaks loudly of our future as kings and priests. Song of Solomon 7:5; John 19:2; Rev. 5:10.
- G. Scarlet: Scarlet speaks of the redness of blood, the life-giving fluid of the body and in the symbology of the law of Moses speaks of sin or sin's flesh.
- H. Linen: A scriptural definition is given of linen in Rev. 19:8 "For the fine linen is the righteousness of saints."
- I. Skins: The various skins were used for the coverings of the tent and will be considered in that section of our study.

III. Purpose of the tabernacle

- A. Ex. 6:6,7 *"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: 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."*
- B. Ex. 15:1,2, *"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. 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."*
- C. Ex. 25:8 *"And let him make me a sanctuary: that I may dwell among them,"*
- D. Ex. 29:45,46 *"And I will dwell among the children of Israel, and will be their God. 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."*

- IV. Tabernacle of the congregation - not to be confused with the sanctuary. The former was pitched outside the camp while the latter was in the midst. Ex. 33:7-23.
- V. The court (see illustration #2)
 - A. The curtained enclosure - 50 cubits by 100 cubits
 - B. There were 60 pillars of brass which stood in sockets of brass. The tops of these pillars were ornamented with silver caps.
 - C. Hooks of silver, cords and pins of brass were used to keep the pillars upright.
 - D. 20 of these pillars were on the south side, 20 on the north, 10 on the east, 10 on the west.
 - E. The tabernacle always faced the east and it was on the east that provision was made for the entrance. This entrance was formed of curtains 20 cubits long, hanging upon four pillars. These curtains were different from the fine twined linen that formed the rest of the enclosure. In Ex. 27:16 we read that they were blue, purple, scarlet, fine twined linen wrought with needlework. These were made either to lift or slide back so that entrance could be made

The great lessons from the court

1. Righteousness surrounds the appointments of God and no approach can be made to God except in righteousness.
2. The pillars and sockets of brass speak of human flesh upon which the curtains of righteousness are hung. The silver caps indicate the price of redemption.
3. There were 60 pillars. Song of Solomon 3:6,7, *"Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel."*

Here we have 60 valiant men likened to pillars, typing the symbolical 144,000 surrounding the Lord Jesus Christ as he comes up from the wilderness to enter into his possession. This number seems to be based upon the two groups of 30 valiant men of David's camp, 1 Chron. 11 and 12. From these references it is quite logical to assume that these sixty pillars represent the body of the saints in their totality.

4. The curtains speak of Jesus who is the only entrance to divine favor, John 10: Acts 4:12. The fine-twined needlework speaks of the characteristics of the Lord Jesus Christ that fitted him for his atoning work. The curtain contained scarlet - he partook of our nature. It contained blue - he possessed the heavenliness of his Father. It contained purple which spoke of his royal begetting, both as son of David and son of God, and all of this woven upon white linen which speaks of his righteousness.

VI. The cost of the tabernacle

- A. Approximately 1½ tons of gold
- B. In excess of 5 tons of silver
- C. The wood was acacia and was constructed by Bezaleel and Aholiab of the tribe of Dan who had been given the spirit of wisdom by God. Bezaleel had charge of the metal work - Aholiab supervised the embroidery work and the weaving.
- D. The tabernacle was completed at a great cost and speaks of the cost of our redemption.

Psalm 49:7-8 "None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth for ever:)"

1 Peter 1:18-19 "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot:"

- E. The people gave willingly; so did Christ; so must we.

VII. The tabernacle, the "Mishkan" or dwelling place

The tabernacle building measured 30 cubits by 10 cubits. It was built of boards 10 cubits high standing upright in sockets. These boards numbered 20 for the northern side; 20 for the southern side; 6 for the western. The eastern end was open but for a door curtain. Corner boards were provided for the western end and bars were used to link the boards together on each of the sides so as to form a stable structure.

Gold was used to cover the boards and the bars, gold rings were provided for the bars, and two silver sockets for each of the boards. Thus it is seen that as man approaches nearer to God the value of the materials increases. The roof of this structure was provided by ten curtains, 4 cubits wide by 28 cubits long coupled together by means of 50 loops of blue and 50 taches of gold on each curtain. We can readily see that the completed curtain would measure 28 x 40 cubits. This apparently was thrown over the boarded enclosure so that a roof was provided and the curtain draped over the sides to within a cubit of the ground. The length of 40 cubits would overlap the ends of the tabernacle equally by 5 cubits. It was probably arranged to fall within 1 cubit of the ground on the west so that only one cubit would hang over on the east (entrance) The building thus formed was divided into two rooms or compartments; the Holy place measuring 10 cubits x 20 cubits and the Most Holy place measuring 10 cubits x 10 cubits. (Note that this forms a perfect cube.) Note that the implication is obvious in *Rev. 21:16 "And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."*

Symbology:

- 1. The boards forming the walls speaks of the saints who now form the temple or tabernacle in which God dwells.

2. The boards are covered over with the gold of divine glory and stand in silver sockets of redemption.
 3. They are linked together as one by the gold covered bars and as such they are a unit which cannot fail.
 4. The material forming the roof was fine twined linen with blue, purple, and scarlet, and cherubims of cunning work. Literally *"The work of the skilled weaver."*
 5. This covering was produced in the loom, and all the materials and colors were skilfully woven together. This was true also of the veil which we learn from Hebrews represented Christ teaching Israel that God was dwelling with them and pointing to the day when this logos would become flesh and dwell among men literally. The *"Mishkan"* then was a prophecy of the Lord Jesus Christ who would go beyond the veil and point the way to immortality for each of us.
- A. The tabernacle stood in the closest possible relationship to Israel. Firstly, it was fashioned from their contributions and secondly, it was located in the exact center of the camp.
- B. God in the midst of the camp told Israel that the camp should be holy.
- C. Because of this, the contraction of ceremonial uncleanness by an Israelite denied him covenant status, Lev. 7:18-21.

"And if any of the flesh of the sacrifice of his peace offering be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people."

- D. Those that were excluded from the camp were permitted to recover their legal status by the observance of highly significant and sacrificial ordinances.
- E. The great lesson taught that only those in covenant relationship and those that realized the implications of that relationship could approach unto God.
- F. As we approach the tabernacle we find these restrictions becoming more emphatic. The sanctuary itself was encircled with the tents of the Levites (see illustration #1). Numbers 1:51-53:

"And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony."

Before the Levites could take their place in this position they had to be cleansed both physically and spiritually. Numbers 8:14-16:

"Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering. For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me."

- G. The Levites had distinguished themselves by their zeal for God when the nation had fallen to worshipping the golden calf. Ex. 32:26-29
- H. The very location of the Levitical tents which separated the Israelite from his God, reminded him of his sinfulness and the way it excluded him from God's presence. However, it also presented him with an ideal for the conduct of his spiritual life. The Levites were to remind Israel that they (Israel) were God's firstborn, Numbers 3:6-13:

"Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death. And the LORD spake unto Moses, saying, And I, behold I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD."

Numbers 8:9-11, 18, "And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD. And I have taken the Levites for all the firstborn of the children of Israel."

Numbers 8:16, "For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me."

- I. As the children of Israel laid their hands upon the Levites during the consecration service they confessed their duty to be equally devoted as the Levites, i.e. the Levites were their representative not their substitute. Not only must an Israelite appear before God cleansed of sin, but his way of life must be a reflection of the one who represents him.

- J. In turn the ordinary Levite was made to realize his unworthiness also, His tent could not be pitched in front of the entrance to the sanctuary. That position of honour was reserved for Aaron and his sons together with Moses.

Numbers 3:38, "But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death."

This ominous precaution taught the Israelite that he could not have access to God except through mediation and this because of his sinfulness. There was also an ideal for God had said: *"Ye shall be unto me a kingdom of priests and an holy nation."* Israel had to learn, however, that before this ideal could be reached, they had also to be an holy nation.

- K. The Levite with all his privileges, and his exalted position had his limitations, and violation of these meant death. *Numbers 18:3, "And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die."* In the strict sense of the term, the priesthood belonged exclusively to the family of Aaron. *Numbers 18:7, "Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death."*
- L. In keeping with this more privileged position the sons of Aaron wore special garments: coats, girdles, bonnets and breeches (all linen) see illustrations. *Ex. 28:40-43; 39:27-29.* And as we shall see in our later studies, they underwent a far more complicated and significant ceremony of initiation than the mass of the Levites, see Lev. chapter 8.
- M. These requirements for holiness were carried still farther with Aaron their father. Besides the coats, girdles, and breeches worn by his sons, he wore special high priestly robes. They wore only a bonnet--Aaron wore a mitre or a turban. Oil was used to anoint his son's heads, but not with the same profusion as in his case, *Lev. 10:7; 21:12.*

In addition to this there was laced to his turban a plate, a holy crown (*Ex. 29:6*) and deeply engraved upon it the words *"Holiness to the LORD"* (*Ex. 28:36-38*).

We see then the symbolism culminating in one man.

- First - the camp
- Second - the Levites
- Third - the priests (Aaron's son)
- Fourth - finally Aaron himself

Aaron figuratively bore the entire nation upon his shoulders in the two Onyx stones, *Ex. 28:9-12, "And thou shalt take two onyx stones, and grave on them the names of the children of Israel: Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. 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. 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." (see illustration) And upon his heart in the breast-plate of judgment, as he came before Yahweh. Ex. 28:29.

"And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually."

VIII. Warning

- A. The nearer a man comes to God...the more conscious he becomes for the need of holiness.
- B. This principle is illustrated in the encampment and the tabernacle where we see first, a multitude, then diminishing to one individual. Example: Israel was inferior in rank to the Levites. The Levites were inferior in rank to the priests. The priests were inferior in rank to Aaron their father.

IX. To whom much is given...much is required

- A. The Levites drew their sustenance mainly from the tithes of the people Numbers 18:24:

"But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance."

- B. They could eat their tithes wherever they chose and with no obligation to be ceremonially clean when doing so -- no penalty was incurred if they were not free from uncleanness, Numbers 18:31:

"And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation."

- C. In the case of the priests, (Aaron's sons) if the food to be consumed was of the class "most holy" (see lessons on the meal and sin offerings) they had to eat it in the court of the sanctuary itself, Lev. 6:16,26:

"And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation."

If it was of the class "holy", they had to eat it in a clean place with none but their own families, each of the eaters being under the strictest obligation to be ceremonially clean, Lev. 22:3-7.

- D. Note again the principle of which we are speaking:
 - 1. In the case of the Levite, no restrictions as to the extent of defilement by death.
 - 2. In the case of the priests, limited grounds of defilement were allowed.

3. To demonstrate that the priestly status of the people was incompatible with corruption of any kind -- in the case of the high priest no grounds whatever were allowed, Lev. 21:10-12:

"And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD."

THE HIGHER A MAN'S THEOCRATIC RANK, THE HIGHER WERE HIS PRIVILEGES AND CORRESPONDINGLY MORE STRINGENT WERE HIS RESPONSIBILITIES.

Examples:

1. The Levite could minister only in the court. The priest could proceed no further than the vail which divided the court into two - the holy place and the most holy place, Ex. 26:33. The supreme privilege of access into the most holy place (that is symbolically into the very presence of God) was reserved for the high priest.
2. This same principle was reflected in the three parts of the tabernacle.
 - a. The hanging forming the gate of the court was suspended on silver hooks attached to brass pillars set in brass sockets.
 - b. The hanging forming the gate of the court was suspended on silver hooks attached to brass pillars set in brass sockets.
 - c. The hanging for the door of the holy place was suspended on gold hooks, attached to gold covered pillars of acacia wood, set in brass sockets.
 - d. The vail, barring access to the most holy place was likewise suspended on gold hooks and attached like the latter to gold covered pillars of acacia wood, but these were set in silver sockets. NOTE - The nearer we approach to God, the more valuable become the metals. This had to also be reflected in the morals of the individual man.

Lev. 21:16-17:

"And the LORD spake unto Moses, saying, Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God."

(See lesson on the significance of the priestly garments) Ex. 28: 33-35

The threefold approach to God illustrated in the court (mental), the holy place (moral) the most holy (physical).

X. The Court

A. Basic requirement of the symbolism - righteousness, and so the sanctuary was separated from the world by a screen of fine twined linen. This area of white stood out in stark contrast to the dark tents of Israel. It was this sharp contrast that in certain instances caused the court to be designated as the holy place. Lev. 6:16; 10:18; Num. 28:7

B. Admission to the court - Ex. 27:16:

"And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework, and their pillars shall be four, and their sockets four."

Any Israelite who wished to offer a sacrifice upon the altar could not enter the court except through this divinely appointed entrance and on the terms stipulated by Yahweh. The colors told him the basis:

1. The white of the fine twined linen spoke of the basis of righteousness;
2. The significance of the blue, the purple and the scarlet we have discussed;
3. The fine twined linen spoke of good works.

C. Entering the court

1. The brazen altar;
2. The laver.
(See detailed information of each of these items in the last section of this study.)

XI. The Holy Place

A. Note that this division of the sanctuary lay midway between the most holy and the court with the altar and the laver behind. This area was a parable of Israel (natural and spiritual), in covenant reconciliation to God - the presence of God lay ahead.

B. To the south or the left side stood the lampstand; On the opposite side stood the table of shewbread; The altar of incense stood before the veil.
(Again, see detailed information on each of these items in the last section of this study.)

XII. The most holy place

A. Here in this area which speaks of our final destiny was only one piece of furniture. The ark with the mercy seat over it - overshadowed by the cherubim, Ex. 25:21-22. (See detailed description of this important piece of furniture in the last section of this study.)

XIII. The articles of the tabernacle

A. The altar of burnt offering (It was also called the brazen altar to distinguish it from the golden altar which was for incense.)
1. It was a box made of wood, overlaid with brass dimensions: 7 feet 6 inches by 7 feet 6 inches by 4 feet 6 inches high.

2. In Exodus 27.4 we have the following description (Revised Version):

'And thou shalt make for it a grating of network of brass, and upon the net shalt thou make four brasen rings in the four corners thereof. And thou shalt put it under the ledge round the altar beneath, that the net may reach half way up the altar.'

3. The ledge was probably a narrow platform running round the altar for the priests to stand upon when arranging the sacrifices on the top of the altar.
4. The verticle grating was probably detachable on the eastern side "*the place of the ashes*" Lev. 1:16; to enable the ashes to be raked out and conveyed to a clean place without the camp, Lev. 6:11.
5. We note with interest the exclusive use of brass for the metal parts of the altar and for the various shovels, flesh hooks, pans and basons, for use in connection with the sacrifices. We have already seen that this metal has reference to sin's flesh and how appropriate that the altar - a symbol of the consuming of flesh - should be constructed of brass. The altar's position is also very significant.
6. It was the first object one would see upon entering the court. Thus is emphasized the great need of presenting our bodies a living sacrifice.

Not only is Jesus represented by ^{the} sacrifices, but by the altar itself, Heb. 13:10: "*We have an altar, whereof they have no right to eat which serve the tabernacle.*" Whenever we break bread, we partake of the altar, 1 Cor. 10:18, "*Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?*" Compare Lev. 10. 12. We are sprinkled by his sacrificial blood when we put on Christ, i.e. we have touched the altar and become holy.

7. The saints, in Christ the altar are represented by the four horns which projected from the four corners of the altar. These four horns were one with the altar just as the cherubim was one with the mercy seat. The four horns then are equated with the four square encampment, the four cherubim. The altar is sacrificial in character and points to the sacrifice of the rebellious nations, the future work of Christ and the saints. They are united - nothing can separate them, Isa. 34:6

XIV. The laver - Ex. 38:8

- A. No information is given us of the form, size and structure of the laver.
1. Of necessity it would have had to be a bowl of fairly large dimensions standing upon a base.
- B. Purpose of laver - for the priests to wash their hands and feet thereat when they entered into the tabernacle or when they approached the altar to offer sacrifices. This was imperative "*that they die not.*"
- C. Like the altar it was constructed of brass or bronze, and therefore stands in relation to sin's flesh. The brass or bronze was provided by giving up articles of vanity, i.e. the mirrors of the women. In this connection let remember that the altar was later overlaid with a further covering of

brass made from the censurs of the 250 that rebelled against Yahweh, Num. 16:28-40. Both the altar and the laver relate to sin and united they show the need for washing and sacrifice.

D. The great lesson of the laver is not only of baptism but a continual washing. The order would be:

1. Baptism;
2. Continual prayer for cleansing from our sins;
3. A continual study of God's word.
(i.e. crowd out the filthiness of flesh with the purity of the spirit, Titus 3:5; Eph. 5:26; John 15:3.)

XV. The table of shewbread

A. Upon leaving the court Aaron would pass through the curtained door of the tent into the "porch" of 5 cubits. From this vantage point he would look into what Paul would call the first tabernacle, Heb. 9:2, i.e. the holy place.

B. We observe on the right side, the table of shewbread, on the left the lampstand, while in the rear, just in front of the vail stood the altar of incense.

C. As to the table itself, the measurements were 2 cubits by 1 cubit by 1½ cubits high. It was constructed of wood, overlaid with gold and had a crown of gold around the top. There was a border of an handbreadth wide all around the table, presumably to hold the legs firmly. This also had a crown or a moulding of gold. It is assumed that this crown and the crown of the top would be richly ornamented. (see illustration)

D. On this table were placed 12 cakes in two piles, six in each pile. On the top of each pile was a vessel containing frankincense. Every sabbath the cakes were renewed. The old ones were eaten by the priests and the frankincense was burnt upon the altar of sacrifice (see Lev. 24). Also upon the table were various other vessels (spoons, dishes, bowls) which were probably used in the preparation of the drink and meal offerings.

E. A better translation for the word "shewbread" is "bread of the faces" (of Yahweh). These faces were much in evidence in the camp of Israel from the encampment to the most holy.

F. The table then with its loaves plus the frankincense spoke of Israel giving their weekly labor to God with prayer and thanksgiving. On the day of rest, that labor is accepted and consumed by the representatives of God, i.e. the priests.

G. The lesson to us is obvious - Our labor must all be done with a single eye to the glory of God. The fruits of our labor must be dedicated to Him. If offered with frankincense (prayer) our offerings will also be accepted and we will become the immortal priests of the age to come.

XVI. The altar of incense - Exodus 30:7-9

"And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before

the LORD throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon."

- A. Also called the golden altar in contrast to the brasen altar of the court.
- B. The altar of incense stood before the vail.
- C. Its dimensions: 18 inches square, 3 feet high.
- D. Its construction: made of shittim wood - overlaid with gold, with an ornamented crown around the top, it had four horns - once again speaking of the four-fold encampment of Israel; the four living creatures; the cherubim of glory; the city which lieth foursquare. It also was provided with staves so that it could be easily carried.
- E. The priests offered incense upon this altar morning and evening. The incense was special and could never vary. Its ingredients:
 - 1. Stacte
 - 2. Onycha
 - 3. Galbanum
 - 4. Frankincense
 - 5. Materials of varying aromatic qualities.

All of this represents prayer, Psa. 141:2: *"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice."* Its position before the vail (before one enters the most holy) indicates the extreme importance of prayer. Note the lesson of the sin offering, Lev. 4:7, which speaks of the penitent and humble petitioning in the process of cleansing from sin.

XVII. The lampstand - Ex. 25; Lev. 24:1-3

- A. The lampstand was made of beaten gold and consisted of a central shaft and three branches on either side. The branches were ornamented throughout their length with a bowl, a knop and a flower, three times repeated while the central stem had four bowls, knops and flowers.
- B. The fuel for the light was provided by the children of Israel from beaten olives, and the priests were to dress and trim the lamps every morning and evening. (see notes at end of this supplement regarding olive oil)
- C. The meaning of the lampstand is obvious. Throughout the scripture the light represents knowledge and truth. 2 Cor. 4:6:

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Psa. 119:105: *"Thy word is a lamp unto my feet, and a light unto my path."*

It speaks chiefly of Jesus the Christ, the true light of the world.

Col. 2:3: *"In whom are hid all the treasures of wisdom and knowledge."*

2 Tim. 1:10: *"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."*

D. This lightbearing is not confined to the Lord Jesus Christ, but is mandatory upon all those who name the name of Christ. This is the reason the seven ecclesias of Asia Minor are represented by seven golden candlesticks. They were the lightbearers of that dark age. The prophecy of Zechariah draws attention to the light-bearing community of the coming age in the figure of a golden candlestick which is fed with oil from branches of two olive trees.

E. Again the lesson is obvious - Phil. 2:15; Eph. 5:8

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

XVIII. The ark and its contents

A. Ex. 25:21-22: *"And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee 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."*

B. Contrast between holy and most holy place

1. In the holy place everything was suggestive of fleeting, mortal life. The oil, coals, incense, loaves and drink offering, had to be replenished continually as a symbol of mortality.

2. In the most holy place everything typed eternal life and was therefore of an abiding nature. There was the incorruptible manna, Aaron's rod that had come to life, the enduring tables of stone and finally the Shekinah glory of God blazing from between the cherubim, indicating of course, that God dwelt in their midst.

3. In contrast to the brass and silver of other parts of the sanctuary, nothing but gold was fit to adorn the holy place (note the order of colors and metals). Ex. 35:5,6:

"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, and blue, and purple, and scarlet, and fine linen, and goats' hair."

4. The holy place was the place of God's dwelling. It was here that the voice of God was heard. In the ark of the covenant was enshrined all the principles and lessons of the tabernacle generally. All things were here brought to a focus. Holiness and sanctification were the great principles conveyed. The ark was concealed from the prying eyes of Israel; seen by the high priest only once a year, when on the day of atonement he drew the vail aside to go in and sprinkle blood on the mercy seat. THIS SOLITARY PIECE OF FURNITURE REPRESENTED GOD IN MANIFESTATION.

C. Contents of the ark

1. The ark contained the two tables of stone which speaks of the law of God as being the foundation of all.
2. Aaron's rod that budded was one of twelve dead rods--only one of these came to life, blossomed and bore fruit. It was a rod or a branch of an almond tree which is the first tree to blossom in the Holy Land and is called in the Hebrew, "The awakener." The almond tree came to life, typing resurrection. Just as the almond tree coming to life testified to the choice and appointment of the Aaronic priesthood, Jesus rose to life and thus God showed His choice and appointment of the man who should be a great high priest and should also rule over all the earth.

Acts 17:31: *"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whercof he hath given assurance unto all men, in that he hath raised him from the dead."* See also: Deut. 18:18; Heb. 1:1; Col. 2:9; Rom. 3:25; Heb. 9:5; Rom. 4:7

3. The hidden manna speaks of eternal life, Rev. 2:17:

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Thus the ark together with its contents speaks to us of Jesus as the true and complete repository of the Father's will and purpose, His laws and commandments, His choice and appointment.

D. Constructional details of the ark, Ex. 25:10-22

1. This was a simple chest made of wood, overlaid with gold within and without, measuring 3' 9" x 2' 3" x 2' 3" high.
2. It had a crown or moulding of gold round the top and four rings for the carrying staves.
3. There was a cover lid called the mercy seat, made of pure gold and upon this lid and formed out of the same piece of gold as the mercy seat, were two cherubims--one at each end and facing each other. They had wings which overshadowed the mercy seat and faces which looked one towards the other. It was from between these two cherubim that God ordained He should speak to Israel through the man of His appointment.

E. The cherubim

1. Their purpose in Eden was to keep the way of the tree of life, Gen. 3:24.
2. Meaning of cherubim - one in whom God dwells, one in whom God rides, (This has a present day application, Col. 1:27)
3. They are exemplified in the four divisions of Israel; Judah, Reuben, Ephraim and Dan who surrounded the tabernacle, keeping the way of the tree of life.

NOTE: They should be exemplified today in the ecclesia of God who should be the custodians of the word.

4. They are projected into the future in Ezek. chapter 1 as the four living creatures; in Zech. 1 as the four carpenters; in Zech. 6 as four chariots coming between two mountains of brass and in the Revelation as four living creatures who later become the four and twenty elders. (See our publication "The cherubim of glory.")
5. The cherubim on the ark being one with the lid, speaks loudly of the fulfillment of John 17:21: *"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. that the world may believe that thou hast sent me."*

The saints spring from the cover lid, out of the death of Jesus, out of the sprinkling of his blood.

6. There were only 2 cherubim upon the ark, but we must assume the four faces were represented. The faces pointed inwards and looked down upon the mercy seat. If they are in keeping with the cherubim of Ezekiel chapter 1 there would be four wings, two of which extended upward and joined above the mercy seat, (Ex. 25.20), the other two covering their bodies (Ezek. 1:11). The two extending upward speaks of motion while the two covering the body speaks of the protecting arm of God. Another example of God's dual character, i.e. a God of judgment and love.

XIX. The golden censer - Heb. 9:4

- A. This was the other article found in the most holy
- B. This golden censer, Aaron used on the day of atonement in the manner found in Lev. 16:12: *"And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil."*
- C. Nadab and Abihu chose to get the burning coals of fire somewhere else than from the altar of burnt offering and they were struck dead on the spot.
- D. The spiritual significance of the censer and the incense is given for us in Rev. 8:3,4, *"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."*

From this then we see that prayer is indicated by the presence of the golden censer in the most holy. As brother Roberts has said, "For a prayerless man there is no mercy."

- E. The illustration of Nadab and Abihu however, emphasizes that prayer cannot be offered in a haphazard manner. Note that the incense had to be the sort prescribed which teaches that prayer in harmony with the truth alone is acceptable before God.
- F. The right incense had to be 'beaten small' not offered in lumps. This tells us that worship is a daily thing and can no more be offered intermittently than friendship with an individual can be on a part time basis. The will of God is that we be consistent, that we pray always, Luke 18:1-8; 1 Thess. 5:18; Prov. 23:17.

- B. From the above explanation then our conclusions are quite obvious. The three coverings of goats' hair, rams' skins, and badgers' skins were not thrown over the tabernacle and did not rest upon the covering of fine twined linen embroidered with blue, purple, and scarlet; but formed a tent over the tabernacle. Thus the tent was one thing, the tabernacle was another.

Due to the fact that the dimensions of this tent were larger than the tabernacle and provided an adequate covering for the precious things beneath it, it was apparently tent-shaped and required a ridge pole. Such an arrangement is intimated in Ex. 26:28, *"And the middle bar in the midst of the boards shall reach from end to end."*

- C. The covering upon the mishkan--Ex. 26:1-6. This was of similar character to the door hangings and the veil--a composite fabric of blue, purple and scarlet, on a ground of fine linen.

This doubtless speaks to us of the Lord Jesus Christ surrounding, enclosing and overtopping all. The name above every name yet connected with and embracing all subordinate names in the word and house of God. The number ten is also significant here for this is the number of ordinal perfection, that which denotes perfection of divine order. (See our publication on "The miracle of numbers in the Bible.")

We have already briefly discussed the significance of blue, (God's word, heavenliness) purple (royalty) scarlet (mortal flesh) fine linen (righteousness).

- D. The first covering of the "ohel" (the tent). This was actually the second covering, but the first covering of the tent itself. Ex. 26:7-13. This covering introduces us to the subject of the goats which to a certain extent are related to the sheep. In the agricultural customs of the east, both of these animals pasture with each other. In the spiritual sense the same is true today. The goats may well refer to the popular Christianity about us today, to the fighting bishops and the Christian politicians. They have supplied a system for the transmission of the Bible, but they are no part of the blue, purple, scarlet and fine twined linen. These apostates are represented by the goat hair.

Notice too that there were eleven curtains. Eleven speaks of disorder, disorganization, imperfection, disintegration. The connecting hooks are of brass (flesh) not the golden hooks of faith. The loops were not the healing loops of blue, but of the common hemp of sociality which has no healing in it in the final issue of things. The eleven in contrast to the ten could correspond with the ten toes of Daniel's image in contrast to the ten horns of the great and dreadful beast of Daniel 7 out of which arose an eleventh horn speaking great things against the most high and wearing out the saints for a time, times, and a dividing of times. Dan. 7:25,26.

- E. The second covering of the "ohel" (the tent) - Ex. 26:14. Over the goats' hair was spread a covering of ram's skins dyed red.
NOTE: This is not divided into curtains and there are no specified measurements. Both the material and the color as well as the animal could speak of brute force. It could very well represent the warring nations of the world as Paul declares, *"The powers that be are ordained of God"* Rom. 13:1, and again as Daniel informed Nebuchadnezzar, *"The most high ruleth in the kingdoms of men and giveth them to whomsoever he will."* Dan. 4:25.

- F. The third covering of the "ohel" (the tent) Ex. 26:14. This covering was a covering of badgers' skins or sealskin. We cannot be sure of an exact identity.

Here is a covering outside of all coverings, one that bears the brunt of the weather, one that looks towards the sky having had no artificial treatment, no dyeing, no cutting up into curtains, no hooks, no loops, evidently representing something that is the ultimate protection of men having divine relations. Could it be then that this outside covering speaks of the goodness of God in nature? We know do we not that His tender mercy is over all His works.

Foregoing thoughts on the coverings are those of Robert Roberts and as he says that they are inconclusive, we feel, however, that they have strong implications. In addition we submit the thinking of Mr. H. C. Gates:

"The coverings are a matter to engage our inquiries. The first was of goats' hair. Over that a covering of rams' skins dyed red and finally one of badgers' skin. What do these signify? Thinking again of the tabernacle with its covering of the same material as the veil, we remember that Jesus was symbolized. He was the dwelling place of God. The outer coverings, it would seem, represented the antecedents of Jesus, that line of fleshly ancestors out of which he came; or taking a broader view, the whole race of humanity. Significantly enough, the coverings had a close connection with sins and sins flesh. Goats' hair for instance, is suggestive of the "goat for a sin offering" which appears so frequently in the Levitical law; whilst rams' skins dyed red suggests the trespass offering (always a ram) and the redness stands for sins. The outermost covering is rather more difficult. There seems to be great doubt as to the actual skins used. Seal skins, porpoise skins, badgers' skins have been variously suggested. Whatever they were, they would probably represent the natural state of man, earthborn, sin and death stricken. From such a race of beings came Jesus, in whom God tabernacled."

GARMENTS FOR GLORY AND BEAUTY
Ex. 28:2-40

- I. The tabernacle with its various appurtenances was a meeting place between God and Israel Ex. 29:43. It also necessitated an order of men to act as intermediaries.
 - A. Even before Moses had received directions for the construction of the tabernacle, Israel had been forbidden to touch the mount on pain of death, Ex. 19:12.
 - B. Their unfitness consisted both of their physical and moral defilement Lev. 15:31.
 - C. We can analyse man best when we compare him at his very best, with that of which he is promised to be, i.e. the pure, incorruptible, spiritual, glorious nature now possessed by the Lord Jesus Christ.

- II. That God should condescend to dwell with unclean and rebellious man seems inconceivable, Psa. 113:5,6.
 - A. It is only logical that this condescension would be safeguarded.
 - B. The tabernacle illustrates our case in point, it expresses His willingness to dwell with man, but not at the sacrifice of His holiness, His authority or His majesty.
 - C. FAMILIAR AND INDISCRIMINATE APPROACH WAS NOT INVITED.
 - D. He would be approached in a consecrated and concealed recess, and that only once a year, and that only by blood shed, and that only presented by a man of His own choice, assisted by men of His own appointment and attired in a way prescribed by Himself.

- III. The priesthood was to be Aaron's and his successors by a perpetual ordinance. Numbers chapter 18.
 - A. Any stranger trespassing upon this sacred ordinance was to be put to death, Num. 18:7.
 - B. The father only was to be high priest.
 - C. All were to be physically without blemish. Any disfigurement was to be a disqualification, Lev. 21:17-23.
 - D. They were to live by the offerings made to God by the people; they were not to have any land inheritance; God was to be their inheritance, Num. 18:18-20. They were to stand between God and the people, Heb. 9:9; Rom. 2:20; Col. 2:17; 1 Tim. 2:5; Heb. 5:4; Psa. 110:4; Heb. 9:24; Heb. 2:13,14; Isa. 53:10; Rev. 5:10.
 - E. This points to that great day when we, the immortal priests of God will live not as other men live, by the fruits of the ground, but by Christ, the power of God.
 - F. All of these facts emphasize the truth of Christ's words, "*No man cometh unto the Father but by me.*" John 14:6. See the same thought expressed in Acts 4:12; 13:38.

IV. The men chosen as priests were to be of a certain family and dressed in a particular way. Their clothing was described "*For glory and for beauty*" Ex. 28:2,40.

A. Glory and beauty are the attributes of divine wisdom and are in exact contrast to baseness and hideousness of the flesh. Here we have two complete opposites. Basically God is not in man and whatever of God gets into man morally or intellectually must come by the illumination of God's word.

B. The predominant materials were "gold, blue, purple, scarlet and fine twined linen" (Ex. 28:6-8). It is well to note that these were the same materials of the veil and the gate hangings of the tabernacle.

1. Gold = tried faith; 2. Blue = heavenliness; 3. Purple = royalty;
4. Scarlet = sin nature; 5. White linen = spotless righteousness.

Glory and beauty is deeply involved in all of this - to wit:

1. Gold - tried faith = faith in His word put to test by Him
2. Blue - heavenliness--healing = Yahweh Ropheka. I am the LORD that healeth thee (Ex. 15:26). By his stripes we are healed (Isa. 53:5).
3. Purple - royalty = the Son of God, Luke 1:35; Isa. 9:6.
4. Red - sin nature - cursed by God - the cause of distress--soon to be removed.
5. Fine twined linen - our ultimate destiny of perfection.

All point forward to the perfection of the one who has permitted us to call Him Our Father Ex. 34:6-8.

V. The one chosen as priest had to be covered with garments having all these meanings in a concealed manner.

A. Not man unclothed, not man as he is in himself, but rather man clothed upon with superadded attributes of divine pattern and prescription. "*See thou make all things according to the pattern shown to thee in the mount.*" "*Ye shall not add thereto or diminish aught therefrom.*"

B. The revelation is clear - man cannot save himself by his own devices. He must accept God's provision if he is to escape the clutches of eternal death.

VI. "*These are the garments which they shall make.*" Ex. 28:4 We will consider the description of each of these garments in the order mentioned in Lev. 8:7-9.

A. The coat

A tunic or long inner garment of fine linen, woven work and embroidered (see illustration) Ex. 28:39; 31:27. The weaving and embroidery would stand for the particular works or actions in which righteousness is expressed. 1 John 3:7; Psa. 45:10-14. This tells us that our mental attire in this present pilgrimage must be white, pure, beautiful, and righteous, all contributing to a disposition that willingly does what God commands.

B. The girdle of the coat

A sash of the same material as the coat, Ex. 28:39. Used as a belt to draw the coat together at the loins, giving fit and comfort in the wearing of the garment. An example of its literal use is given that Jesus

"took a towel and girded himself," i.e. he tucked up his loose robe for convenience of action. Note the figurative use in the following passages Prov. 31:17; Ezek. 16:10; 1 Pet. 1:13.

Brother Roberts beautifully summarizes the significance when he says, "The girdle of the coat was a resolute binding together and strengthening of the principles of righteousness for action."

C. The robe

A skirt of blue woven work - an outer garment which reached some eight to ten inches above the bottom of the linen coat. It was fastened over the coat at the waist. It would be put on by being slipped over the head. It was strengthened at the upper edge with a woven binding, Ex. 28:32. The lower hem was finished in a remarkable way with a row of tassels resembling pomegranates worked in purple and scarlet alternated with bells of gold, i.e. a bell and a pomegranate, a bell and a pomegranate all the way around. The explanation is given, Ex. 28:35, "*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.*"

In our previous studies we have found that blue = heavenliness, the power of God, the word of God, the healing power of Yahweh Ropheka, Ex. 15:26 (Companion Bible). Note carefully now that this blue robe or skirt resting upon the coat of white linen (righteousness) is a type of the fact that there can be no healing except by righteousness. This is the reason the white reaches below the blue. The righteousness of course speaks to us of the Lord Jesus Christ who shall rule this world in righteousness and inasmuch as he is the great physician, he will heal the world of all its ills. (Ex. 15:26, Yahweh Ropheka, Companion Bible).

For a moment let us look at the artificial pomegranates and the bells of gold that were on the lower hem. First of all we must remember that the pomegranates are fruit and it is also stated that they were purple and scarlet. The scarlet speaks of sin fruit to be healed and the purple indicates royal or kingly nature of the one responsible for the healing. The pomegranate is filled with seeds, thus indicating fruitfulness, pointing to that ultimate goal of an immortalized host which no man can number. The golden bells speaks of the preaching of the word, both when our high priest goes into heaven and when he comes out. Preaching does not stop when the Lord returns. The everlasting gospel is preached after the Lamb stands on Mount Zion (Rev. 14:1-6). Also another preaching mentioned by John, after Christ comes (Rev. 10:11) to "*many peoples, and nations, and tongues, and kings.*" These bells must sound that he die not. The constant repetition then of a bell and pomegranate would emphasize words and deeds resulting in a fruitful labor.

D. The ephod and its attachments

Ephod is an untranslated word: that is, it is the Hebrew word lifted into the English version. The reason is that there is no modern garment that is its equivalent. It was probably a kind of waist coat or frock, closed behind the shoulders instead of in front, Ex. 39:4. Verse 5 tells us it was finished in a short skirt or girdle, reaching to the loins. It was the most complicated, the most beautiful, and the most significant of all the priestly garments. Like the other garments, its base was fine twined linen. On this there was embroidered ornamental work in gold, blue, purple and scarlet. We are given some of the elaborate detail in Ex. 39:3. The gold was beaten into thin plates and cut into thin wires

to work into the blue, Ex. 39:3. It is not without reason that this garment would be described as one of "glory and beauty."

Note that in color and its foundation being upon fine twined linen, it was identical in constitution with the veil and the door hangings of the tabernacle and gate of the court. The combination of the whole in the ephod prefigured the perfect qualification of Christ for the priesthood. As brother Roberts has so beautifully stated, "Here as a representative of Christ we have blended the assertion of every divine right and prerogative that has been violated by man, as was beautiful in a representative man caused to draw near on behalf of the rest." Jer. 30:21; Lev. 10:3.

We now look at the gleaming shoulder buckles of onyx stone engraved with the names of the tribes and the resplendent collection of twelve differently colored gems, set in ouches of gold in the breastplate, each having cut into it the name of a tribe, Ex. 28:9-12; 15-29. The comforting lesson that we gain from this is with us today as we see our high priest gone into heaven to plead for us. THE HEART TO LOVE, THE SHOULDERS TO CARRY, Heb. 7:24-28.

The precious stones were used to show that their future will be both excellent and immortal. The fact that they are set in gold shows that faith can never be absent from our relation with God. These stones are referred to as the Urim and the Thummin (light and fulness) and indicates that without light, precious stones have no beauty. The light that developed their beauty was the reflected light of the Shekinah glory of God as Aaron stood before the mercy seat in the most holy. The glorious antitype will be seen in its completeness when the glory of the Lord is reflected through our immortalized bodies. Exodus 28:22-28 tells us that the breastplate was held in its place by gold chains inserted in gold rings at the four corners and ending in other rings. These other rings were fastened with a lace of blue to other corresponding rings fastened in the lower part of the ephod and at the shoulder buckles. Gold rings (tried faith) held together with a lace of blue speaks of our faith in heavenly things, without which it is impossible to please God, Heb. 11; Rom. 1:12.

E. The mitre

Head covering of linen = righteousness. Not the split, two horned towering head piece of the Pope which identifies him with the two horned beast of the earth - church and state. The Aaronic mitre was a comfortable bonnet of white, a token of kindly purity.

F. The plate of pure gold

This plate was engraved with the words "*Holiness to the LORD,*" and tied with a lace of blue to the forefront of the mitre. Explanation is given in Ex. 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."

"The iniquity of the holy things" - The holy things were the things which Israel were required to offer, whether as free will offerings or first-fruits, or sacrifice. They were made holy in being consecrated to God. However, they emanated from an unclean people and because of this they were considered tainted with their unholiness, and therefore unfit for

presentation except through a cleansing medium. This cleansing medium under the law was the high priest. He like all of us was born with sin nature, (a defilement) this defilement was in a sense neutralized by the ceremonial holiness of the ever visible assertion of the holiness of God on the frontal plate of gold. Because of this and the anti-typical significance of the garments, he was qualified to *"bear the iniquity of the holy things"* without harm, and the offerings through him (with the plate *"always upon his forehead"*) were *"accepted before Yahweh."*

The great anti-type of all this of course is manifest in the Lord Jesus Christ. Mankind are unfit to offer God anything by reason of their being *"alienated by wicked works"* Col. 1:21. *"Dead in trespasses and in sins"* Eph. 2:1. *"we are all as an unclean thing, and all our righteousnesses are as filthy rags."*(Isa. 64:6). In spite of this we are invited to come not in our own capacity, but through one who has borne the iniquity of the invited worshippers in partaking of their unclean nature and coming under the curse of the law which condemned their transgressions, and triumphing over it by resurrection. He has thus borne the iniquity of the anti-typical holy things with harm by reason of that *"holiness to the LORD"* which in a tried faith was exhibited to all Israel when manifest in their midst as the Lamb of God that taketh away the sin of the world, Rom. 3: 25-26:

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

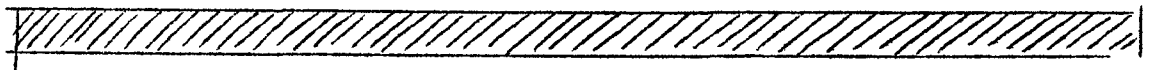
Like Israel's gifts, we are *"accepted before the LORD,"* (notwithstanding our imperfections, because of the proclamation of the *"holiness of the LORD,"* in the life and the death of the high priest through whom we come to worship.

THE CLOTHING OF AARON'S SONS
Exodus 28:40-43

- A. Coat - Ex. 28:39; 31:27 - A tunic or long inner garment of fine linen (righteousness) of woven work, and embroidered (righteous works)
- B. Girdle - made of fine linen, (Ex. 28:39) used as a belt to draw the coat together at the loins, John 13:4; Prov. 31:17; Ezek. 16:10; 1 Pet. 1:13
- C. Bonnet - a head covering of linen speaking of a mind of righteousness.
- D. Linen breeches:
 - 1. God's law not to be profaned by the sight of human nakedness, Ex. 20:26.
 - 2. The linen breeches types the nation as a whole, let us not forget. Cp. the nakedness of Adam and Eve, Gen. 2:25; 3:7-11,21.
NOTE: Because of sin, covering was indeed necessary.
 - a) The altar stood for God
 - b) The priest's nakedness stood for sin
 - c) The linen breeches - a symbolic covering of righteousness, had to be put on first before approach to God was possible.
- E. It was here, however, that the similarity to the clothing of the high priest ended. For now the high priest puts on the robe of blue with the bells and pomegranates, speaking of the healing developed for us by the stripes to which he submitted. The bells (words of life); pomegranate (deeds of his obedient life), followed by his healing resurrection, a healing in which both he and his brethren are joint partakers both now when his sound is heard even while he is in the most holy and when he returns and the everlasting gospel is proclaimed.
- F. Next came the ephod with its glory and beauty, the shoulder onyx stones, the breastplate with its twelve precious stones, followed by the mitre with the holy crown of gold engraved "*holiness to the LORD.*" All of which speaks of our fully equipped high priest having obtained the name above every name to appear in the presence of God for us, Heb. 9:24; Rom. 8:3; 3:25-26; Heb. 7:20-28.

THE
6 BASIC
ALTAR
OFFERINGS

SUPPLEMENT NO. 2



INTRODUCTION

As we commence the study of the offerings under the law of Moses, it is as well to remember that all of them had a primary lesson to teach the Israelite as he daily practised their ritual. Of course they all pointed forward to our Lord Jesus Christ, but in their operation there were spiritual lessons to be observed and practised, and no offering, however expensive, was acceptable if the principle it taught was not clearly perceived by the offerer. Jesus Christ himself insisted upon this factor, and so when in conversation with the academic formalists of his day, he drew their attention to the words of Hosea: "*I will have mercy and not sacrifice*" (6:6), strange words indeed to those who trusted in the mere ceremonial of the offerings! But then he commands: "*Go and learn what that meaneth*" (Matt. 9:13). It is for this purpose that we now engage upon a study of the sacrifices, in order that we might learn and not fall into the same condemnation, but rather come to perceive the true import of the shadow institution.

Of course, God did order that sacrifice must be offered, but Hosea protests that there is no intrinsic value in the offering itself, but rather in the lesson conveyed. See also Isa. 58:3-7; Micah 6:6-8. David had this lesson forcibly established in the circumstances of his life. A convicted murderer and an adulterer, he cries in anguish for forgiveness, but knew that there was no such provision in the offerings under the law - "*Thou desirest not sacrifice else would I give it*" (Psa. 51:16). The law offered no mercy for such crimes that David had been guilty of, as our consideration of the sin offering will show, so David knew that his sin was put away by a higher principle than that of animal sacrifice (Psa. 50:7-15; 69:29-32). He learned the lesson that God through Hosea afterward spoke so eloquently of.

When the fulness of time came, God sent forth His Son to culminate the law, to fulfill it in every jot and tittle, and to give substance to the shadow that it cast (Gal. 4:4; Matt. 5:17-18; Heb. 10:1). It is under this new covenant that we now enjoy our freedom in Christ Jesus, for under its terms he has made that "*one sacrifice for sins forever*" (Heb. 10:12), through the saving efficacy of which "*all manner of sin and blasphemy shall be forgiven the sons of men,*" (Matt. 12:31) (with the one exception). An appreciation of our exalted and privileged position must surely awaken in us a burning desire to "*know Jesus Christ and him crucified,*" and no better method could be adopted than by starting where he himself must surely have begun.

SACRIFICE AND OFFERING

Leviticus 1:1 to 7:38

THE SIX OFFERINGS	GENERAL RULES	PRIESTLY RULES
1. Sin Offering	4:1 - 5:13	6:24-30
2. Trespass Offering	5:14 - 6:7	7:1-7
3. Burnt Offering	1:1-17	6:9-13; 7:8
4. Peace Offering	3:1-17; 7:28-34; 22:17-33	7:11-21
5. Meal Offering	2:1-16	6:14-23; 7:9-10
6. Drink Offering	Numbers 15:1-12 (There related to the Meal Offering as accompaniment offerings).	

THE FOUR DIVISIONS (Psalm 40:6-8 cp. Hebrews 10:1-10).

1. Sin offering - Trespass offering.
2. Burnt offering } Meal and Drink offering only with
3. Peace offering } these two (Num. 15:1-16; 28:1-8).
4. Meal offering - Drink offering.

ORDER OF OFFERING

1. Consecration of Aaron and his sons (Lev. 8).
 - (1) Sin offering (v14)
 - (2) Burnt offering (v18)
 - (3) Peace offering (v22)
2. Day of Atonement (Lev. 16)
 - (1) Sin offering (v11-15)
 - (2) Burnt offering (v24)
3. The case of the two fowl
 - (1) Sin offering first (5:8)

There are times when the Burnt Offering is mentioned before the Sin Offering, but in order of offering the Sin Offering would always precede that of the Burnt Offering. An example is seen in the cleansing from the impurity occasioned by the birth of a child. In this case the offerings prescribed after the period of defilement were a lamb for the Burnt Offering and a pigeon or turtledove for the Sin Offering. Here we notice that the bigger animal is to emphasize the principle of re-dedication for this woman who now comes back into normal worship at the Tabernacle, whilst the variant form of Sin Offering is to point to the basic weakness of human nature, but is not the main principle now involved.

By comparing the following records we see that although the Burnt Offering may be mentioned first as the paramount principle of the moment, yet nevertheless the Sin Offering still was offered first:

- Numbers 8:8 with 8:12
- Numbers 6:14 with 6:16-17.

CHRIST THE FULFILLMENT OF ALL THE OFFERINGS

Psalm 40:6-8 ~ Hebrews 10:4-10

By reference to page 2, we notice that although there were actually six independent offerings, they fall into four natural divisions when Sin and Trespass and Meal and Drink are related. All four divisions are mentioned in Psalm 40:6:

- (a) "Sacrifice" - Heb. "Zebach" used always for the Peace offering but not exclusively so.
- (b) "Offering" - Heb. "Minchah" used exclusively for the Meal offering.
- (c) "Burnt" - Heb. "Olah" the Burnt Offering.
- (d) "Sin" - Heb. "Chataah" Sin offering.

Now in his usage of this reference, the Apostle is careful to repeat these four offerings, and so to illustrate that those offered under the Law were not God's "will" unto salvation. It is the whole sacrificial code that he is talking about, the principles of which were incorporated in the "One body" of the Messiah. In this way Jesus was able to fulfill in the one body every positive and negative lesson that each individual offering taught. Such a fulfillment was "to do God's will," and because in his sacrifice eternal principles were set forth, it is "By the which WILL we are sanctified." Not that under the law, but that which is by grace.

The "will of God" then was expressed in the life and sacrifice of the Messiah, yet even so, under the law that same "will" was foreshadowed in the portion of those sacrifices which exclusively were Yahweh's own. The spirit of Messiah in this Psalm speaks on this wise: "*Thy law is within my heart*" (v 8). Now we note with interest the marginal rendition of this word "*heart*": "*is in the midst of my bowels.*" This is far better, for the Hebrew word here rendered "*heart*" is the word "*meim*," and is only so rendered in this place; it is rendered "*belly*" three times, "*bowels*" thirty seven times, and "*womb*" once; in each case the intestines is the idea conveyed.

This at once directs us to that portion of sacrifice which Yahweh jealously regards as his own, namely the fat that surrounded the intestines, (Lev. 3:14-16). Here developing unseen by human eyes was that inward goodness which in the spiritual sense is so acceptable with the Father. Such goodness can only be developed by the imbibing of the Word, "*thy law is within my intestines,*" and the apostolic echo: "*For I delight in the law of God after the inward man*" (Rom. 7:22).

YAHWEH'S PORTION

1. The fundamental rule of the law was "*all the fat is Yahweh's.*" (Lev. 3:16)
2. However not that fat which was superfluous and unsightly, but that which covered these vital organs as outlined in Lev. 3:14-16.
 - (a) "*The inwards*"
 - (b) "*The kidneys*"
 - (c) "*Flanks*"
 - (d) "*The caul above the liver*"
 - (e) "*The liver*"

3. Significance of the FAT. This is called *"the food of the offering"* (3:11). The word for *"food"* here having the idea of bread or grain, and is used of food in general. That which Yahweh accepted upon the altar is also styled *"My bread"* (Num. 28:2; Ezek. 44:7; Lev. 21:6,8,17). The *"fat"* - Hebrew *"cheleb,"* *"to be fat,"* *"the richest or choicest part."* The word is rendered: *"fat"* 75 times; *"fatness"* 4 *"grease"* 1; *"marrow"* 1. (Psa. 63:5 - interesting reference) It is also used in the sense of *"the best"* (Num. 18:12,29,30,32) (note margin), and in the sense of the *"finest"* (Psa. 81:16; 147:14).

Abel offered the fat, and gained the respect of God (Gen. 4:4). The sons of Eli, Hophni and Phinehas disgraced the offerings by taking their own portion first, even before Yahweh was served with His. In this way they usurped the fat to themselves, hence *"the sin of the young men was very great"* (1 Sam. 2:12-17).

In the description of the Glory of the Land we have such expressions as *"The fat of the land"* (Gen. 45:18), *"Fat of the kidneys of wheat"* (Deut. 32:14).

4. *"Inwards"* Heb. *"nearest part,"* i.e. *"the center"* used of the inward thoughts (Psa. 5:9; 49:11; 62:4; 64:6). Under the new covenant God declares of Israel, *"I will put my law within (same word) their hearts"* (Jer. 31:33). Word is rendered *"midst"* 73 times, and note also rendered *"purtenance"* in respect to the Passover lamb (Ex. 12:9). Principle stated by David *"renew a right spirit within (same word) me,"* (Psa. 51:10).
5. *"Kidneys"* From a Hebrew root meaning *"any apparatus"* implying *"an essential organ."* The word is always plural, and is used of the deep seated thoughts of the inner self, and in these references the word is rendered *"reins"* Psa. 16:7, note this Psalm highly Messianic and used by Peter in Acts 2 as a direct reference to Christ. The phrase here is full of meaning: *"My reins instruct me in the night seasons."* Here are those deep innermost feelings that come to those whose minds have been exercised in the Word of God. (Psa. 73:21; Prov. 23:16, also illustrate the above usage of the word).

In these quotations: Jer. 11:20; 17:10; 20:12; Psa. 7:9; 26:2, the principle taught is, *"I am Yahweh that trieth the reins,"* and these references are quoted by the Lord Jesus (Rev. 2:23). Here we gain a picture of our Great High Priest at his coming, opening up all of those who have offered themselves in sacrifice to Yahweh's will. Will he find that portion that Yahweh desires in us?

6. *"Flanks"* - rendered *"fatness"* hence *"the loins"* (see Psa. 38:7). Usage of the word gives the idea of confidence or trust (Prov. 3:26; Job 8:14; 31:24; Psa. 78:7) (Ren. *"confidence"* *"hope"*).
7. *"Caul"* - Heb. *"redundant"* or *"out hanging."* The lobe or flap of the liver. The word is only rendered *"caul."*
8. *"Liver"* - Heb. *"the heaviest,"* i.e. the heaviest part of the viscera. Regarded as the seat of emotion (Prov. 7:23; Lam. 2:11). Heathen diviners used to read the liver for omens of good or evil (Ezek. 21:21).

THE SIN OFFERING

Lev. 4:1 to 5:13; 6:24-30

PURPOSE

1. Admission of offence committed against Yahweh (4:2, 13, 22).
2. Desire to seek forgiveness (4:20, 26, 31)
3. Confession necessary before forgiveness (5:5) in some cases (e.g. the Day of Atonement), confession would be general.

WHAT WAS OFFERED

1. For the high priest - a bullock (4:3)
2. For the nation - a bullock (4:13-14)
3. For a ruler - a goat (4:22-23)
4. For a commoner - a female goat (4:27-28) female lamb (4:32; 5:6)
5. For the poor* - 2 turtle doves or 2 young pigeons (5:7)
6. For the very poor - tenth part of an ephah of fine flour (5:11-12)

*One bird was to be used for the sin offering, the other to be used for the burnt offering, doubtless because birds are too small to divide fat from flesh (cp. 4:35).

CONDITION OF THE OFFERING

1. The animals were to be without blemish (4:3, 23, 32)
2. Meal - "*fine flour*" i.e. of the best texture (5:11)

MANNER

1. Individual offerer lays his hand on head and kills his own animal (4:4,24,29)
2. National - elders lay hand on head (probably killed by one of them) (4:15)
3. Fowl - head wrung off by the priest (5:8)
4. Meal - handful burnt on altar by priest (5:12)

DISPOSAL OF THE BLOOD

1. Bullock - sprinkled 7 times before veil (4:6, 17), smeared on the horns of the incense altar (4:7, 18), and remainder poured out at the base of altar (4:7,18)
2. Lamb and goat - smeared on horns of altar and rest poured at base (4:25,34)
3. Fowl (sin offering) - sprinkled on side of altar, and the rest poured at base (5:9)

DISPOSAL OF THE BODY

1. Bullock - abdominal fat burnt upon the altar (4:8-10, 19), and the rest of the carcass burnt outside the camp, upon the ashes of the fire (4:11-12, 21)
2. Lamb and goat - abdominal fat, and in the case of the lamb, the fatty tail, burnt upon the altar (4:35 cp 3:9). Rest of the flesh eaten by priests in the court of tabernacle as a "*food Most Holy*" (6:17; 25-26).
3. Fowl (burnt offering) - burnt upon altar as a burnt offering (5:10)
4. Meal - handful burnt on the altar (5:12), and the rest eaten by the priests (5:13).

THE SIGNIFICANCE OF THE SIN OFFERING

PURPOSE

1. Hebrew "*chattaah*" to "*miss the mark*," rendered "*miss*" Judges 20:16. "*All have sinned and come short of the glory of God*" (Rom. 3:23), hence this offering obligatory (4:1-2). Note the restricted scope of this offering, it only covered sins of ignorance (4:2, 13,22,27) rashness or hastiness (5:1-13). The law was merciless against the murderer (Num. 35:31), presumptuous sins (Num. 15:30-31), adultery (Lev. 20:10), blasphemy (Lev. 24:14-16), etc. The restricted scope of this offering emphasizes the enormity of sin from Yahweh's point of view. Even our ignorance is no excuse (1 John 4:14 RV, Luke 12:48).
2. Under the New Covenant, "*all manner of sins shall be forgiven*" (Matt. 12:31), the only exception being blasphemy against the Holy Spirit which is the willful rejecting of the revealed and acknowledged will of God (cp Heb. 10:26-27, Deut. 17:2-7). David was both a murderer and an adulterer, and expressed the inefficacy of the law to cover his transgression, and looks forward to the mercy of God as revealed in the New Covenant (Psa. 51:12-19). Paul also reflects upon the super-abundance of grace in the New Covenant when he speaks of himself as having been a blasphemer yet obtained mercy (1 Tim. 1:13).
3. The sin offering was only offered by those who desired to seek forgiveness. God is merciful and will forgive those who fear Him and seek His mercy (Psa. 130:4; 103:3; Num. 14:18). However, before forgiveness can be offered, confession must be made; an example of such confession is that of David's in respect to his transgression with Bathsheba (Psa. 51:3-4) which is quoted by the apostle Paul as the basis of Divine judgment and the extension of Divine mercy (Rom. 3:4). We must acknowledge our personal and particular sins (1 John 1:7-10).

WHAT WAS OFFERED

1. The sin offering had the widest range of choice because "*all have sinned*," and none were to be excluded: rich and poor, king and commoner are all under sin. The one significant omission from the sin offering schedule was the MALE LAMB. No where in the law of Moses or in the Old Testament is there a reference to a male lamb as the sin offering. The only exception which is related to a sin offering is Isa. 53:7, "*As a lamb to the slaughter*," but even here it is the trespass offering with which Isaiah is dealing. This omission gives great point to John's comment: "*Behold the lamb of God which taketh away the sin of the world*" (John 1:29). In this statement two things are taught:
 - (a) That Jesus was to make the one offering for sin which the law omitted.
 - (b) That his offering would be all-availing, i.e. for the "*sin of the world*."
2. In the schedule we note the grade of responsibility according to theocratic rank:
 - (a) The High Priest - for him a bullock the most expensive offering of all because his was the greatest responsibility, (Isa. 28:7; Hosea 4:6-10; Mal. 2:7). Any defect on his part could have a detrimental effect upon the whole nation; hence the rendering of chapter 4:3, "*bringing guilt on the people*" (RSV). We should not be quick to seize positions of eminence in the ecclesia without due regard to the comparable responsibility that it brings. Note James' warning (3:1). Our High Priest the Lord Jesus, was a supreme example of righteousness (Heb. 7:26-28).

- (b) The whole congregation also had to offer a bullock because the high priest being a representative of the people, both they and him are considered as one (cp. Lev. 16:17). It is interesting to note that whole communities are held responsible by Yahweh, and it is good to note this point seeing that while salvation may be an individual matter in the primary sense, yet collectively we must strive together for the faith of the Gospel.
- (c) The ruler offered a goat. Hebrew for ruler, "*nasi*," "*an exalted one*." It is used extensively for the princes of the tribes (Num. 1:14-16; 34:18; 7:11-78; Joshua 22:14), and still rendered "*princes*," but used in the sense of a king (1 Kings 11:34; Ezek. 34:24; 46:2). This offering then was for he who acted as Yahweh's vice-regent among the people, and is consequently directly responsible only to Him. Hence we have the additional phrase, "*against any of the commandments of the Lord his God*" (4:22) "*He that ruleth over men must be just ruling in the fear of God*," (2 Sam. 23:2-3, compare Ex. 18:21).
- (d) For the common people a female goat or lamb. Offering now not so valuable, yet we have the additional phrase that the fat of this offering would ascend "*as a sweet savour*" (v. 31), indicating Yahweh's acceptance of the lower class offering. *Woman had her place in the plan of redemption - Law of Moses p 234*
- (e) The poor class, two doves or two pigeons. Two birds are selected because of the obvious difficulty in separating the fat from such a small body, hence one is offered as a sin offering, and the other as the burnt offering (5:7), so the principle remains the same: dedication on the basis of atonement.
- (f) The very poor class - the tenth part of an ephah of fine flour. This was the minimum amount of manna which was collected in the wilderness (Ex. 16:16), and also the same quantity as that that was stored up in the Most Holy Place (Ex. 16:32-36). Note carefully that this meal offering was not to be offered with oil or frankincense (5:11), which effectively distinguished it from the ordinary meal offering which was to include both (2:2). Oil is a symbol of the Word of God whilst frankincense symbolizes prayer (see notes on meal offering). The lack of these two ingredients in the sin offering shows the basic cause of the failure.

CONDITION

1. "Without blemish" - The spotless character of the sin offering was necessary to ensure its acceptance upon the altar, and typifies Christ who although born of human nature (Heb. 2:14), and as our representative "*made sin for us*" (2 Chron. 5:21), was none the less without spot or blemish (1 Peter 1:19), thus ensuring his resurrection as the basis for our justification (1 Cor. 15:14; Rom. 4:25).
2. Once the sin offering has been accepted, its supreme holiness is emphasized in Lev. 6:25-30, where we note the following points:
 - (a) The flesh imparted holiness to whatsoever touched it (v. 27)
 - (b) And so that this holiness might not be imparted to anything profane, any garments spotted with its blood must be washed only in the court itself (v. 27, compare Ezek. 44:19).
 - (c) For the same reason, flesh cooked in earthenware pots which were used for stewing may become impregnated with the flesh, and therefore had to be broken (v. 28, Ezek. 46:20).
 - (d) Any brazen pot used had to be scoured out and rinsed with water (v. 28).

The significance of the foregoing points are as follows:

- (a) We can only be made holy by making personal contact with the holy flesh of the sin offering (Hag. 2:12), and this is done when we become personally identified with our Lord Jesus Christ (Gal. 3:27).
- (b) Our spotted garments become holy when they have been washed in the blood of Christ (Rev. 7:14). We must preserve their sanctity by keeping them "*unspotted from the world*" (Jude 23).
- (cd) Earthenware speaks of human nature (2 Cor. 4:7), while brass also symbolizes sin's flesh (Num. 16:38; 21:8-9), both of these have contacted the flesh of the sin offering, and have therefore been made holy by contact, but neither can impart that holiness. We as earthenware vessels have made contact with our Lord in baptism, but cannot obtain forgiveness and salvation for others.

MANNER OF THE OFFERING

See notes on the burnt offering.

DISPOSAL OF THE BLOOD

1. There was a fundamental rule to be observed in the disposal of the blood. The bodies of those animals who provided blood that went into the holy place, had to be burnt outside the camp. They must not be eaten (Lev. 6:30). It was only those animals whose blood was taken no further than the altar of sacrifice in the outer court, which were permitted to be eaten (Lev. 6:26). This fundamental rule was one which Moses insisted upon (Lev. 10:17-18).

Paul quotes Lev. 6:30 and expounds its significance in Heb. 13:10-13. There he styles Christ "*our altar*" (v. 10), and shows that those Jews who insisted upon keeping the law had no participation with the Christ altar. His authority for making this statement is based upon this fundamental rule concerning the blood of the sin offering. They, i.e. the Jews, in partaking of the flesh of the sin offering were made partakers of the altar spoken of in the law of Moses (1 Cor. 9:13; 10:18), but the blood of the animal so eaten **TOOK THEM NO FURTHER THAN THAT ALTAR**. Paul makes the point that seeing as Christ "*suffered without the gate,*" he therefore is the antitype of those sacrifices whose blood was directly related to the Holy Place, and as such our participation with him outside the confines of the law gives us eternal fellowship with the Father (Heb. 4:16).

In actual fact there were only three offerings under the law whose blood stood related to the inner sanctuary. They were:

- (a) The bullock of the sin offering (Lev. 4:6)
- (b) The goat on the day of atonement (Lev. 16:15)
- (c) And the blood of the red heifer (Num. 19:4).

In the case of the red heifer, the blood did not actually go in to the inner sanctuary because the whole ceremony was performed outside the camp. However, according to the RSV of Num. 19:4, the high priest elect sprinkled the blood of the heifer "*toward the front part*" of the tabernacle, thus indicating its entry into the sanctuary. Now these being the only three offerings thus related to the sanctuary (consequently their bodies burnt outside the camp), it is informative to note Paul's exactitude in his use of the law, when in speaking of Christ's blood gaining admission into the Holiest of All (Heb. 9:12), he related this antitype to "*the blood of bulls and of goats, and the ashes of an heifer.*" (v. 13).

2. The Bullock's Blood. Both priest and people had a relationship with the Most Holy place, whence the blood of this offering carried them. The priest had access here once a year, and represented the people in so doing, who were in prospect a kingdom of priests (Ex. 19:6). The fact that it was sprinkled seven times before the veil shows that that relationship which they had before God was based upon the covenant of which seven is the symbolical number (Psa. 50:5). This privilege afforded them through the covenant, brought with it grave responsibilities, hence the breaking of the covenant (Lev. 26:15) would result in seven-fold punishments (Lev. 26:18,21,24,28).

Some of the blood being put upon the incense altar represents confession and appeal through prayer, which we offer through our great High Priest (Heb. 4:16). Paul describes the incense altar as really belonging to the Most Holy place (Heb. 9:4), when in fact it stood in the Holy Place. However, this is not a mistake on the apostle's part as the incense altar belonged in principle to the Most Holy. Under the law of Moses, it was not described in the same context with the table of shewbread, and the lampstand, but is treated of on its own, and Moses was instructed to "*put it before the veil*" (Ex. 30:6). On the day of atonement, it was connected to the Most Holy by the special ritual of that day, the veil being drawn aside to allow the smoke of the incense to penetrate into the Most Holy (Lev. 16:12-13). It is described as: "*belongeth to the Most Holy Place*" (1 Kings 6:22, RSV and RV).

What was left of the blood was then poured out at the base of the altar of sacrifice. The Hebrew word rendered "*poured*" here is "*shaphak*," "*to spill forth*," hence rendered "*gush out*" (1 Kings 18:28), and is used of no other sacrificial or ceremonial pouring except that of the pouring out of the dust of the leprous house (Lev. 14:41), and of the ashes of the altar, (Lev. 4:12). Here it becomes a symbol of death, and it represents those saints whose souls are poured underneath the altar (death state) awaiting redemption at the coming of the Lord Jesus (Rev. 6:9-10).

DISPOSAL OF THE BODY

1. The bullock - Although a sin offering, the fat is still burnt upon the altar and treated as the fat of the peace offering (Lev. 4:10) foreshadowing fellowship on the basis of atonement. Read carefully Rom. 5:10; 1 John 1:7).

The rest of the body was burnt outside the camp. Note the delineation of the various parts (4:11), the head (intelligence), legs (walk), inwards (the inner man), are all ranked with the skin (outward show), dung (the refuse), as being polluted and only fit for destruction. Contrast this to the equivalent parts of the burnt offering where the head, legs and inwards are dedicated in righteousness and separated from the skin, the outward show (Lev. 1:9; 7:8). Only the positive aspects of the sin offering symbolized by the fat were burnt upon the altar. Jesus as the antitype of the sin offering lived a life of righteousness unto God, and offered up unto God his portion, but suffered without the gate in order to put to death the negative propensities of human nature "*that the body of sin might be destroyed*" (Heb. 2:14; 9:26; Rom 6:6; Col. 2:11).

2. The lamb or goat - Portion of this sin offering the priests ate, indicating their fellowship with the Mosaic altar (1 Cor. 9:13). Refer notes on disposal of the blood. Also, the act of eating was a means by which the priesthood could "*bear the iniquity of the congregation*" (Lev. 10:17). In this place Moses expostulates with Aaron on this point. Aaron's sons had just been struck dead because they offered strange fire unto Yahweh. He realizing his representative office did not eat the portion of the sin offering, feeling that his

ministrations would not be accepted on that day (Lev. 10:18). With this explanation Moses acceded, and did not press the point of the law. So we see that because of the unrighteousness of his family, Aaron as the High Priest felt that his ministrations would be unacceptable to Yahweh. In the case of our High Priest, we have no such fear that he should ever be placed in a position that he could not bear our iniquity seeing that his righteousness stands in bold contrast to the unrighteousness of the Mosaic priesthood (Heb. 7:28).

In subsequent history the priesthood abused this privilege of eating their portions of the offerings (1 Sam. 2:12-17). Others delighted in the abounding iniquity of the nation as this condition among the Jews forced them to make enormous sin offerings, hence provided the priesthood with meals! (Hos.4:6-8).

SPECIAL NOTE ON THE SIN AND TRESPASS OFFERING

The essential difference between what constitutes a sin or trespass offering should be recognized. Sin is "to miss the mark" in a general sense, whereas trespass is specifically violation of the rights of another. The use of the word "trespass" in Lev. 5:6-7 which deals with the sin offering is misleading seeing that some confound these two offerings. Chapter 5:1-13 deals with the sin offering as reference to verses 6,7, and 9 will show. The RV margin suggests that for verses 6 and 7 we read: "*for his guilt.*" Furthermore the trespass offering is distinguished by its special characteristic of a ram in all cases, and the addition of the fifth part of the principle in the reparation payments.

In the division of the sin offering, (5:1-13), the list of transgressions is only illustrative of the nature of sins which are covered. The list is not exhaustive but demonstrates that only sins of a spontaneous and rash nature are to be covered by the sin offering under the law.

THE TRESPASS OFFERING

Leviticus 5:14 to 6:7; 7:1-7

TRESPASS OFFERING DIVISIONS

- 5:14-16 Trespasses against Yahweh where nature of trespass becomes known and material reparation can be made.
- 5:17-19 Trespasses against Yahweh which burden the conscience but where nature of trespass is uncertain and consequently no material restitution can be made.
- 6:1-7 Trespasses against man - five illustrations of a violation of rights.

PURPOSE

1. "One law" for sin and trespass (7:7). Trespass involves acknowledgement of guilt (5:15,17; 6:1-5) and seeking forgiveness (5:16,18; 6:7).
2. Invasion of rights of another whether it be the rights of God (5:14-17) or man (6:1-7).
3. Positive steps had to be taken to make amends by making material restitution in the addition of the fifth part of the principle cost as well as of sacrifice (5:16; 6:5).
4. Sins against Yahweh that did not involve material loss, there was no addition of the fifth part (5:17-19).

WHAT WAS OFFERED

1. Ram in all cases; there was no alternatives (5:15,18; 6:6).
2. Value of animal relative to the gravity of the trespass (5:15,18; 6:6).
3. Note value only to be assessed by priest, and then according to "*the shekel of the sanctuary*" (v. 15).

MANNER

1. Evidently the same as the sin offering (cp 7:2, 7; 4:33).

DISPOSAL OF THE BLOOD

1. Sprinkled round about the altar (7:2).

DISPOSAL OF THE BODY

1. Fat, including the tail, burnt upon the altar (7:3-5).
2. Flesh eaten by the priests as a food "*Most Holy*" (6:17; 7:6).

THE SIGNIFICANCE OF THE TRESPASS OFFERING

THE PURPOSE

1. "*Trespass*," Hebrew "*asham*," "*guilt or fault*." The word used invariably where there has been the invasion of the property or rights of another. The following examples illustrate the point:
 - (a) A leper who had been put outside the camp, upon his cleansing offered the trespass offering in the acknowledgement that he had robbed God of service during his period of banishment (Lev. 14:12).
 - (b) Adultery is classified as a trespass (Num. 5:12,27).
 - (c) Offered by the Nazarite who had broken his vow in acknowledgement of robbing God of services due (Num. 6:12).
 - (d) Achan's sin is styled a trespass because Jericho was a "*Devoted City*." He had robbed the possession of God (Josh. 7:1).
 - (e) When the Philistines sent the ark back to Israel, they did so with a trespass offering acknowledging that they had invaded the privacy of Yahweh.
 - (f) Idolatry is styled a trespass, it being the means of robbing God of worship (2Chron. 24:18).
 - (g) Marriage to the alien is styled a trespass (Ezra 10:10,19), because Israel was Yahweh's bride (Jer. 3:20).
2. Trespases against God (Lev. 5:14-19). We note here that the trespass is in respect to the "*holy things of Yahweh*" (v. 15). These are outlined in Num. 18:8-9, and consequently a man may unwittingly eat of the flesh of the firstlings or of a sin or trespass offering or the shewbread or of the tithes, etc., in each case it would be an invasion of the rights of Yahweh Himself. In effect Israel had robbed Yahweh in these matters (Mal. 3:8-9).
3. Trespases against man (Lev. 6:2-3) - five cases as illustrations are listed:
 - (a) Matters of trust where one leaves valuables in the possession of another for safe-keeping, and where such are lost.

- (b) Fraud in respect to bargaining. Robbing people of the due amount (v. 3 margin, *"in dealing"*).
- (c) Robbery (rendered AV *"fellowship"*) better understood as robbery (cp RSV), not necessarily by violence.
- (d) Oppression, RSV. The term being used of *"defraud a man of his wages"* (Lev. 19:13). See what James has to say about this trespass (James 5:4).
- (e) False swearing in respect to property lost and found. The law was that the finder of lost property was responsible for its safekeeping and return (Deut. 22:1-3).

The overall principle being that sin involves us in debt seeing that by so doing we rob God of our reasonable service and in this respect full reparation must be made.

- 4. The payment of the principle plus a fifth for the invasion of the rights of another. Full restitution in kind must be made, but this is not enough. To make things "even," or in our terminology "square," is not good enough in God's sight; we must go beyond that. The paying in addition of the fifth part of the principle teaches a wonderful lesson. First of all, the fifth part is a double tithe, and the offerer in this respect acknowledges the double wrong which he has done when he defrauds his neighbour or robs God. Also the number 5 as with the fifth part, is the number of grace (Lev. 27:11-13). We as sinners are saved by grace (Eph. 2:5) which (much more abounds) over and above that which we do wrong (Rom. 5:20). If God therefore *"forgives us our trespasses"* then we ought to *"forgive those who trespass against us"* (Matt. 6:12-15).
- 5. Christ the antitype. Isaiah the prophet speaks of the sacrifice of Christ as *"his soul an offering* (Heb. *"asham"* - trespass offering) *for sin"* (Isa. 53:10). How could Christ be a trespass offering seeing he wronged neither God nor man? Because as Isaiah says, *"He was wounded for our transgressions"* (Isa. 53:5). We note in Lev. 6:1-4 the repetition of the words *"deceit and violence,"* and in Isa. 53:9 we learn that although he had not been guilty of deceit or violence it still pleased God to make him our representative in this sense. How readily therefore, should we be prepared to offer the principle of the fifth part not merely making our wrongs right, but going beyond and forgiving each other from the heart.

THE OFFERING

- 1. There was no variation in the trespass offering, as there was in the sin offering. Under the sin offering merciful provision was made for all classes from the rich to the poor, and responsibility was according to theocratic rank, but here emphasis is on reparation. In this respect, God is no respecter of persons (Eph. 6:9; Col. 3:25; 1 Pet. 1:17), and the obligation to make restitution is upon all classes and cannot be modified in any way by the circumstances of the offerer.
- 2. The ram. This was next in value to the bullock. It was valuable and yet not completely out of the reach of anyone, but many would find it difficult to procure. Value must be represented to enforce upon the guilty party the hurt done to the offended, and all had to comply.
- 3. The value of the ram assessed by the priest (v. 15) (compare Lev. 27:8-12 with Num. 18:16). The priest as representing Yahweh makes the final assessment. In this respect no man makes his own rule of judgment, and ours will be determined by Jesus Christ (Isa. 11:1-4).

4. The shekel of the sanctuary. Money was usually paid in silver by weight (Gen. 23:16), and being paid by weight and not by coinage, the practice was open to corruption (Amos 8:4-6). This assessment of the trespass offering was to be by Divine measure. It was to be paid according to a special standard weight kept in the sanctuary especially for the purpose (Ex. 30:13). In the Hebrew the term is always plural (shekels) V. 15, so the value was to be at least two, and the Jewish tradition accords for this fact.

CONDITION

1. Without blemish. No detracting from its value as a symbol of full satisfaction.

DISPOSAL OF THE BLOOD

Although there was "one law" for the sin and trespass offerings (Lev. 7:7), the notable difference is in the use of the blood. Blood is here used the same as in the burnt and peace offerings. The idea of expiation is put in the background so as to give added emphasis to the idea of reparation.

DISPOSAL OF THE BODY

Eaten by the priests as a food most holy; see notes on sin offering.

ADDITIONAL NOTES ON THE TRESPASS OFFERING

There is an apparent contradiction with the trespass offering in the reading of Ex. 22:1-15. Here the penalty for theft is much greater, restoration being made according to the manner of theft, either he restores double or fourfold or even fivefold, etc., and one wonders why it is that such thefts are not covered by the trespass offering. The difficulty vanishes when it is perceived that Ex. 22 deals with convictions in a judicial court of law when a man is brought before the judges (v. 8 - Hebrew "*elohim*"). Whereas the trespass offering only covers those who volunteer confession and express the desire to put matters right (Num. 5:6-7). Their material cost is less. It pays to be honest.

THE BURNT OFFERING

(Rotherham: "*ascending sacrifice*") 1:1-17; 6:9-13; 7:8.

PURPOSE

The burnt offering was a voluntary offering associated only with righteousness (Psa. 51:19; Deut. 33:19; Psa. 4:5), its purpose being complete dedication, e.g.

1. Offered on the occasion of the dedication of Solomon's temple (2Chron. 7:1).
2. On the occasion of the consecration of the priesthood (Ex. 29:15-18; Lev. 8:27-28) treated as a peace offering in respect to the people, but burnt offering when used at dedication of priesthood (Ex. 29:25,28).
3. Continual burnt offering (Num. 28:1-8).

WHAT WAS OFFERED

1. Male bullock, goat or ram (1:3,10).
2. Turtledoves or pigeons (1:14).

CONDITION OF THE OFFERING

The offering was to be unblemished. It was to be skinned and dismembered (v.16 7:8); all extraneous matter was to be washed from the intestines and hind-quarters (1:9). Note the careful insistence on the cleanliness of this

sacrifice. Every offering had to be unblemished, but here the principle is emphasized, this being an offering of righteousness.

THE MANNER IN WHICH IT WAS OFFERED

1. Bullock - brought by the offerer and slain at the doorway by himself (1:3-5).
2. Goat or ram - slain by the offerer at the north side of the altar (1:11).
3. Fowl - killed by the priest at the altar (1:15).

DISPOSAL OF THE BLOOD

1. The animals - sprinkled round about the altar (1:5-11).
2. The fowl - wrung out at the side of the altar (1:15).

DISPOSAL OF THE BODY

1. The animals - the whole body is burnt upon the altar. The body having been dismembered, the members are laid in order upon the wood: the head, the fat, and the flesh, (1:8-9; v. 12-13). The skin was kept by the priest (7:8). The ashes and the extraneous matter were placed on the eastside of the altar (1:16). These later taken outside the camp and laid up in a clean place (6:8-11). The whole process of burning described as a sweet savour unto Yahweh (1:9-13).
2. The fowl - the crop and the feathers (RV and Companion Bible rendered "*filth*") are deposited with the ashes, (1:16). Wings then torn outwards but not separated from the body, and the whole bird burnt upon the altar (1:17).

THE SIGNIFICANCE OF THE BURNT OFFERING

PURPOSE

1. The Hebrew word for "burnt" is "*olah*" literally "*ascending*." It is only found in two other places in the Scripture:
 - (a) 1 Kings 10:5 - "*The ascent of Solomon's temple*."
 - (b) Ezek. 40:26 rendered "*to go up*" in respect to Ezekiel's temple.
2. It is therefore the offering of dedication (2 Chron. 29:31-33). In this respect our dedication must be at cost to ourselves (1 Chron. 21:24). God hates robbery for burnt offering (Isa. 61:8).
3. It was the custom to blow with trumpets over the burnt offering and the peace offerings in celebration and to draw Yahweh's attention to the offerer's vow of dedication (Num. 10:10) (2 Chron. 29:27-28). Only those whose vows were sincere would dare to blow with the trumpet and direct Yahweh's attention. David was a man who could do this (Psa. 81:3). In this reference we notice the reference to the offerings of the new moon. On these monthly occasions it was the burnt offering that was prominent (Num. 29:1-6), and in this respect it was a lesson to the Israelite that his dedication to the service of Yahweh should be renewed even as the moon enters into its first phase at the beginning of the month.
4. The burnt offering is used in conjunction with the sin offering to express re-dedication to the service of Yahweh after that atonement has been made. Examples of its usage in this respect:
 - (a) The offering after child birth. The sin offering to acknowledge the basic cause of sin in human nature. The burnt offering to express the mother's desire to recommence her worship of Yahweh after her period of separation (Lev. 12:8).

- (b) The reintroduction of one healed of leprosy. The sin offering here to acknowledge sin as a living death of which the leprosy was a type. The burnt offering which introduced the cleansed leper back into fellowship and service (Lev. 14:22).
- (c) Offered by the Nazarite who had broken his vows. The sin offering in acknowledgement of the broken vow; the burnt offering to re-dedicate himself to his period of separation (Num. 6:11).

(It is to be understood however, that the burnt offering was used with the sin offering and with the peace offering in other contexts where the lesson may vary, but in the above examples the lesson of re-dedication after atonement is obvious).

- 5. It was also offered with the wave offering of the sheaf of the firstfruits (Lev. 23:12). This being typical of the resurrection of the dedicated Christ, it is interesting to notice that no sin offering accompanies it in this place.
- 6. Every morning and evening of the Jewish year a lamb was offered as a burnt offering upon the altar which was continually burning for this purpose (Ex. 29:38-44; Num. 28:1-8; Lev. 6:12). This offering was duplicated on the Sabbath day (Num. 28:9-10). Because it was offered every day of the year it was styled the "*continual burnt offering*," (Num. 28:3), and the dedicated lamb smoking upon the altar typified him who gave every day of his life to the service of his God. The fact that Jesus Christ chose the Sabbath day on which to do some of his notable miracles reflects back to the duplication of the burnt offering on that holy day. He deliberately chose this day to emphasize the need to dedicate oneself to the words of God. The burnt offering rose as a sweet smelling savour unto Yahweh (Lev. 1:9-13), and Paul makes the application of this offering to the Lord Jesus Christ (Eph. 5:2). In his letter to the Philippians the apostle shows how that believers also must fulfill the principles of this offering in their lives (Phil. 4:18).

OFFERING

This extended from a bullock to turtle doves and young pigeons, hence the rich and poor are called upon to dedicate themselves in the truth's service. We note with interest that the schedule is not quite as extensive as the sin offering; all are under sin, but not all volunteer to dedicate themselves in righteousness.

CONDITION

- 1. The body is first "*flayed*." The Hebrew term implies to "*unclothe*," "*strip off*," and is also rendered to "*spread out*," "*to plunder*," "*destroy*," "*make an invasion*." The term is found in Micah 3:3, "*to flay their skin off of them*." Hence the idea is to strip off the outward covering, so making bare the body revealing what is hidden beneath. Yahweh will not accept the bare assertions of lip service to Him, but goes beneath the outward veneer and examines the motives of the heart.
- 2. Next the body is dismembered, and in particular the "*inwards*" and the "*legs*" are washed in water. "*The inwards*," Hebrew "*qereb*" indicates the "*nearest part*," i.e. the center; the word coming from a root which is oftentimes rendered "*cause to draw near*." In Psa. 109:18 it is rendered "*bowels*," and it is interesting in the context of this reference to note the outward covering which the wicked used to hide his inward feelings. It is also rendered "*heart*" in Jer. 9:8. The principle here is expressed by David, "*Create a right spirit within (qereb) me*" (Psa. 51:10). The washing of water is a daily cleansing by the Word of God (Eph. 5:26). The washing of the legs indicates a clean walk

in the sight of Yahweh; *"How shall a young man cleanse his way; by taking heed thereto according to thy word,"* (Psa. 119:9). In his exposition of the high priesthood of Jesus Christ, Paul uses the condition of the burnt offering as a basis for illustrating the compassion of our great High Priest (Heb. 4:12-16). Under the law there was a rigid insistence upon the unblemished nature of the sacrifice in that the animal was skinned, dismembered, each part cut open, examined for any defect, and even after the priest had been satisfied that none such existed, the parts were then washed internally and externally with water.

Anything less than perfection would have been rejected under this law. Now in the passage in Hebrews, Paul introduces our High Priest as standing over our offering of dedication with his double-edged sword styled by the apostle, *"the Word of God,"* ready to open up and investigate *"the thoughts and intents of our hearts."* Unfortunately, in our case, blemish is found, and our High Priest has to divide the soul from the spiritual, and yet the offering is still accepted. Under the law it would have been judgment without mercy, and our offer of dedication would have been turned aside, but here we are accepted: *"For we have not an high priest which cannot be touched with the feeling of our infirmities but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace in time of need"* (v. 15-16).

3. The laying of the offerer's hand upon the head of the animal symbolizes his identification with the sacrifice. This principle of the representative nature of the animal sacrifice, emphasized by the laying on of hands, is seen in the following three cases: Lev. 24:14; Num. 8:10,11; Lev. 16:21.
4. On the north side of the altar were the offerings slain. The refuse was placed on the east (1:16), the laver was situated on the west (Ex. 40:30). Jewish tradition tells us that the ascent of the altar was to the south, hence the north offered clear access for the slaying of animals. The same applies to the sin offering (4:24,29,33; 6:25), and the trespass offering (7:2; 14:13).

DISPOSAL OF THE BLOOD

1. Sprinkled round about the altar; obviously not the main lesson.

DISPOSAL OF THE BODY

1. The whole body was consumed upon the altar, and seeing that nothing negative was ever offered upon the altar of burnt offering, it speaks of a life of dedication in righteousness. David recognized the principle of this when he said, *"Remember all thy offerings; regard as fat thy burnt sacrifices"* (Psa. 20:3 - margin and Rotherham's translation). The fat being Yahweh's portion (see notes on page 3 and 4), the burnt offering being totally consumed, David saw that all belonged unto Him. In the terms of the apostle, the principle of the burnt offering is that we should present our bodies *"a living sacrifice holy acceptable unto God"* (Rom. 12:1).
2. Note the order in which the members were placed upon the altar: Head, fat and then the rest of the flesh. In our dedication, the same order must be observed, firstly intelligence (*"the renewing of your minds"* Rom. 12:2), on the basis of our understanding we must develop inward purity (the personal application of the truth), and then devote all our physical powers to the exercise of God's will. The cardinal principle of the law is annunciated in Deut. 5:6 where we see this order observed, *"Thou shalt love the Lord thy God with all thy heart* (heart being the seat of intelligence not emotion - Rom. 10:9, the head), *with all thy soul* (the fat), *and with all thy might* (the rest of the flesh)." This particular reference is quoted by the Lord Jesus Christ in Mark 12:28-34 in

answer to a genuine question posed by one of the scribes of his day. This scribe had a discerning insight into the things of the law and saw that this reference dealt with eternal principles, and in his reply to the Lord's answer he associated it with the order in which the burnt offering was made: "*And when Jesus saw that he answered discreetly he said unto him, Thou art not far from the kingdom of God*" (Mark 12:34). (For "*discreetly*" RSV has "*wisely*", Rotherham "*with intelligence.*")

THE PEACE OFFERING

Lev. 3:1-17; 7:11-21, 28-34; 22:17-31

PURPOSE

1. Thanksgiving and fellowship: three distinct types (7:15-16):
 - (a) Thanksgiving - gratitude for Divine favour
 - (b) Vow - fulfillment of pledge
 - (c) Voluntary - spontaneous

OFFERING

1. Male and female from herd or flock (3:1,6).
2. With thanksgiving offering a special cereal offering (7:11-13)
 - (a) Unleavened cakes mixed with oil
 - (b) Unleavened wafers spread with oil
 - (c) Unleavened cakes mixed with oil, of fine flour, fried
 - (d) Leavened bread
3. Also Meal and Drink Offering (Num. 15:1-16)

MANNER

1. Offerer lays his hand on the head and kills it himself (3:2,8,13)

CONDITION

1. Without blemish 3:1-6)
2. Disproportion allowed in case of "*freewill offering*" as long as flesh not impaired as food (22:23).
3. Disproportion not permitted in case of vow or thanksgiving (Mal. 1:14)

BLOOD

1. Sprinkled round about the altar (3:2,8,13)

DISPOSAL OF THE BODY

Yahweh's portion:

1. All internal fat is Yahweh's (3:14-17; 7:23-25) burnt upon the altar (3:3-5; 3:9-11; 14-16; 7:31)
2. Designated "*food of offering made by fire*" (3:11,16)
3. Burnt in conjunction with the burnt offering (3:5) i.e. the "*Daily burnt offering*" (Lev. 6:12)
4. Offerer presents fat with his own hands (7:30)

Priest's portion:

1. Wave breast for Aaron and his sons (7:30-31)

The Officiating Priest's portion:

1. Heave shoulder (RV "right thigh") (7:32-33)
2. One of each cakes - one wafer - one loaf of leavened bread (7:14)

Offerer's portion:

1. Rest of flesh eaten as a sacrificial meal
2. Thanksgiving eaten the same day
3. Vow and voluntary after 2 days
4. No flesh eaten after 3 days (7:17-18). To eat on the 3rd day an abomination and profanation of holy things (19:5-8)
5. Chance contact by the flesh with anything unclean rendered it unfit (7:19)
6. Only those ceremonially clean could partake (7:20-21)

THE SIGNIFICANCE OF THE PEACE OFFERING

PURPOSE

1. Thanksgiving - Hebrew "*Towdah*" - "*extension of the hands*" in the sense of worship and adoration. The word is used especially of choirs (Neh. 12:31,38, 40) Thanksgiving is the highest form of worship that can be offered unto Yahweh. We learn this because of the three types of peace offering. This one had to be eaten the day it was offered, whereas the other two could be eaten after two days, thus indicating its superiority (Lev. 7:15-16). "*Whoso offereth praise (Towdah) glorifieth me*" (Psa. 50:23). The "*sacrifices of praise*" will be offered because of the future deliverance that God will effect for Israel (Jer. 17:26; 33:16). This offering is also called "*thank offering*," and was used by Hezekiah when his reformations became successful (2 Chron. 29:30-31), and by Manasseh in thanksgiving for his release from Babylonish captivity (2 Chron. 33:16). Frequently we have "*thanksgiving*" associated with "*vow*" (Jonah 2:9; Psa. 50:14; 116:17-18), and by this association we see the principle of praising Yahweh by obedience (John 14:21). Praise is one of the outstanding features of sacrifice (Psa. 69:30; 107:22).
2. Vow "*To make a promise*" Such vows made by sacrifice must not be entered into lightly and must be kept even at the cost of personal loss or tribulation (Deut. 23:21-23; Psa. 76:11; Ecc. 5:1-7)
3. Voluntary "*Spontaneous*," compare Ezek. 46:12. In Ex. 35:29 and 36:3, the term is rendered "*willing offering*," and is there used to describe the contributions made by the people for construction of the tabernacle. The word is also used in the Psalms in the sense of "*freewill offerings of my mouth*" (Psa. 119:108) which Paul refers to when he says, "*that is the fruit of our lips giving thanks to his name*" (Heb. 13:15). Hence we see that praise to God and expressions of thanksgiving must be both practical and vocal whilst praising God with our lips we must also honour and thank Him by our obedience. In their hypocritical approach to the offerings, Israel loved to make a public display of this type of offering (Amos 4:5).

OFFERING

1. Male or Female In the matter of fellowship with God, there is "*neither male nor female for we are all one in Christ Jesus*" (Gal. 3:28), furthermore we know there are no limitations as regards the age of the sacrifice. The only

requirement is organic perfection so as to make the animal an acceptable meal for God and those in fellowship with Him. Although all animals used for sacrifice came from the herd or the flock, it is specifically mentioned here in the peace offering schedule; the animals being domestic were better fitted to represent their offerers, and in this respect they are contrasted with the wild game (Deut. 12:15).

2. Unleavened bread and oil. See notes on meal offering.
3. Leavened bread. The inclusion of this was peculiar to this offering as it is rigidly excluded from every other form of sacrifice, and even here it could not be offered upon the altar (Lev. 2:11-12). Leaven is a symbol of corruption (Gal. 5:9), hence its inclusion in all but the Peace Offering (cp. Ex. 12:15). In the three great annual feasts, Passover, Pentecost, and Tabernacles, it is interesting to note that the only time that Peace Offerings are specified is during the Feast of Pentecost, and here again leaven must accompany that offering (Lev. 23:17). This fact helps to explain the inclusion of leaven, for Pentecost was typical of that period of history when the Christian ecclesia was established and a multitude of the servants of corruption were saved by the sacrifice of Christ (Acts 2:1,38). Under this offering God typically set forth the offer of fellowship with Himself. The inclusion of leaven was a gentle reminder that the prerequisite for fellowship with God could never be human perfection, but the exercise of the grace of God (Rom. 8:12).

CONDITION

1. Unblemished, except in the case of the lowest in the schedule, the voluntary offering in which a disproportion was allowed (Lev. 22:23). Rotherham renders this, "*long or short in limb*," i.e. the animal could be unbalanced in this sense, yet still accepted as a voluntary offering, and here again the grace of God is shown in the fact of His accepting individuals into fellowship even though they may be somewhat unbalanced. Now it is interesting to note that these particular defects as mentioned here debarred any human being from participating in the priesthood (Lev. 21:18). Combining these two parables we perceive that we are called and ultimately saved by God's grace, not by any works that commend ourselves (2 Tim. 1:9), whilst our High Priest was without sin, completely balanced in all his ways and in this sense, a sacrifice "*without blemish*" (1 Peter 1:9-10).

THE DISPOSAL OF THE BLOOD

1. Sprinkled round about the altar; hence not the main lesson conveyed. Yet even though this is the offering of fellowship, the atonement principle is here, for fellowship with God must have its basis in justification; "*being justified by faith - we have peace with God through our Lord Jesus Christ*" (Rom. 5:1).

THE DISPOSAL OF THE BODY

1. The fat - "*All the fat is Yahweh's*" (Lev. 3:16). This was the fundamental rule of the law and was Yahweh's portion of every offering, but mentioned more particularly in respect to the peace offering, (see notes on Yahweh's portion). The fact that the fat of the peace offering was burnt upon the daily burnt offering allows the apostle to make a magnificent application of this principle involved, where he deals with the peace offering in Heb. 13. Having shown Christ as our sin offering in association with the altar (Heb. 13:10-14), he now calls upon us to "*let us offer*" (v. 15). This being a voluntary offering on our part in gratitude for the Divine favour exhibited in the sin offering, it naturally leads him to now make his application of the voluntary peace offerings, and so he mentions the three offerings of the schedule:
 - (a) Thanksgiving - the sacrifice of praise to God continually, "*that is the*

fruit of our lips giving thanks to his name."

(b) Vow - "*to do good*" (v. 16)

(c) Voluntary - "*to communicate* (participate - word used in the sense of fellowship) *forget not.*"

Now remembering that the fat of these offerings was burnt upon the daily burnt offering we also note, that because this offering was made morning and evening, it is styled "*a continual burnt offering*" (Num. 28:3), and so the apostle in his exact knowledge of the law tells us to offer "*the sacrifice of praise to God CONTINUALLY,*" (Heb. 13:15).

The offerer was to bring this fat "*with his own hands*" (7:30), indicating that God was calling him over to the altar. This is the closest that the offerer ever got to his God, and was the climax of the whole sacrificial ceremony. Through Christ our High Priest, "*we draw nigh to God*" (Heb. 7:19), not merely to the altar, but into the presence of God Himself. This we do through the power of prayer (Heb. 4:16). By the grace of God we have been "*called unto the fellowship of His son*" (1 Cor. 1:9).

2. The Priest's Portion: To Aaron and his sons was given the breast of the animal, known as the "*wave breast.*" The word "*wave*" in the Hebrew signifies "*to quiver,*" "*to vibrate up or down,*" or "*to rock to and fro.*" It is twice rendered "*shaken*" (Isa. 19:16; 30:32). This waving action had the sense of consecration, which is seen in the fact that the Levites were themselves a "*wave offering*" (Num. 8:11,13,15,21). The breast could therefore be an acknowledgement on the part of the people of their dependence upon the priestly class to act as mediators between them and God, for indeed they were to be representatives of the people (Num. 18:20-32). The principle of consecration as exemplified in the wave offering is seen in the following instances:
 - (a) Used of the gold and the brass which was dedicated in the construction of the tabernacle (Ex. 38:24-29 - here rendered "*offering*").
 - (b) Of the sheaf of the first fruits of Passover which was typical of the risen Lord who completely consecrated himself to do the will of his Father, (Lev. 23:11), and also of the two sheaves that were offered at Pentecost (Lev. 23:17) typical of the multitude of the redeemed who having been saved by the atoning work of Christ, are themselves consecrated to the service of God (Acts 2:1,41).
3. The officiating priest's portion: To him went the "*right shoulder*" (RV "*right thigh*"), called "*the heave shoulder*" (7:34). This seems to be a better rendering as the Hebrew word signifies "*lower leg,*" i.e. "*as a runner,*" and is rendered "*leg*" four times, e.g. Psa. 147:10; Prov. 26:7. This "*right thigh*" was the honoured portion which Samuel "*reserved*" for Saul to indicate to him the kingly right which was his (1 Sam. 9:24). The Hebrew word for "*heave*" signifies a "*present*" from a root "*to be high,*" "*to be raised up,*" "*to mount up.*" It is rendered "*gift*" (Prov. 29:4), also "*oblation,*" and in this way used of the holy oblation, Yahweh's portion in the Holy Land of the future age (Eze. 45:6,16; 48:9,10,12,18). It is used of the tabernacle materials (Ex. 25:2; 35:5,21,24; 36:6), and of the shekel of the sanctuary (Ex. 30:13-15), and of the holy things which were allotted to the priest for his household use (Lev. 22:12; Num. 5:9). A further illustration of the heave offering is its application to the money given for the work of restoring Jerusalem after the Babylonish captivity (Ezek. 8:25).

When all these references are considered together the heave offering is seen to have the sense of that which is directly "*lifted up*" unto Yahweh, and here it is given to the officiating priest because he has been anointed by that anointing oil which was typical of the Holy Spirit, and therefore, stands in Yahweh's stead before the people (Num. 18:8). This last reference is

tremendously significant and shows that our "heave offerings," i.e. that which we lift up directly to God must be through our anointed High Priest, the Lord Jesus Christ (anointed), who now represents us to the Father, being His express image, and the effulgence of God's glory (Heb. 1:3). "There is one God and one mediator between God and man, the man Christ Jesus" (1 Tim. 2:5).

4. The Offerer's portion:

- (a) The Meal of fellowship. The rest of the flesh fell to the offerer, which he ate before God in a fellowship feast of great rejoicing. (Deut. 27:7). In anticipation of their fellowship with Yahweh, peace offerings were made by Israel at Sinai, (Ex. 24:4-11). Jethro, Moses' father-in-law, joined in a sacrificial meal with the elders of Israel which they ate "before God" (Ex. 18:12). After bringing the ark to Zion, David offered peace offerings, and all Israel joined in fellowship with him in the sacrificial meal, by which they expressed their association with God (1 Chron. 16:2-3).

However, this sacrificial meal was often misused, and shows how that we can have fellowship with darkness. Through the means of a peace offering Israel had fellowship with idols and their associations (Ex. 32:6, compare 1 Cor. 10:20-21). On another occasion through this sacrificial meal, Israel joined in fellowship with the immoral people of Moab (Num. 25:1-2 compare Psa. 106:28).

We note with interest, Solomon's analogy based upon the peace offerings, of the fellowship we can have with two classes of women indicative of the way of death, and the way of life. We can have fellowship with the impudent harlot (Prov. 7:9-23), which will result ultimately in our destruction, or with that desirable woman named "wisdom", who will lead us in the pathways of life (Prov. 9:1-5). Our fellowship under grace is with the Lord Jesus Christ whose flesh we eat in a joyous meal (John 6:53; 1 Cor. 11:26-29), and if our fellowship is with God and with His Son, then we must have "no fellowship with the unfruitful works of darkness" (Eph. 5:14).

- (b) No flesh to be eaten after three days. The principle exemplified here is that of incorruption (see 2 Peter 1:4). Anyone eating the flesh of the peace offering after three days had "profaned the hallowed thing of Yahweh" (Lev. 19:2). Jesus Christ was God's "holy one" who because of his sinlessness was not to see corruption (Psa. 16:9-10; Acts 2:27), and for this cause God raised him from the dead. Our fellowship with him then must be based upon purity of doctrine and practice. Any thing otherwise will bring disrepute upon His Name, and we will have been found to have "profaned the hallowed thing of Yahweh." The penalty for such a crime was to be "cut off from among His people" (Lev. 19:8), and such will be our fate if we disregard the principles laid down for our approach to God through Jesus Christ (Heb. 10:29).
- (c) The holiness of the sacrifice and the offerer.
- (i) The sacrifice itself could be defiled and become unfit for the fellowship meal if it by chance made contact with any form of uncleanness. Christ as our offering had therefore in the antitypical sense, to avoid making contact with anything unclean, and so he says "For their sakes I sanctified myself" (John 17:19). He was "holy, harmless, undefiled and separate from sinners" (Heb. 7:26) because of which his offering is accepted by God and forms the basis of our fellowship with the Father.

- (ii) A man's own personal uncleanness could debar him from fellowship. See 1 John 1:6-7.
- (iii) Contact with a beast's uncleanness could also disqualify a person from participation in the fellowship meal. The nations are likened to beasts (Dan. 7), more particularly that of Rome (Rev. 17). Men of corrupt and carnal thinking are also likened to "natural brute beasts" by whom we could be defiled through contact with them, (Jude 10).
- (iv) Contact with the uncleanness of man also disqualifies from fellowship, such uncleanness has its fountain in human nature, and this corrupting influence we must resist if we are to have fellowship with the Father.

SPECIAL NOTE ON THE HEAVE AND WAVE OFFERINGS (EX. 29:26-27)

- 1. Wave breast - full consecration of the heart.
- 2. Heave shoulder - full surrender of the physical strength.
- 3. The priests were a wave offering (Lev. 8:22-28).
- 4. The Levites also were a wave offering (Num. 8:10-11).
- 5. The anointed priests alone could receive "*heave offerings*" (Num. 18:8).
- 6. Heave - a direct offering to Yahweh as an acknowledgement of His sovereignty.
- 7. Wave - offered through the priesthood in acknowledgement of man's need of a mediator.
- 8. On the day of the priest's consecration, Moses received the "*wave breast*" (Lev. 8:29), for on this day he mediated on their behalf. On this occasion the "*heave shoulder*" was burnt upon the altar (Lev. 8:26-28), the priesthood having not been anointed to their office they could not receive it on Yahweh's behalf.

THE MEAL OFFERING

Lev. 2:1-16; 6:14-25; 7:9-10

PURPOSE

- 1. The dedication of the fruits of man's labor.

WHAT WAS OFFERED

- 1. The people's offering
 - (a) Plain flour drenched with oil and accompanied with frankincense (2:1).
 - (b) Cakes mingled with oil, or wafers (thin cakes) anointed with oil baked in an oven (2:4).
 - (c) Pancakes mingled with oil and divided up, with oil poured over the pieces, cooked on a flat hot-plate (2:5-6).
 - (d) Fine flour mixed with oil and fried in a fryingpan (2:7).
 - (e) Grain dressed in oil and made edible by roasting (2:11-16).

The Priest's offering:

- 1. A tenth of an ephah of fine flour mingled with oil and baked on a hot-plate (2:5) after being divided up. (N.B. for priests quantities are expressed; an ephah is the basic measure for a single baking (Jud. 6:19; 1 Sam. 1:24). It also seemed to follow the middle class offering.

CONDITION OF THE OFFERING

1. Finest texture flour (2:1; 6:17).
2. Leaven and honey to be rigidly excluded (2:11; 6:17).
3. Salt to be added (2:13).
4. Addition of oil and frankincense distinguishes it from cereal form of sin offering from which these two ingredients were excluded (5:11-13). Cp. also woman's offering in trial of jealousy (Num. 5:15).

DISPOSAL

The People's Offering:

1. Handful of meal burnt upon the altar as a "*memorial*" (2:9; 16).
2. All the frankincense burnt with meal (2:16; 6:15).
3. Remainder eaten by the priests as a food "*Most Holy*" (2:3,10). This eaten in the court of the tabernacle and eaten as unleavened bread (6:16 Rotherham, 7:9).

The Priest's offering:

1. Meal totally burnt upon the altar, half in the morning, and half at evening (6:23).
2. Always burnt by priest of Aaronic succession (6:22, cp. Num. 4:16).
3. This was a "*perpetual*" or "*daily*" offering for the anointed priesthood (6:20); not to be confused with the meal offering of the dedication which consisted of "*unleavened bread, cakes and wafers*" (Ex. 29:2).

THE SIGNIFICANCE OF THE MEAL OFFERING

PURPOSE

1. In the Authorised Version this is styled "*meat offering,*" -but the Hebrew word "*minchah,*" is better understood in the sense of meal, it being used in respect to the produce of grain. The word means to "*apportion,*" or a "*donation*" and is rendered "*present,*" (Gen. 32:13; 43:11; 2 Kings 8:8), and "*gift*" (Psa. 45:12; 2 Sam. 8:2). The offering of a portion of their labours in a joyful recognition of God's blessing and a desire to dedicate all the produce of the land to His service (Joel 1:8-13, 16; 2:12-14). The principle recognized in the offering of the meal offering is that "*the earth is the Lord's and the fulness thereof*" (Psa. 24:1), and this principle will be universally recognized in the millenium (Mal. 1:11 - here "*minchah*" rendered "*pure offering.*")
2. This offering is associated with righteousness (Mal. 3:3 - rendered "*offering*"), and as such could only be offered with burnt offerings and peace offerings (Num. 15:1-16; 28:1-8), but never with the sin and trespass offerings. Even so it can degenerate into mere formalism (Isa. 66:3).

WHAT WAS OFFERED

1. Fine flour - Flour of the finest texture indicating righteousness; such was always used as a classic food (Ex. 16:13-19).
2. Mingled with oil - Every portion of the meal offering was to be saturated with this oil (Lev. 2:1; 4-7,15). Oil is a symbol of the spirit of God, and was used in the compound of the holy anointing oil (Ex. 30:24-25). Jesus was anointed with the Holy Spirit (Acts 10:38) which the apostle styles the oil of

gladness (Heb. 1:9). Oil was also a fit symbol for the Word of God, being used to give light in the lampstands (Ex. 27:20 cp. Rev. 1:20). The dedication of our labours in recognition of the ownership of all things by God must have its basis in the Word (James 1:22).

3. Frankincense - The Hebrew word signifies "*to be white.*" It was a vegetable resin obtained by making an incision in a certain tree. When it hardened it was brittle, glittering and of a bitter taste, but when powdered and burnt, gave off a beautiful fragrance. It was one of the ingredients used to make the holy perfume (Ex. 30:34-38), which the priests burnt morning and evening in the Holy Place (Ex. 30:7-8). It was a very apt symbol of prayer (Psa. 141:2; Ezra 9:4-5; Luke 1:10; Rev. 5:8; 8:3-5).

(Contrast the sin offering which although fine flour was not mixed with oil, and with which no frankincense was offered, sin being the result of the lack of the Word and of prayer! Lev. 5:5-11).

4. Other forms of cooked meal could be for poorer class offerings. This form of gradation could be implied in 1 Chron. 23:29, "*All manner of measure and size.*"
5. In the priest's offering, the quantity of the meal is specified as the "*tenth part of an ephah,*" whereas the amount of the people's offering is unspecified. A tenth or tithe is the portion used to symbolize the whole (Neh. 5:11), and the fact that this is specified in the case of the priesthood, teaches that even at this highest level of service, he who represents God should also be the first to acknowledge that "*the earth is the Lord's and the fulness there* (Psa. 24:1).

THE CONDITION OF THE OFFERING

1. Leaven and honey excluded - These elements produce fermentation, and as such symbolize corruption (1 Cor. 5:6-8; Gal. 5:9; Matt. 16:6-12). Leaven and honey can be associated with the first fruits, seeing that these were not burnt upon the altar (Lev. 2:12, RV, cp. Lev. 23:17, 2 Chron. 31:5). These first fruits are food of lesser holiness, and could be eaten by the priests and their families in a clean place other than in the court of the tabernacle (Num. 18:11-13).
2. Salt added - Salt symbolizes the opposite principles to leaven, i.e. preservation. Note the term oftentimes used, "*The covenant of salt,*" (Num. 18:19; 1 Chron. 18:12; 2 Chron. 13:5), hereby indicating perpetuity. Our Lord quotes from this context of the meal offering when he said, "*Every sacrifice shall be salted with salt*" (Mark 9:49), and he contrasts this with those who will be destroyed as being "*salted with fire.*" Here is a preserving and a destroying agency. Jesus described his disciples as the salt of the earth (Matt. 5:13), for salt speaks of eternal allegiance (Ezra 4:14 margin).

DISPOSAL OF THE MEAL OFFERING

1. The people's meal offering - A portion of meal and oil was burnt upon the altar as a "*memorial*" (Hebrew "*a reminder*"). Cornelius' prayers arose as a "*memorial before God*" (Acts 10:4). The same Greek word is found in the Septuagint version as that which is used in respect of Cornelius. All the frankincense was burnt as all prayer must be directed unto Yahweh (Psa. 65:2). The remainder of the meal offering was eaten by the priests who stood in the outer court alongside the altar, it being classified as a food most holy. Paul uses the analogy of the priests partaking with the altar and compares our privileges in partaking of the one bread or body of Christ (1 Cor. 9:13; 10:16-18).

2. The priest's meal offering - This was a daily offering and was all consumed upon the altar. The fact that it was offered up by the High Priest elect was a wonderful prophecy of the high priesthood of Jesus Christ, as even here under the law of Moses every morning and evening the high priest of Moses' system was dependent upon a mediator who foreshadowed one who was to come (Heb. 7:19-22).

THE DRINK OFFERING

PURPOSE

1. Actually described as a blessing (Joel 2:14). Lack of oil and wine indicated absence of Divine blessing and consequent drying up of meal and drink offering (Joel 1:8-13).
2. Wine "*cheers both God and man*" (Judges 9:13).
3. "*Cup of salvation*" (Psa. 116:12-14) offered with a sense of gratitude, cp. "*the cup of the new covenant*" (Luke 22:20).
4. "*Drink offerings of blood*" (Psa. 16:4-5). Here a symbol of inheritance.

MANNER

1. Not included in this section of Lev. chapters 1-7, but was an altar offering in its own right.
2. Natural affinity with the meal offering as the bread and wine of Yahweh's table (Num. 15:1-12; Ezek. 45:17; Ex. 29:38-41).
3. Described as "*an offering made by fire.*" (Num. 15:10 cp. Lev. 23:37). Two references imply that it was burnt upon altar (Ex. 30:9; Deut. 32:38).
4. "*Strong wine*" poured out unto Yahweh (Num. 28:7) "*in the Holy Place,*" i.e. in the outer court. (See 6:16 cp. 2 Kings 16:13).

DISPOSAL

1. Used on table of shewbread (Ex. 25:29, RSV).
2. With burnt and peace offerings (Num. 15:1-12; 1 Chron. 29:21; 2 Chron. 29:35).
3. With daily sacrifice (Num. 28:8-10).
4. Special lamb of passover (23:12-13).
5. Seven lambs of pentecost (23:18).
6. Burnt offerings of Nazarite (Num. 6:15-17).
7. Burnt offerings of beginnings of months (Num. 28:11-15).

THE RED HEIFER

Numbers 19

Unique among the sacrifices of the law was the Red Heifer. The Passover sacrifice took precedence over all others, as being the basis out of which all others were developed, and as such it becomes the substratum of the whole code. But the Red Heifer was clearly meant to be exceptional, and was included under the legislation of the law as emphatically a prophecy of greater things to come, its ordinance being standing witness to the inadequacies of the system of which it formed a part.

This sacrifice then, was like a law within the law, with its own peculiar lesson to teach. Considered in relation to the basic code, as outlined in the first seven chapters of Leviticus, it was without question a Sin Offering. This we perceive by the nature of the details as given in Numbers 19, among which we note the terms "sprinkle" and "burn," the original Hebrew words being employed only for Sin Offerings. Its purpose too, was related to that of the Sin-Offering, it had to do with sin, but not, we note, with individual or even national sins, but the removal of THE EFFECTS OF SIN, namely, death.

Although a Sin Offering, unique features stamped it out as being exceptional and different. It was the only offering under the law which had the efficacy to remove the ceremonial defilement occasioned by contact with human death! It was the only sacrifice ever to be used on more than one occasion, seeing that its body being rendered down to ashes would allow for its repeated effects! In these two features we have an outstanding prophecy of that "*one sacrifice for sins forever*" (Heb. 10:12), which was made by our Lord on the behalf of those who seek cleansing from the hideous results of sin, even death itself.

That the Red Heifer typifies the work of our Lord in this respect, is put beyond doubt by the application made of it in that monumental exposition of the law, the Epistle to the Hebrews, chapter 9:14-15.

Another unique feature was the fact that everything done in relation to the Red Heifer was performed "*outside the camp,*" a term interpreted by the Apostle as denoting that which is beyond the power or scope of the law. (cp. Heb. 13:13). Here then, is a prophecy of "*what the law could not do*" (Rom. 8:3), but which was performed by the Lord Jesus Christ, whose sacrifice even now is efficacious "*to purge our conscience from dead works,*" and has power to ultimately remove even the curse of death itself.

PURPOSE

1. Removal of uncleanness occasioned by contact with death as related to HUMAN nature.

WHAT WAS OFFERED

1. A Red Heifer
2. Cedar wood - hyssop - scarlet.

CONDITION OF OFFERING

1. "*Without spot*" - (i.e. undefiled - a virgin)
2. "*No blemish*" - (without any stain)
3. Must never have been used for work.

MANNER OF OFFERING

1. To be slain outside the camp
2. To be slain by high-priest elect.

DISPOSAL OF THE BLOOD

1. Sprinkled 7 times towards the front of the tabernacle.

DISPOSAL OF THE BODY

1. Whole body burnt outside the camp along with offal, blood and skin.
2. Cedar wood, hyssop and scarlet burnt with the body of Red Heifer.
3. Ashes of Heifer mixed with running water and sprinkled on defiled person on the third and seventh days of their defilement.

SIGNIFICANCE OF THE RED HEIFER

PURPOSE

Under the legislation of the Law, three forms of uncleanness automatically put an Israelite outside the camp, where as a social outcast, he was virtually cut off from communion and fellowship with his fellow Israelites.

These three defilements are outlined in Numbers 5:1-4. Any one of these three automatically put you outside the camp, and apart from the provision of the ashes of the Red Heifer you stayed outside the camp.

1. LEPROSY: This loathsome disease was emblematic of living corruption, (see Num. 12:12). The law did nothing to relieve the plague and only allowed a leper to return, if and when the disease left him, Lev. 13 & 14. Until then, it decreed "*He shall dwell alone*" Lev. 13:46. Christ made contact with leprosy, with the result of healing the plague, Matt. 8:1-4.
2. ISSUES: From a Hebrew word "to flow freely." Laws regarding purification of these are contained in Lev. 15, where we note that all such issues are related to the reproductive organs. In this way, the law indicates the basic uncleanness of human nature at its very source. Job 14:1; Rom. 7:18; Mark 7:14-16.

Note the law in respect to the unnatural continuance of certain issues, which although beyond the control of a woman, would nevertheless place her outside the camp, Lev. 15:25. One such woman, in faith, made contact with the Lord Jesus and was immediately cleansed, see Matt. 9:20-22.

3. DEATH: That is, in relationship to human nature. Once again it was our Lord who made contact with a dead body, which instead of transmitting uncleanness to him, resulted in life flowing from him to raise the body to life, Matt. 9: 23-25. (Mark well, how in Matthew's account, he links the three incidents of cleansing close together, all of them being recorded from Matthew 8:1 to 9:25.)

Now the sacrifice of the Red Heifer was the only means provided by God to remove the ceremonial defilement contracted when any person came in contact with anything pertaining to HUMAN death. The law was rigid and insistence in its teaching concerning the enormity of sin and its subsequent defiling effect of death. By means of progressive legislation, the Israelite was brought to

realize the terrible consequences of sin and the reality of his corruptible nature. If for example, he accidentally touched the carcass of any ANIMAL, he was to be "*unclean until the even*" (Lev. 11:39), but if made deliberate contact with the dead animal, then "*He shall wash his clothes and be unclean until the even*" (v. 40). More purposeful contact called for corresponding stringency in his cleansing. But, when HUMAN death defiled the man there remained only one method of cleansing for all forms of defilement, the ashes of the Red Heifer as prescribed in Num. 19:11,15. Even an open vessel was considered contaminated if found in the locality, v. 15. Participation in war defiled a man, and a bone of a man or a grave was sufficient to spread the evil contamination, v. 16.

Such laws emphasize our personal need for cleansing. We are constantly in contact with death, both in regard to our corruptible nature, a thing beyond our control, and by our participation in those "*dead works*" which we often-times practice. The first of these is a physical defilement, and the sacrifice of Christ is efficacious to ultimately remove this "*vile body*" and so to change it to spirit-power, Phil. 3:21. As to the second, this is a moral defilement, which must first be cleansed from our lives before the physical cleansing can take effect. Even here the power of Christ's sacrifice, the anti-type of the Red Heifer, can remove the taint - Heb. 9:14-15.

WHAT WAS OFFERED

1. First we note the female element - a Red HEIFER, v. 2. The male element in sacrifice was the rule - female sacrifices were the exception. Here, the female is used because of the unique association of this sacrifice with human death. In order to remove mortality, Jesus had to participate in it to fulfil all obligations which it incurred from his Father's law. For this cause, he was "*made of woman*" (Gal. 4:4) to effect the necessary redemption, first for himself and then as a consequence of this, on behalf of all in him, Heb. 9:12. The fact of the animal being RED, naturally leads to the conclusion that its colour signifies SIN. Now the Hebrew word is "Adom" and of course, closely allied to "Adam", but the basic idea of this word is that of "rosy" or "ruddy" and is used of a fair countenance, Song of Solomon 5:10. Thus, it could denote "health" rather than sin. The Red Heifer had to be unblemished, a healthy animal, the fact that it typified the nature of sin comes later, with the addition of the "scarlet" to the fire of sacrifice, v. 6.
2. CEDAR WOOD, HYSSOP and SCARLET were the three items which were cast into the fire and which denoted the essential qualities of the offering. The cedar tree is tall and upright and is used as a symbol of a righteous man, Psa. 92:12. It is a beautifully grained timber and as such, it was found in Solomon's Temple and the king's palace, where there was a hall of cedar pillars, 1 Kings 5:5-6; 7:1-12. We too, if found to be beautifully grained with divine characteristics will be pillars in Christ's future temple, Rev. 3:12. Another outstanding characteristic of the cedar tree is that it contains a sap which acts as a natural resistant to borers or termites. Cedar wood is therefore extremely durable and an apt symbol of incorruption.

In contrast to the mighty CEDAR, the small HYSSOP plant is one that will be found even growing out of the wall, 1 Kings 4:33. Its first lesson is humility. The leaves of this plant give off an aromatic scent, and when chewed, taste like peppermint, and have refreshing qualities. Many a weary wanderer in

desolate country has found refreshment for the journey by chewing the leaves of this humble plant. Its leaves are also covered by very fine "hairs" which make it ideal for soaking up liquid and hence it became used for sprinkling purposes - see Ex. 12:22; Lev. 14:4-6; 49:52. In the places just quoted, its significance is one of cleansing, and so it is understood by David, Psa. 51:7. Like the Hyssop cast into the burning of the Red Heifer, Hyssop was also associated with the Lord as he hung upon the stake, it being soaked in vinegar and handed to him, John 19:29 - its lesson, cleansing through humility.

3. The SCARLET dye cast into the fire was obtained from a species of grub, and the Hebrew word for "scarlet" actually denotes the grub from whence it is extracted. Significantly enough it is obtained only from the female of the species and comes from the seed-bodies she carries. A fit symbol of the nature of sin, as destroyed in the fire! We find the term used in relation to Jesus as he hung on the stake as representative of mortal man, Psa. 22:6 (rendered "worm"). The lesson it taught is that the flesh must be crushed in order for the spirit word to influence our lives, John 6:63.

CONDITION OF OFFERING

1. Without spot - Hebrew word signifies "entire", "undefiled", "whole". Although related to death, Heifer had to typify necessary moral perfection. Christ was "without spot" in the moral sense, 1 Peter 1:19.
2. No blemish - Hebrew "no stain", rend. "blot" Job 31:7, where it is shown the "stain" - is shown to be a symbol of moral defilement because of sin.
3. No yoke The Hebrew for yoke means to "impose on the neck", from a root "to affect thoroughly" in a bad sense "to overdo." Jeremiah speaks of "the yoke of my transgressions," Lam. 1:14, and we certainly impose a guilty burden on ourselves when we violate God's laws. Because it emphasized human weakness and so burdened the conscience, the law was styled "a yoke of bondage," Gal. 5:1. Yahweh, speaking through the prophets, teaches us that to keep the spirit of the law in loving obedience to Him is the means whereby we can remove the grievous yoke self-imposed by those who trust in the flesh, Isa. 58:5-7.

In contrast to the heavy burden of the law, Christ offers rewarding work in his service, he exhorts us to *"take my yoke upon you...for my yoke is easy and my burden is light,"* Matt. 11:29-30. It is only when we wear his yoke unbalanced and with half-hearted effort that we find his service irksome and painful.

MANNER OF OFFERING

1. Outside the camp This phrase is significant, as it indicates that which is outside the power and scope of the law, (see Heb. 13:11-12). Not only was her body burnt there, as is common with other offerings, but the whole of the ritual governing the sacrifice was performed "outside the camp." Clearly a unique feature indicating that this particular sacrifice, above others, speaks of that one sacrifice for sins that the law could not, and did not make, Rom. 8:1-3.
2. Slain by Eleazar Note the details of Red Heifer are given to "Moses and Aaron" (v. 1) and yet the law-giver and the high-priest are excluded from the rituals associated with the Heifer's sacrifice. This unique sacrifice could only be offered by he who was the high-priest elect, Num. 20:25-28, pointing to that all-availing sacrifice made by the Great High Priest, see Heb. 4:14; 9:14; 10:14. Eleazar's name means "God is my succourer", indicating the merciful

character of the ultimate High Priest who alone can relieve human-kind from the curse of death, Heb. 5:1-2; 7:25. As well as making this unique sacrifice, Eleazar held many other important and responsible positions in God's service, see Num. 3:32; 4:16.

Taking these two references and placing the spiritual significance alongside the various functions mentioned, we see how ELEAZAR, the High Priest elect, pointed forward to CHRIST.

	<u>ELEAZAR</u> Num. 3:32; 4:16	<u>CHRIST</u>
1.	"Chief over the chief of the Levites"	"Anointed....above his fellows," Heb. 1:9
2.	"Oil for the Light"	"The light of the world" John 8:12
3.	"Sweet Incense"	"When he had offered up prayers," Heb. 5:7
4.	"Daily meal offering"	"I am the bread of life," John 6:48
5.	"Anointing oil"	"God anointed Jesus of Nazareth," Acts 10:38
6.	"Oversight of all the tabernacle"	"Christ is the head of the Ecclesia" Eph. 5:23

DISPOSAL OF THE BLOOD

1. The Revised Version renders Num. 19:4 thus:

"And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times."

The first thing to be noted is the conspicuous way the blood is sprinkled, the Hebrew word for "sprinkle" being that used exclusively for sin-offerings. Note also the similarity with the blood of the sin-offering, where the command was, *"sprinkle of the blood seven times before the Lord; before the vail of the sanctuary."* Lev. 4:6.

The most outstanding fact was that the blood of the Red Heifer was related to the interior of the tabernacle, even though sprinkled some considerable distance from it. This we learn because it was sprinkled *"toward the front of the tent."* The Holy Spirit thus signifying its figurative entry into God's presence. There were only three sacrifices whose blood stood related to the inner sanctuary. They were:

- a) The bullock of the sin-offering and day of atonement, Lev. 4:6; 16:14.
- b) The goat used on the day of atonement, Lev. 16:15.
- c) The Red Heifer, Num. 19:4 (R.V.).

Now, in speaking of Christ's entry into the anti-typical Most Holy, even heaven itself, note with what exactitude the apostle makes him specifically the anti-type of these three offerings. Read carefully, Hebrews 9:11-13.

DISPOSAL OF THE BODY

1. As with the other two offerings mentioned above, the whole body of the Heifer was destroyed without the camp, v. 5. Seeing that this was a special feature of these special sin-offerings, it typified that negative aspect of sacrifice *"that the body of sin might be destroyed,"* Rom. 6:6. This is emphasized by including in the burning, her skin (the mere external show) and her dung (worthless refuse). Jesus was made *"sin for us"* (II Cor. 5:21) in order that he might demonstrate in a life of obedience, culminating in the cross, that the flesh profits nothing, that the only effective way of dealing with it is to put it to death. John 6:63; 1 Peter 3:18; Heb. 9:26.

It was the fundamental rule that animals which provided blood for the inner sanctuary could not be eaten, their bodies having to be destroyed outside the camp, Lev. 6:30. To eat any portion of the sacrifice was indicative of "fellowship" (see 1 Cor. 9:13; 10:18), but here we see a sacrifice whose flesh could not be eaten, and yet whose blood found access to the symbol of divine presence. Thus the Red Heifer and the other two special sin-offerings proclaimed the law's inadequacy to provide fellowship with God because their flesh could not be eaten. At the same time they were prophesying of the Lord's sacrifice, gaining access to the actual divine presence because their blood did enter into the interior of the tabernacle.

Because Jesus was the anti-type, he "suffered without the gate," offering true fellowship to all those prepared to seek it by the way appointed, that is, outside the power and scope of the law. Read carefully Hebrews 13:10-13.

2. For the significance of three ingredients burnt with body, see section "What was offered."
3. The fact that the ashes of Heifer were used, made it the only sacrifice which availed for cleansing more than once - it could be used over and over again! Before sprinkling these upon the defiled person, they had to be mixed with "running water." The Hebrew word for "running" being "Chay" indicating "that which is living" and is the same as that word commonly translated "living", e.g. Gen. 2:7; Zech. 14:8; etc. Here was the remnants of a dead sacrifice, associated with life! Our Lord's sacrifice is styled "a new and living way," Heb. 10:20, where the Greek word for "new" means "freshly slain," hence the Diaglott translation "recently killed, yet is living."

The fact that the person defiled must be sprinkled on the third and seventh days of their defilement is highly significant, v. 12,19. Christ rose from the dead on the third day, and it was this demonstration of approval that made his sacrifice so powerful to effect our cleansing from sin. Col. 2:10-12; 1 Cor. 16:17. Our hearts must be sprinkled from an evil conscience, because of our contact with dead works, and it is in the full realization of the acceptance by the Father of His Son's perfect offering that our conscience is so powerfully moved, see Heb. 10:22; 1 Peter 3:21. When we were baptized, we commenced to *"walk in newness of life"* even as Christ is now *"raised up by the glory of the Father,"* Rom. 6:4-6.

But this cleansing on the third day principle is only moral, as to our physical nature - baptism does not alter this - we still are burdened down

with *"this body of death,"* Rom. 7:23. However, with the sprinkling on the seventh day, there was a prophetic promise of FINAL cleansing from the contamination of death. Our Lord shall return at the commencement of the 7th thousand year (see Gen. 2:3; Heb. 4:9; II Peter 3:8) to raise the dead (II Thess. 4:13) and, together with the faithful who are living, change their bodies to incorruptibility, and fashioning them *"Like unto his glorious body,"* I Cor. 15:52; Phil. 3:20-21. Thus, for them DEATH will be abolished and their final cleansing affected, on the basis of the principles set forth in the sacrifice of our Lord, the anti-type of the Red Heifer, II Tim. 1:10.

THE PASSOVER

References to the Passover

1. Ex. 12:1-57: The original historic passover. The other references to the feast are all complimentary to this great event, and are calculated to bring this great deliverance to remembrance. However, there are features of this original Passover which are unique.
 - a) The selection of the Lamb on the 10th day.
 - b) Blood sprinkled on the door posts and lintels.
 - c) Use of the Hyssop branch to sprinkle blood.
 - d) Passover eaten in haste.
 - e) Abstainence from unleavened bread for only one day.
 - f) Command to remain indoors until the morning.
2. Ex. 13:3-10: Specific mention of the sanctification of the firstborn and the feast of Unleavened Bread.
3. Ex. 23:14-19: Mentioned in connection with the Sabbath and the other two feasts.
4. Ex. 34:18-26: With other two feasts and the santification of the Firstborn.
5. Lev. 23:4-14: This chapter deals with all the feasts in their order setting out the whole calender in relation to the three feasts including the offering of the first-fruits during the feast of unleavened bread. Here also we have detailed the days of "Holy Convocation," two such days were the first and seventh days of the feast of unleavened bread.
6. Num. 9:1-14: Repetition of the command to keep the Passover at the beginning of the second year. Provision of the "Little Passover" in the second month, for those, who for reasons beyond their control, could not keep the First Passover.
7. Num.28:16-25: Details of the offerings to be made over the seven-day period of the feast of Unleavened Bread.
8. Deut.16:1-6: Prospective command as to how the feast should be kept once they had entered into the promised land. Significant difference, Passover lamb to be offered at the place of God's choosing, that is in the city of Jerusalem. Blood to be sprinkled upon the alter, not upon the doorposts and lintels, 2 Chron. 30:15-16.

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THE PASSOVER AND THE FEAST OF UNLEAVENED BREAD

Passover was held during the month ABIB, this was the seventh month of the year on Israel's civil calender, but owing to the fact that it was to be the commencement of a new era in their national existence, consequent upon their redemption from the bondage of Egypt, Yahweh decreed that it should be "A beginning of Months" unto them, Ex. 12:2. The time of their redemption was the time of Spring, during which the Barley harvest was ripening (Ex. 9:31) hence the meaning of Abib, "A green ear of corn." Spring is the season when plant life throws out its new shoots in response to the increasing warmth of the sun and was an appropriate time for the national birth of Yahweh's firstborn Son,

(Ex. 4:22). This first Passover was not only typical of the redemptive work of Christ, but also of that last and final redemption of the Jewish people when "Israel shall blossom and bud and fill the face of the earth with fruit." (Isa. 27:6)

Fundamentally the Passover feast speaks of redemption from bondage, on the basis of sacrifice, with the hope of participation as a Firstborn in the divine family, when it is ultimately established, 1 Peter 2:9; 1 Cor. 5:7; Heb. 12:23. The following table represents the complete picture of the Passover and feast of Unleavened bread, when the records are considered together.

THE MONTH ABIB

10th day Lamb selected by head of the family and reserved against the feast. (This feature exclusive to the original passover) Ex. 12:3.

14th day Lamb is slain at "even." Ex. 12:16. The Hebrew phrase signifies "between the two evenings," which was interpreted as meaning the beginning of the decline and the actual setting of the sun. In Deut. 16:6 the phrase is more specific "at the going down of the sun." Josephus records that the sacrifice took place between three and five o'clock.

15th day to the 21st day - THE FEAST OF UNLEAVENED BREAD

15th day Opening day of the feast, a "Holy Convocation." Ex. 12:16 No work on this day except that which is necessary in the preparation for food. On this day they conducted their search for leaven, cleaning their houses of every vestige of this symbol of corruption, Ex. 12:15.

Commencement of the offerings for each day of the feast. The burnt offering, 2 Bullocks, 1 Ram, 7 Lambs. The sin offering 1 Goat, Num. 28:19-23.

16th day Firstfruits of the barley harvest waved before the Lord. One sheaf waved and accompanied by a male lamb of the first year as a burnt offering, Lev. 23:9-14.

17th day Burnt offerings and sin offering.

18th day " " " " "

19th day " " " " "

20th day " " " " "

21st day This final day was also a "Holy Convocation," Ex. 12:16, as was the first day. However, this day was singled out as having a peculiar sanctity above the other days in so much as it was also styled "A solemn assemble," Deut. 16:8. The Hebrew phrase signifying "a day of restraint" or "a shutting in," and as it is applied in the feasts to one other day only, namely, the last day of the feast of Tabernacles (Lev. 23:36) it clearly indicates "a closing assembly." These two days (last of the feasts which opened and closed the year) were therefore of supreme holiness.

SACRIFICE SCHEDULE
for the special days of the year

FESTIVAL	SPECIAL OFFER.	DAILY	SIN OFFERING	BURNT OFFERING	PEACE OFF.	
DAILY OFFERING- Num. 28:3 "Con- tinual burnt offering"		2 lambs of 1st year Burnt Offer.		Bullock	Ram Lamb	
SABBATHS	Duplication of the Daily Off. Num. 28:9-10	" "				
PASSOVER (14th Abib)	Male Lamb of 1st year, Ex. 12:3-6	" "				
FEAST OF UNLEAV- BREAD: 15th Abib			1 Goat	2	1 7	
16th (Lev.23:10- 13)	Male Lamb of	" "	"	2	1 7	
17th) Num.28:16- 18th) 25)	1st year		"	2	1 7	
19th			"	2	1 7	
20th			"	2	1 7	
21st			"	2	1 7	
FEAST OF WEEKS- PENTECOST Lev.23: 15-21 6th SIVAN		" "	1 Goat	1 *see f.note	2 7	2 Lambs
BLOWING OF TRUM- PETS Num.29:1-6 Also New Moon, Num. 28:1-15 1st Ethanim		" "	1 Goat 1 Goat	1 2	1 7 1 7	
Day of Atonement Lev. 16 10th Ethanim	For Aaron For Nation Additional		1 Bullock 2 Goats 1 Goat		1 1 7	
FEAST OF TABER- NACLES Ethanim						
15)		" "	1 Goat	13	2 14	
16)		" "	"	12	" "	
17)		" "	"	11	" "	
18) Num.29:12-34		" "	"	10	" "	
19)		" "	"	9	" "	
20)		" "	"	8	" "	
21)		" "	"	7	" "	
22nd Ethanim "The 8th day" Num. 29:35-38 "The last great day of the feast" John 7:37		" "	"	1	1 7	

*cp. Num. 28:27. There the burnt offering is 2:1:7
This could be an additional offering, or a copiest error.

SPECIAL NOTE ON MONTHS

Only four months have names of Hebrew origin. These names are found in the Bible prior to the Babylonian captivity during Israel's independence. Each of these names have a meaning which has been indicated in the notes. Of those months whose names are of Hebrew origin, there are only four. They are Abib, Zif, Ethanim and Bul. In regard to the names of the other months which appear, these were used by the Jews after the period of the Babylonian exile. Their origin appears to have either been of the Persian or Chaldean language, and their meaning is difficult to trace.

'THE JEWISH YEAR

MONTH	NUMBER SACRED-CIVIL:	SEASON	MODERN	FESTIVALS
THE ABIB (Ex. 13:4; 23:15) "Green ear of corn"	1 7 30 days	Latter or Spring rains (Joel 2:23) Jordan in flood (melting snows) (Josh. 3:15) Barley Harvest (2 Sam. 21:9) Ripe just before Exodus-Ex. 31:32	MARCH	10. Passover Lamb set apart Ex. 12:3 13. Search for Leaven Ex. 12 Ex. 12:15 14. Feast of Passover Ex. 12:6 15. Feast of Unleavened Bread Lev. 23:6-8 16. Offering of First Fruits Lev. 23:9-14 21. 7th day-Holy Convocation
NISAN (Esther 3:7; Neh. 2:1)			APRIL	
ZIF 1 Ki.6:1 "Brightness-Splendour" i.e. flowers in bloom IJAR	2 8 29 days	Wheat Harvest	APRIL MAY	14. Second Passover Num. 9:10-11
SIVAN (Esther 8:9)	3 9 30 days	Summer begins: rain unusual. From April to Sept. (1 Sam.12:7) Hot and Dry	MAY JUNE	6th Feast of wks. Deut. 6:10 F. of Harvest, Ex. 23:16 F. of Pentecost, Acts 2:1 First Fruits of Wheat Lev. 23:16-17
TAMMUZ	4 10 29 days	Grape Harvest	JUNE JULY	
AB	5 11 30 days	Heat increases	JULY AUG.	
ELUL (Nehemiah 6:15)	6 12 29 days	Dates & summer figs (Amos 8:1-2; Mic. 7:1-2)	AUG. SEPT.	
THE ETHANIM (1 Kings 8:2) "True-verity" "Incessant Rain"? "TISHRI"	7 1 30 days	Vintage general Former Rains Plowing Barley & wheat sown	SEPT. OCT.	1. Memorial of blowing trumpets, Num. 29:1 10. Day of Atonement Lev. 16:29 15. F. of Tabernacles Lev. 23:34 F. of Ingathering Ex. 23:16 1st day (15th) Holy Convocation. Lev. 23:35 8th day (22nd) Holy Convocation. Lev. 23:36
BUL "Rain or Produce" "MARCHESHVAN"	8 2 29/30 days		OCT. NOV.	
CHISLEW (Neh. 1:1) Zech. 7:1 KISLEV	9 3 29/30 days	Winter rain increases (Ezra 10:9-13)	NOV. DEC.	
PEBETH (Esther 2:16)	10 4 29 days	Hail-snow in highlands	DEC. JAN.	
SHEBAT (Zech. 1:7)	11 5 30 days	Almond in blossom	JAN. FEB.	
ADAR (Esther 3:7)	12 6 29 days	Signs of spring	FEB. MAR.	
VE-ADAR (The Second Adar)		This month intercalated seven times in the cycle of 19 years. 3 - 6 - 8 - 11 - 14 - 17 - 19. These are the leap years in a Lunar cycle.		

PASSOVER - TRADITIONAL JEWISH OBSERVANCE

PRE-REQUISITES FOR THE OBSERVANCE OF FEAST

1. All work, except for special trades, suspended for some hours before the evening of the 14th Nisan.
2. No food to be eaten after midday, this fasting especially incumbent upon the eldest son of the family.
3. No male admitted unless circumcised.
4. Women permitted, though not commanded to partake. Note the example of Hannah and Mary, 1 Sam. 1:7; Luke 2:41-42.
5. No person of either sex admitted if they were ceremonially unclean. Cf. Num. 9:6. This rule was waived under the special circumstances in which Hezekiah convened his passover. Cp. 2 Chron. 30:17-20.

ARRANGEMENT FOR FEAST

1. Party not to be less than ten persons, but generally under twenty, but as many as one hundred could participate, so long as each person partook of a piece of Lamb, no smaller than the size of an olive.
2. The family reclined around the table, with the father presiding over the meal, sitting on a raised seat at the head of the table.

ORDER OF THE FEAST

1. First the cup of wine taken, after blessing has been asked upon the meal, with special thanks being given for the wine.
2. Bitter herbs placed upon the table, portion of them eaten.
3. Unleavened bread handed around next.
4. Lamb placed on table, in front of the head of the family.
5. Second cup of wine then partaken of.
6. The family would then question the father as to the meaning of the feast, in accordance with the instructions laid down in Exodus 12:26.
7. First part of the Hallel (Praise) then sung, Psalm 113 and 114.
8. The lamb then carved and eaten.
9. Third and fourth cups of wine then served.
10. Second part of the Hallel then sung to conclude feast. Psalm 115 to 118.
11. Unlawful to introduce anything more in the way of food.

The Passover is the only sacrifice in the Mosaic code that is specifically styled by Yahweh "MY Sacrifice." (Ex. 23:18) We note too that in connection with this declaration, emphasis is placed upon the prohibition of leaven from this offering, it being a symbol of corruption, it would be utterly incongruous to include it with the supreme sacrifice of the Passover Lamb. These two thoughts alone would be all sufficient to direct our attention to that one sacrifice for sins which Jesus made on our behalf, for he was God's own offering for the sins of the world, and of him it was said that he was "without spot or blemish." Paul is more specific when, in speaking of Christ, he says, "Christ OUR PASSOVER is sacrificed for us." 1 Cor. 5:7

It should occasion no surprise therefore, that as we proceed with the study of the Law that we should find, especially in the sacrificial code, that the various offerings outlined in Leviticus are designed to emphasize certain principles that were clearly embodied in the Passover sacrifice. In illustration of the above,

note the correspondence in this broad outline.

The sacrificial code of the Law fell into four divisions, they were under the general headings of:

1. SIN-offering
2. BURNT-offering
3. PEACE-offering
4. MEAL-offering

Each offering emphasized an essential feature in the etiquette of divine worship, all of which are found in the Passover Lamb.

1. SIN-offering Blood the conspicuous feature, as emphasizing the need for Redemption. Cp. Passover blood, Ex. 12:13.
2. BURNT-offering Essential feature of this offering was its spotlessness as indicating the need for righteousness when offering ourselves in dedication. This sacrifice was totally consumed upon the altar. Cp. Passover, its spotlessness, Ex. 12:5, its total consumption, Ex. 12:10.
3. PEACE-offering This was the offering of fellowship, and as such was the only one of the code which the offerer himself could partake. Cp. Passover, Ex. 12:8.
4. MEAL-offering This was constituted of fine flour mixed with oil, and from which leaven was rigidly excluded. Cp. Passover, Ex. 12:8.

This principle will be comprehended better when we study the offerings in detail but in order to appreciate our study of the Passover, we need to understand the sovereignty which the Passover has over all other sacrifices. It was undoubtedly the greatest, as listed under the Mosaic system, and from the shadow which it throws forward, we are led to a greater understanding of the substance which is Christ.

EXODUS 12 (verse by verse)

CHAPTER DIVISIONS

- Verses 1-2 Announcement of the Passover. A new beginning for Israel.
- Verses 3-10 Instructions regarding the killing and cooking of the Lamb. The need for obedience.
- Verses 11-14 The urgency of the Passover feast. The need for preparedness.
- Verses 15-20 Preliminary instructions for the seven day feast of unleavened bread. The need for purity.
- Verses 21-28 Importance of blood again stressed. The story of deliverance to be repeated to posterity. The need for remembrance.
- Verses 29-36 The fearful work of the angel of death. The need for faith.
- Verses 37-42 Israel's exodus from Egypt. The need for action.
- Verses 43-51 Divine stipulations which qualify for participation in the Passover feast. The need for unity based upon Truth.

Verses 1-2 A NEW BEGINNING FOR ISRAEL

V. 2 Beginning of months. Passover was to commence a new life for Israel, as baptism, in acceptance of the sacrifice of Jesus, does for us, Rom. 6:4. The month was the month ABIB, "A green ear of corn," it was springtime when new life was seen shooting forth in obedience to nature.

Originally, the Jewish CIVIL year commenced in the month Ethanim which, under this new arrangement, becomes the seventh month. Even though their religious calendar would now date from passover, the civil or agricultural year would still commence in the seventh month. Proof of this is seen in the fact that the sabbatical years as well as the years of Jubilee were to be dated from the 10th day of the 7th month, Lev. 25: 1-17. Note also that in connection with the Feast of Tabernacles, held on the 15th day of the 7th month, it is said to be "in the end of the year," Ex. 23:16. This statement can also be rendered "springing forth of the year."

The civil or agricultural years were Solar years, for they were divided by the law according to seasons, each of the three major feasts being based upon harvests: Passover (barley); Pentecost (wheat); Tabernacles (complete harvest, including vintage and summer fruits). This Jewish Solar year consisted of twelve months of thirty days duration. Cp. Daniel 7:25; 12:7 with Rev. 11:2; 12:14, "Time, times and a half" = $3\frac{1}{2} \times 360 = 1260 = 42 \text{ months @ } 30 \text{ days each}$. Twelve months are also mentioned in 1 Kings 4:7; 1 Chron. 27:1-15. However, while the Civil year was obviously solar, that is, governed by the earth's rotation around the sun, it is equally obvious that the months were Lunar, that is, the time taken for the moon to complete its rotation around the earth. The Hebrew word for "month" means "to be new," and is frequently rendered "New moon," e.g. 1 Sam. 20:5; 1 Chron. 23:31, as each month was determined by the reappearance of the new moon, two or three days after the disappearance of its last stage. Thus it is that the law is based upon both Lunar and Solar reckoning, so fulfilling the divine decree that both the sun and moon were to be for "signs and for seasons, and for days and years" Gen. 1:14.

The time taken for the moon to complete its orbit around the earth is approximately $29\frac{1}{2}$ days, so that a full lunar year consists of 354 days whereas a solar year is made up of 365 days. If the year was strictly lunar, the seasons, determined by the relationship of the sun to the earth, would soon fall upon different months of the year, so upsetting the regulation of the Jewish feasts at set times of the year. To offset this difficulty, an extra month was intercalated seven times in a cycle of nineteen years, this month being styled Ve-adar, that is "the second Adar."

So it was that the Israelite had two beginnings in the course of a year, each of which taught him a spiritual lesson.

1. Passover (1st month)

Based upon Lunar month. Commencement of his religious life of probation. Redeemed from Egyptian bondage by sacrifice of a lamb, he now walks in newness of life. Here time is measured by the moon, as a symbol of the ecclesia, reflecting the light of the sun during the time of probation.

2. Sabbath-years and Jubilee (7th month)

Based upon Solar year. From this month, time was reckoned by which the sabbath-years were determined, so that every seven years would be "a year of rest unto the land," Lev. 25:5. Typical of the "rest that remaineth for the people of God," Heb. 4:9. Seven times seven years would be a Jubilee cycle, a time when "every man would return unto his possession," Lev. 25:10. Indicative of the time when "the saints shall possess the kingdom, Dan. 7:22. Here, time is measured by the sun, and the anti-typical sabbath and Jubilee can only be introduced at the appearance of the "Sun of righteousness," Mal. 4:2.

Verses 3-10 INSTRUCTION FOR KILLING, COOKING AND EATING OF PASSOVER

V. 3 "All the congregation" None were exempt from the principles involved in Passover. Membership of the covenant nation was predicated upon their identification with the Passover Lamb. So it is with us, identification with Jesus in his sacrifice is pre-requisite before we can claim to be members of the household of faith, Gal. 3:26-29.

"Tenth day of the month" In fulfillment of the passover type, Jesus rode into Jerusalem on the 10th day of the month Abib. Cp. John 12:1, "*six days before the passover*" he comes to Bethany, "*the next day,*" v. 12, he rides into Jerusalem. Seeing that the Passover feast would take place on the 15th of Abib, this day of triumphant entry would be the 10th of the month.

The lamb was to be penned up for four days, no doubt to allow for a rigid inspection to ensure its unblemished character. Those unblemished physical characteristics of the animal were typical of the perfect moral qualities of Christ, who spent those last four days of his life in Jerusalem, mainly in remonstrating with the Jewish elders. Every opportunity was given them to examine him for moral blemish, but to his question "*Which of you convinceth me of sin?*" (John 8:46), no answer was forthcoming. He was without blemish.

Note once again the correspondence between the 10th day of the 1st month, and that of the tenth day of the seventh month. The first was the Passover - individual redemption from the bondage of Egypt to a life probation. The second was the day of Atonement - national redemption from the bondage of sin and death unto inheritance and rest. Paul expounds the first as "*Christ, our passover who is sacrificed for us,*" 1 Cor. 5:7, thus introducing us into the community of believers working out our salvation with fear and trembling. From the day of atonement, the same apostle expounds the second coming of Christ. For on this one day in the year, the high priest entered into the Most Holy place, which Paul explains as being anti-typically "heaven itself," Heb. 9:24, into which Christ has entered. The re-emergence of the high priest is seen by the apostle as a figure of the second coming of Christ, when "*He shall appear the second time without sin unto salvation,*" Heb. 9:27.

"Lamb" Hebrew - "Sey" - literally "pushing out to graze" "A member of a flock" whether goat, lamb, ewe or sheep, hence the A.V. marginal rendering of "kid." Cp. also v. 5 "sheep or goats." In v. 21 the Hebrew for lamb is the word "tson," which is a collective term, denoting a flock of lesser cattle, as distinct from herds of larger animals, cp. Ecc. 2:7.

"A lamb for an house" House - Heb. "Bayith," has a wide application, used mainly in the sense of a family, 2 Sam. 7:11. They had previously been in the "*house of bondage,*" Ex. 13:14, parallel to the "*bondage of corruption,*" Rom. 8:21.

Now they stand related to the "house of their fathers" - v. 3, equivalent to the "household of faith," Gal. 6:10. In every Egyptian house there was one dead, v. 30. In every Israelitish house there was one slain lamb, v. 46. The former had perished in their own corruption, the latter symbolized he who "laid down his life that he might take it again." By faith we are constituent members of the household of Christ, Heb. 3:6.

V. 4 "Count for the lamb" The principle "many in one" - "We being many are one body" 1 Cor. 10:17, "yet one made up of many" - "for as the body is not one member but many," 1 Cor. 12:14.

V. 5 "Your lamb" Theirs was a personal association. Complete identification.

"Without blemish" - Hebrew "entire." The word is rendered "complete" Lev. 23:15. The anti-type is Christ - Peter quotes from this and other records of the sacrifices and applies this to him, 1 Peter 1:19. He alone was the "complete" man. We are associated with him as his bride - "*The Lamb's wife*," Rev. 21:9, and so must be of like character, Eph. 5:27. The "completeness" of the bride is in her association with him as the husband, Col. 2:10.

"A male" The importance of the male element in sacrifice is carefully emphasized in the law. When the number of the children of Israel was taken it applied to males only, Num. 1:2. So with the count of the firstborn, Ex. 13:12. Attendance at the annual feasts was enjoined upon males only, Ex. 23:17; Deut. 16:16, (although females could and did attend). The seal of the covenant could only be in male flesh, Gen. 17:10. There was a lower assessment for a female in respect to vows, Lev. 27:4-7. A longer period of purification necessary in the birth of a daughter, Lev. 12:7. Female sacrifices were permissible in the case of the peace offering, Lev. 3:1-6, and sin offerings for the common people, Lev. 4:28,32; 5:6. An interesting exception to this general rule is the case of the Red Heifer, a very important offering under the law.

The reason for this distinction is seen in 1 Cor. 11:1-3, "*For a man...is the image and glory of God, but the woman is the glory of the man.*" Man has degenerated far from the intended purpose, that he should manifest the eternal qualities of Yahweh himself. The law was concerned with man's redemption that this purpose might still find its fulfillment. Hence, it was that emphasis was placed upon the male element to indicate Yahweh's intentions in this regard.

"First year" Hebrew "son of a year." Israel were Yahweh's firstborn son, Ex. 4:22, and this was to be their "first year" in His service, v. 2. This phrase then gave them to understand that the sacrifice was meant to be representative of themselves. First and foremost however, it pointed forward to him who was to be "*The firstborn among many brethren*," Rom. 8:29; Psa. 89:27; Col. 1:18.

V. 6 "Keep it up" Hebrew "to watch, " an act of custody." The word is rendered "watch" Hab. 2:1; 2 Kings 11:5-7, and "safeguard," 1 Sam. 22:23. Although Christ, as the Passover Lamb entered into Jerusalem four days before his sacrifice, the Jews certainly did not act as his custodians!

"Fourteenth day" Lamb would have been kept by them for five days. This is the number of grace, "*By grace are ye saved*," Eph. 2:8.

"In the evening" That is, between the two evenings (margin), from the actual decline of the sun (noon) until about six o'clock (sunset). Christ died just after three p.m., Matt. 27:46, (the ninth hour).

V. 7 "Two side posts...upper door posts" Blood of so small an animal could not cover whole house, so the doorway as representing the entrance into house is painted with the blood. Christ is the "door" John 10:9. Note that the blood is not put on the threshold, the reason being stated by the apostle that we should tread under foot "*the blood of the covenant,*" Heb. 10:29. In the context of the quote from Hebrews a very interesting fact emerges. The blood of the passover sacrifice is seen by the apostle to be typical of "*the blood of the covenant,*" in contrast to "*Moses' law,*" v.28, and typifies their relationship to Christ in a typical representation of the foundation principle of the new covenant, namely the blood of Christ himself.

V. 8 "Eat the flesh in that night" Cp. Ex. 16:12. During the eve of the Jewish commonwealth, Jesus was crucified for the sins of the world, Heb. 9:26. We are requested by him to eat his flesh, John 6:51, in the sense of assimilating the doctrine attaching to that great act of crucifixion, namely that "the flesh profits nothing," John 6:63. Our memorial feast is a constant reminder of those principles involved in our Lord's sacrifice, and as the passover feast would direct Israel's mind back to that eventful night, so the apostle says to us "*that the Lord Jesus the same night in which he was betrayed, took bread,*" 1 Cor. 11:23.

"Roast with fire" Sacrifice to be acceptable with God must be that which is purged by trial. Fire is a symbol of trial and Christ himself was made perfect through the things which he suffered, Heb. 2:10. We too must perfect our faith through fiery trial, in order that our sacrifice may be acceptable with God, 1 Cor. 3:13-15; 1 Peter 1:7; 4:12.

"Unleavened bread" Symbol of 'sincerity and truth,' 1 Cor. 5:8. The Greek for 'sincerity' is a word which comes from a root meaning 'To test by sunlight' and is used in the sense of 'clearness.' It is rendered 'pure' in 2 Peter 3:1. Hence, unleavened bread is a symbol of that purity which can stand up to the searching test of the "*son of righteousness,*" and reveals in all its clearness that it contains no impurity, of which leaven is the symbol. The other Greek term rendered 'truth' means 'not concealing' - it is not deceitful, for it has nothing to hide. Unleavened bread is also a symbol of affliction, for in Deut. 16:3, it is styled "the bread of affliction." This is on account of its insipidity, as it lacks that 'sharpness' in taste that comes through the addition of leaven. Righteousness is always unpalatable to the flesh, even though it yields sweet results, whilst the practice of evil adds spice to the taste of those who indulge in its wares, though the results thereof are bitter, Prov. 9:17; 20:17. In a literal sense, the unleavened bread also speaks of haste and inconvenience, as when anyone was called upon to prepare a hasty meal for unexpected visitors, unleavened bread often had to be used because the process of leavening took time in those days. Examples of this are found in Gen. 18:6; Judges 6:9.

"Bitter herbs" Israel were in 'bitterness' in Egypt, Ex. 1:14 - (same Hebrew word). Not only so, but such plants as the endive, chicory, wild lettuce and nettles constituted an important part of the Egyptian diet. Hence, the 'bitter herbs' would be a yearly reminder of their past condition out of which God had saved them.. Note the constant appeal by Moses for them to remember their past, and so to appreciate their present privileges, Deut. 5:15; 15:15; 16:12 and compare this with our reminder, Eph. 2:11.

V. 9 "Eat not of it raw" That is, not perfected by fiery trial.

v. 9 "Sodden at all by water" That is nothing extraneous to enter into the sacrifice. In Deut. 16:7 and 2 Chron. 35:13, the word is rendered "roast" and used in relation to the Passover, is the same Hebrew word that is here rendered "sodden." However, this is not a contradiction, as the word simply means "to boil" or "to be done in cooking." Note the terms in 2 Chron. 35:13 - *"Roasted (sod) the Passover with FIRE according to the ordinance."*

"His head with his legs with the purtenance (inwards R.V.) thereof" Complete consumption of the sacrifice, speaking now of the complete dedication of the offering. The terms concerning these three vital parts of the animal are those used in special relationship with the BURNT OFFERING. Compare references.

1. Ordinary BURNT-Offering, Lev. 1:1-9, 12, 13.
2. BURNT-Offering at the consecration of the high priest, Ex. 29:1-15; Lev. 8:18-21.
3. Consecration of Aaron's sons, Lev. 9:12-14.

Now the BURNT-Offering speaks of complete dedication of our life to Yahweh, and because it is associated with righteousness, it was the only sacrifice under the law that arose unto him as *"a sweet smelling savour,"* Lev. 1:9. Jesus Christ was the absolute BURNT-Offering, Eph. 5:2, and we are called upon to emulate his example in three important respects.

HEAD	Intelligence	Romans 12:1-2
LEGS	Walk	Galatians 5:16
INWARDS	Inward purity	Psalm 51:6

Acceptance of the Passover Lamb in this respect would lead Israel on to their destiny as the firstborn nation, and consecrate them as the "royal priesthood," Ex. 19:6.

v. 10 "Nothing remain until the morning" Emphasis upon complete dedication. Their whole life consumed in the service of Yahweh.

Verses 11-14 - URGENCY OF PASSOVER FEAST - PREPAREDNESS

v. 11 "Your loins girded" Their clothing consisted of long flowing robes and so to facilitate quick movement it was necessary to lift their robes and fasten them at the waist by means of a belt or girdle, e.g. 1 Kings 18:46; 2 Kings 4:29; 9:1. The spiritual import, *"let your loins be girded about and your lights burning,"* Luke 12:35. *"Gird about with truth,"* Eph. 6:14. *"Gird up loins of mind,"* 1 Peter 1:13. *"In readiness to do God's bidding,"* Jer. 1:17 in the symbology of the multitudinous Christ the girdle is one of gold, Dan. 10:5; Rev. 1:13. A tried and precious faith, 1 Peter 1:7.

"Shoes upon your feet" Ready to march at a moments notice. Our spiritual counterpart is found in Eph. 6:15. Note Rotherham's translation of this passage. *"And shod your feet with the readiness of the glad message of peace."* Here is a readiness to proclaim Yahweh's good tidings. *"How beautiful are the feet"* that carry this wonderful story of deliverance to others. Cp. Isa. 52:7 with Romans 10:15.

"Staff in your hand" Hebrew word for "staff" "to germinate" "A shoot" "a green stick." It is used of fresh green sticks of trees, Gen. 30:37 (rendered "rods") of a branch of an almond tree, Jer. 1:11 (rod). Used as a symbol of "grace" and "unity", Zech. 11:10-14. Looked upon as object of beauty Jer. 48:17. A symbol of divine guidance and protection, 1 Sam. 17:40.

Combining these last three items, we note the positive steps we must make in our acceptance of "Christ our Passover." Firstly our approach must be a mental one, we must "gird up" or prepare our minds to understand the import of the truth and the wonder of God's offer in Christ. Secondly there must come action, we must now decide to "walk" in that way which we have come to understand as the truth. Thirdly we must endeavor during our walk to build into our lives that quality of trust, that enables us to be conscious of the divine "protection," and so in confidence make our way to the kingdom.

"Eat it in haste" The Hebrew word means "to start up suddenly," and is used twice in relation to the Passover feast, (Ex. 12:11; Deut. 16:3) illustrating the urgency of the occasion. Only one other time does this particular Hebrew word occur in the record and there it is used in respect to a greater deliverance, of which the Passover was but the type. Speaking of Israel's deliverance, not merely from Egypt, but from bondage of the whole world, Isaiah says *"For ye shall not go out with haste, nor go by flight; for Yahweh will go before you; and the God of Israel will be your re-reward."* Isa. 52:12

Now note in particular the context of this passage from verses 1 to 5, and see how that the prophet is using the Egyptian deliverance as a type of that which will be effected at the coming of Messiah. Note too, that Paul quotes verse 11, *"Depart ye, depart ye, go ye out from thence, touch no unclean thing,"* and applies this to our separation from the world, 2 Cor. 6:17. So Moses, the prophets and the apostles combine to complete the story of the Passover.

"The Lord's Passover" This is the first occurrence of the term "passover." The word means "to step over" "to overleap" and speaks of Yahweh's merciful provision in the "passing over" of our sins. From the same root word we have "pass over" in Verses 13 and 23.

THE SEVEN RECORDED PASSOVERS

1. Exodus 12 The original historical passover.
2. Numbers 9:1-5 Held at Sinai in their second year out of Egypt.
3. Joshua 5:10 The first passover upon entering the land. Forty years from Egypt.
4. 2 Kings 23:21-23 Josiah's passover in the eighteenth year of his reign. Note this was the greatest passover ever held, in respect to its strict observance to the letter of the law, v. 25. It failed to have the effect that Josiah intended, even as throughout their history Israel failed to find "The righteous of faith" in their pre-occupation with a legal observance of "the law of righteous." Romans 9:30-33.
5. 2 Chron. 30:1-18 Hezekiah's passover, through which he endeavored to unite the divided tribes of Israel. Now it is said of Hezekiah *"that after him there was none like him among the kings of Judah."* 2 Kings 18:5 This is not a contradiction with that which is spoken concerning Josiah in 2 Kings 23:25, for Hezekiah's work was greater in this respect, that the passover which he convened was kept "otherwise than it was written" 2 Chron. 30:18. Hezekiah appealed to the mercy of Yahweh, knowing that *"the letter killeth, but the spirit giveth life."* 2 Cor. 3:6.
6. Ezra 6:19 Convened by Ezra upon return from Babylon.
7. Luke 22:15 The fulfillment of all the law. Christ and apostles keep the anti-typical passover.

v. 12 "The god's of Egypt" The first nine plagues were summary judgments executed by Yahweh upon the deities of the Egyptians. For example they worshipped the

river Nile, Yahweh turned its waters into blood, so spread death, not life, Ex. 7:20. The slaying of their firstborn was His final stroke in demonstrating the powerlessness of their gods.

"I am YAHWEH" Before the plagues began Pharoah has said *"Who is Yahweh that I should obey his voice and let Israel go,"* Ex. 5:2. It was through these plagues that Pharoah was given his answer.

- v. 13 "The blood...for a token" Hebrew "a flag" "a signal" the word is rendered "ensign," Num. 2:2, and is there used of the standards of the camp of Israel. Frequently rendered "sign" e.g. Ex. 4:8; Deut. 6:8. Blood is a symbol of the life of all flesh, Lev. 17:11, the sign of it upon their doors indicated the acceptance of the principles of the atonement as expressed in sacrifice, Heb. 11:28. In Paul's exposition of the atonement, is a remarkable parallel in his words with that of the passover record. Compare Ex. 12 with Rom. 3:25.

Ex. 12
Blood shall be a token (sign upon the door.)

"I will pass over you"

Rom. 3:25
God hath "set forth" (literally placed in front.)

"Remission of sins that are passed" (the Greek word for "remission" being only used here, literal meaning "passing over" note margin.)

"Pass over you" This is from same root word for "passover," but note that Yahweh is to "pass through" the land of Egypt (v. 12), this being a different word. The distinction between Israel and Egypt is more pointed in v. 23. (Rotherham translation) *"Yahweh will pass along to plague the Egyptians... then will Yahweh pass over the entrance and not suffer the destroyer to enter your houses."*

- V. 14 "An ordinance forever" "An enactment" from a root meaning "to hack" "engrave" rendered "lawgiver" Judges 5:14. This passover then was to be endelibly inscribed into history of the nation, as a never to be forgotten institution.

Verses 15-21 THE FEAST OF UNLEAVENED BREAD, THE NEED FOR PURITY

- V. 15 "Seven days" For a period of seven days they were to abstain from partaking of leaven. Seven is the covenant number, and symbolizes the complete cycle of their existence. Acceptance of the passover sacrifice is followed by the rigid command to abstain from all forms of corruption, notice the insistence upon this principle. Vvs. 17, 18, 19, 20. Likewise we, after our acceptance of Christ as our passover, we must now walk in "newness of life" Rom. 6:4, and by applying the word in our lives we shall *"escape the corruption that is in the world through lust,"* 2 Peter 1:4.

"Unleavened bread" Leaven was an old piece of dough in a high state of fermentation, and as such was an apt symbol of corruption, hence the apostle Paul's reference to "old leaven," 1 Cor. 5:8. According to the apostle it symbolizes "malice" and "wickedness" v. 8. The Greek words are interesting. The word "malice" has the sense of "badness" "depravity" as essential characteristics which are typified by the "old leaven." On the other hand the word for "wickedness" signifies those same characteristics in active and hurtful manifestation, and typifies the effect of leaven as it permeates the whole

lump into which it is put, see Gal. 5:9 Jesus used the leaven as a symbol of the corrupting influence of the "*doctrine of the pharisees*," Matt. 16:6-12; Mark 8:15; Luke 12:1. An exception to this general rule, is the use the Lord also made of the permeating principle of the leaven, when we used it as illustration of the spread of the gospel of the kingdom, Matt. 13:13; Luke 13:21. In relation to the unleavened bread there are three Hebrew words which are related to this subject. All of these appear in juxtaposition to one another in Ex. 13:7. They are as follows:

Leaven Heb. "Scor" "To swell up" "Effervescence" "Fermentation." This particular word is found only five times in the record of scripture. Ex. 12:15,19; 13:7; Lev. 2:11; Deut. 16:4. (here rendered "leavened bread").

Leavened bread Heb. "Khametz" "Sharpened bread" "Pungent" in taste. "Dazzling" as used of colour, in this latter sense the word is rendered "Dyed" Isa. 63:1. Also rendered "cruel" Psa. 71:4.

Unleavened bread Heb. "Matzoth" "Sweetness" "Purity."

"Out of your houses" Before the commencement of the Passover feast a thorough search had to be made and all leaven completely removed from their homes. Paul applies this very principle in respect to the offending brother, who, because of his corrupt ways, will also corrupt those with whom he comes into contact. "*Therefore put away from among yourselves that wicked person*," 1 Cor. 5:13. (N.B. "wicked" person - same Greek word as that for "wickedness," v. 8, of which leaven was the symbol.)

"That soul shall be cut off from Israel" Abstainence from corruption is a fundamental issue. Notice the same penalty applies for non-compliance to the Passover principles, Num. 9:13. Passover acceptance is the cause, unleavened bread is emblematic of our walk in Christ--the effect. Faith in action is the principle.

- v. 16 "Holy convocation" The first and the last days of the feast of unleavened bread were "holy convocations." In the Hebrew the word signifies "called out", "a public meeting." Hence is the "ecclesia." John the apostle styles these days "a high day," John 19:31. The same Greek word is rendered "the great day" by the same apostle when referring to another holy convocation, cp. John 7:37. There were seven holy convocations during the Jewish year, all of which are mentioned in Leviticus 23, and will engage our attention later.
- v. 17 "In this selfsame day" They were obligated to walk in uncorruptness immediately upon their redemption from the bondage of Egypt, cp. Rom. 6:6-13.
- v. 19 "No leaven found in your houses" Not only from their house, but later they were commanded to remove all leaven from "their quarters," Ex. 13:7. This word literally means "coasts" and is so rendered in Deut. 16:3-4, which is also dealing with the prohibition during the feast of unleavened bread. The whole land was to be cleansed! Before Josiah kept his great Passover as recorded in 2 Kings 23 he went throughout the land, from south to north and cleansed the land of every vestige of idolatry in purge unequalled in the history of Israel, Vvs. 2-20. He did this to "perform the words of the law," v. 24, correctly interpreting the principle behind the commandment concerning the removal of leaven "out of your coasts."

Verses 21-28 STORY OF THE DELIVERANCE TO BE REPEATED FOR POSTERITY. THE NEED FOR REMEMBRANCE

V. 21 "Bunch of hyssop" A humble plant, the hyssop will even grow out of the wall and as such is contrasted to the mighty cedar, 1 Kings 4:33. It gives off an aromatic smell and if chewed tastes like peppermint and is very refreshing. The plant has hairy leaves and readily soaks up liquid and was used as a means of sprinkling the blood. In the Word it is used as a symbol of cleansing, Psa. 51:7. The following are uses of hyssop as outlined in scripture:

1. Sprinkling of the Passover blood (here).
2. Cleansing of the leper and the leprous house, Lev. 14:4-6; 49:52.
3. Cleansing from the taint of death in relation with the sacrifice of the Red heifer, Num. 19:6-18.
4. Used by Moses to sprinkle the blood at the confirmation of the covenant at Mt. Sinai. Compare Ex. 24:6-8 with Heb. 9:19-20.
5. Used as a sponge to pass vinegar to crucified Messiah, John 19:29.

"None of you shall go out at the door of the house until the morning" The principle "abide in me," John 15:4. In speaking of the house of God over which Christ has the jurisdiction, the apostle says, "*Whose house are we, if we hold fast the confidence and the rejoicing of the hope FIRM UNTO THE END,*" Heb. 3:6.

Verses 29-36 THE FEARFUL WORK OF THE ANGEL OF DEATH - THE NEED OF FAITH

V. 29 "At midnight" The darkest hour before dawn. The hour of God's judgment about to be poured out upon the guilty world, Job. 34:20. This hour also speaks of our time of opportunity, at this late Gentile hour we should be imploring God's mercy, Luke 11:5. Pray of deliverance made at this inopportune hour emphasizes its sincerity, Lam. 2:19. Only those deeply affected by the truth will be found giving thanks unto Yahweh at this hour, Psa. 119:62. In this regard note the noble example of Paul and Silas in the Phillipian goal, Acts 16:25. "*At midnight the Bridegroom comes!*" Matt. 25:6.

"First-born of Pharoah" This is the vital issue either it is the release of Yahweh's firstborn (Ex. 4:22) or else the destruction of the Egyptian's firstborn. Note that none of the Egyptians are exempt, all classes will suffer loss--the king, the captive, the cattle, (v. 29) the maid (Ex. 11:5) Conversely all classes in Israel are obligated to remember their position, Ex. 13:1-2.

V. 30 "A great cry" This word can mean "a proclamation" or "a shriek of grief." The same cry will be heard at the coming of the bridegroom, Matt. 25:6.

V. 31 "Get you forth from among my people" Pharoah is now "urgent upon the people" for by a process of judgment, Yahweh has reduced his opposition. Note the stages of his humiliation and defeat.

1. Ex. 3:18 - the original request was for a three days journey into the wilderness, and was meant to be a test case.
2. Moses' next request was to go "out of the land" Ex. 6:11.
3. After the plague of frogs, Pharoah says, "*go and sacrifice,*" Ex. 8:8.
4. After the plague of flies, "*sacrifice in the land,*" (i.e. Egypt) Ex. 8:25.
5. Moses pleads for three days journey, Pharoah says, "*Ye shall not go very far away,*" Ex. 8:28.

6. After the plague of locusts, MEN only to go, Ex. 10:8-11.
7. After the plague of darkness, ALL Israel could go but no herds or flocks, Ex. 10:24-26.
8. After the Passover and the death of the firstborn, Pharaoh's opposition collapses. Israel can go, and their cattle, there is no stipulation as to the time of the journey. *"And the Egyptians were urgent upon the people,"* v. 33.

- v. 34 "Before it was leavened" A symbol of haste, cp. v. 39.
- v. 35 "Borrow of the Egyptians" The Hebrew word has the meaning of "asked" and is so rendered by the R.S.V. There was nothing immoral or unreasonable in this request, seeing that the Egyptians owed Israel much for services rendered.
- v. 37 "Journey...to Succoth" Hebrew "booths." We can imagine them hastily constructing these temporary dwellings as a means of shelter, learning from this that they have here "no continuing city" but that they were to seek one to come, of which God would be the builder and maker, Heb. 11:9-10; 13-17; ch. 13:14.

They must have arrived at Succoth on the 15th day of Abib, the day after the Passover sacrifice, and as this had commenced for them a new beginning to their year, it was in reality the 15th day of the seventh month, that is, of their CIVIL year. When they later arrived at Sinai, Yahweh ordained that they should keep the feast of Tabernacles from the 15th to the 21st day of the seventh month, as commemorative of this time of rejoicing at their new found freedom, Lev. 23:39-43. Now, note that they were commanded to *"rejoice before Yahweh,"* and yet this rejoicing was associated with dwelling in booths, a most insecure means of shelter! However, this served to remind them of Yahweh their God, whose protection is all sufficient for those who trust in Him, Psa. 61:3.

"Six hundred thousand" That is of men - allowing for average size families, the complete number of men, women and children could well have been in the vicinity of two to three million people. Hence Balaam's amazed reaction at the sight of the extended camp of Israel, Num. 23:10.

- v. 38 "Mixed multitude" The Hebrew word indicates "a mingled people," and is so rendered in Jer. 25:20, 24; 50:37, see also Neh. 13:3. These were obviously Egyptians, and other Gentiles who had accepted the gracious offer of Yahweh in the provision of the sacrifice of the lamb. Right from the beginning of their national history, Yahweh was indicating to Israel that he was the God of the Gentiles as well as the God of Israel, Rom. 3:29, even though they held a privileged position above the other nations, in that they were the firstborn of Yahweh. For this reason this "mixed multitude" had to submit to circumcision, as a recognition of Yahweh's purpose with His people Israel, v.44.
- v. 40 "Four hundred and thirty years" This verse has presented a difficulty for many Bible students, firstly on account of the fact that Israel only sojourned in Egypt for some two hundred years, and secondly, Gen. 15:13 gives the period as four hundred years, which is the verse quoted by Stephen in Acts 7:6. However, both figures are correct, and the record can be harmonized satisfactorily in the following way:

430 years Paul makes the time period from the covenant which God made to Abraham, until the giving of the law - a period of 430 years. Gal. 3:17 thus agreeing with Ex. 12:40. This period of "sojourning" includes that of Abraham

himself, as being the father of the race (Heb. 11:9) and in this respect it is noteworthy that Abraham also spent some time in Egypt, Gen. 12:10. The Septuagint version of Ex. 12:40 reads, "*Now the sojourning of the children of Israel, who dwelt in Egypt AND IN CANAAN,*" and this rendering is supported by the Alexandrian and Samaritan texts of the record. Josephus also records that this was the Rabbinical understanding of the passage.

400 years - Note that this period is more concerned with "affliction" of the "seed of Abraham." "They shall afflict them 400 years," Gen. 15:13. This time period dates from the birth of Isaac, as the "seed of Abraham" who was born some twenty five years after Abraham had entered into the land. Consequent upon his birth, and during his early childhood, he became the subject of bitter persecution at the hands of Ishmael, cp. Gen. 21:8 with Gal. 4:28-30.

Verses 43-51 QUALIFICATIONS FOR PARTAKING OF THE PASSOVER. UNITY BASED UPON TRUTH

Throughout the ordinance of the Passover, the basic idea of unity is carefully stressed. Note the following points.

1. The WHOLE lamb had to be eaten - 12:9.
2. Eaten in ONE house - 12:46.
3. No bone BROKEN, animal intact - 12:46.
4. ONE law governs feast for all classes - 12:49.

The Passover feast being typical of the memorial supper instituted by Christ, the apostle also stresses the need for unity among those who participate in this feast, 1 Cor. 5:7-8; 10:16; 11:33-39.

- V. 43 "No stranger" Hebrew "Ben-nekar" - "son of a foreigner." The R.S.V. renders this as "foreigner." Wayward Israel had brought these into the sanctuary uncircumcised! Ezek. 44:7-9.

Verses

44-45 Classes that could, and those that could not eat the Passover.

"Man's servant" Hebrew "Ebed" - "a slave." These people must have been Gentiles for they were not permitted to make "bondmen" (Ebed) out of the children of Israel (Lev. 25:42-45), the reason being that Israel were Yahweh's slaves! Such a foreigner, if circumcised, could partake of the Passover.

- V. 45 Two classes who could never partake.

"A foreigner" Hebrew word indicates "a dweller" - "a temporary inmate." This person was a mere lodger who had no intention of remaining in the camp of Israel, he was an itinerant, upon whom the Hope of Israel had no impact. One of the essential fundamentals in participating in our Lord's supper, is that we join together in this feast, we must heed the exhortation, "not forsaking the assembling of ourselves together," Heb. 10:25.

"A hired servant" Hebrew "A man at wages." This man was a hireling, and evidently an Israelite, as contrasted to the Gentile "slave" of v. 44. Here was one of Yahweh's servants, who had become obligated to God's service by virtue of the marvellous redemption that Yahweh had wrought for him, cp. Lev. 22:10; 25:6, 48, 50, 55. This man could not eat of the Passover whilst in the position of having sold himself to the servitude of a fleshly master. We cannot serve two masters, Luke 16:13 - this is the principle of this law. Paul clearly expounds this principle in Romans 6:16-18, where he likens us either to "servants of sin" or "servants of righteousness." We cannot be both.

- v. 48 "A stranger" Hebrew "gare" - "a guest"- The common term that is used for a converted Gentile, cp. Lev. 16:29; 17:12-15; 18:26; 19:10,33-34. The word comes from a root meaning "to turn aside," "to shrink from fear," "to stand in awe," terms which indicate the attitude of mind of those Gentiles who come to trust Israel's God, as their only means of protection.

"Sojourn" Hebrew "goor" The root word referred to, from which the term "stranger" is taken.

"Lest all his males be circumcised" Circumcision was the token of the Abrahamic covenant, Gen. 17:10-26, and we note that from the beginning, this covenant made provision for the stranger, v. 27. Abraham was "the father of many nations," and circumcision spoke of the fact that this spiritual seed was to be developed by unnatural means, Rom. 4:11. Circumcision is not binding upon us today (1 Cor. 7:19; Gal. 5:3), because we are the circumcision of the spirit (Phil. 3:3) and as circumcision was an act of cleanliness in "the cutting off of the flesh," so we must cleanse ourselves from all impurity. Jesus literally crucified or cut off the flesh, when he was nailed to the tree, and this act is styled by the apostle, "the circumcision of Christ," Col. 2:10-12. From this quotation it will be seen that baptism does for us what circumcision did for Israel. Having been baptized into the circumcision of Christ, we must from thence forward circumcise, or cut ourselves away from the world, Gal. 6:12-18.

This spiritual circumcision is that of:

the HEART - Deut. 10:16; 30:6; Jer. 4:4; 9:25-26; Ezek. 44:7-9; Rom. 2:25-29.

the LIPS - Ex. 6:12, 30.

the EARS - Jer. 6:10; Acts 7:51.

"Born in the land" Considered as spiritual Israelites, as being "born in Zion," Psa. 87:5. *"The children of the promise are counted for the seed."* Rom. 9:7-8.

SANCTIFICATION OF THE FIRSTBORN

EXODUS 13

Israel were Yahweh's firstborn sons, Ex. 4:22. To them belonged the "adoption" Rom. 9:4, being accepted into the divine family on the basis of the Passover principles. It is not surprising therefore, to find that the very first of the laws given after the deliverance from Egypt, should be that of the sanctification of the firstborn.

Of course the term "firstborn" clearly implies other sons to follow, and right from their national beginning, Israel should have realized that the laws of firstborn were pointing forward to the fulfillment of the promise made to Abraham, that he should be "the father of many nations," Gen. 17:5. Yahweh intended from the beginning to bring "many sons to glory" (Heb. 2:10), and these too were to be composed of others beside Jewry. We, as Gentiles have been called to be firstborns of a new creation that speaks of better things, even than that offered to this people. Through Jesus Christ we are called to be the eternal sons of God. cp. Heb. 12:23 (plural "firstborns"), James 1:18; Rev. 14:4; 2 Cor. 6:17-18.

God declared through Hosea, "*Out of Egypt have I called my son,*" Hos. 11:1, and yet despite this gracious act upon his part, these sons proved unworthy of the great honour that this title bestowed upon them, they failed to live up to the name which was named upon them, Jer. 13:11. But did their failure nullify the purpose of God? By no means!

Where Israel, the national son of Yahweh had failed, Jesus Christ, the only begotten son of the Father succeeded, and so the prophecy of Hosea again sounded forth, when Yahweh again called His individual son out of Egypt, this time to lay the foundation of the divine family that will eventually sound His praise in the earth, Matt. 2:15. Significantly, it is also the prophecy of Hosea that is quoted by the apostle Paul, to demonstrate the development of the sons of God from among the Gentiles, upon grander principles than that of mere law, cp. Rom. 9:24-26; Hosea 1:10; 2:23.

Verses 1-2 FIRSTBORN...OF MAN AND BEAST IT IS MINE.

Law of firstborn - MAN

1. All these were the property of Yahweh, having been purchased by him from the bondage of Egypt, Ex. 22:29; Num. 8:17; 13:3. This fact was high-lighted when Levi superceded the firstborn in the priesthood, in the man for man exchange there were 273 more firstborns than there were Levites, but as these all belonged to Yahweh in a peculiar sense, the overplus had to pay redemption money to Aaron and his sons to be released from the priesthood. (Num. 3:44-48)

Our firstborn privilege is consequent upon the payment of the price of redemption, not from Egypt, but from the bondage of sin and death. Having been so bought, by the precious blood of Christ, we are no longer our own, but belong exclusively to Yahweh, and therefore obligated to His service, 1 Pet. 1:18-19; 1 Cor. 7:23.

2. Firstborn were the original priesthood, Num. 3:12, cp. Ex. 24:5.

3. They had the legal right of a double portion of the inheritance, Deut. 21:15-17.

4. They could forfeit their privilege through incompetence or disobedience, 1 Chron. 5:1, 26:10.

5. Levi supercedes firstborn in the priesthood, Num. 3:44-48. Obviously given this privilege because of their faithfulness in the matter of the golden calf, Ex. 32:26-29.

6. It was prophesied that Christ would be made firstborn, Psa. 89:27. Being born of the virgin, by direct intervention from above, he becomes "*The only begotten of the Father*" in this unique sense, John 3:18. Adam, the literal "firstborn" of God (Luke 3:38), forfeited his right to the title by his disobedience, and has been superceded by Christ, (1 Cor. 15:45; Rom. 5:14) who, because of his perfect obedience, now becomes the "firstborn of every creature" and the foundation member of the new creation, Col. 1:15; Eph. 2:10. As Israel were dedicated after the Exodus, so too, the son of God was dedicated in the temple, to the firstborn status, Luke 2:22.

Firstborn of BEAST

Clean Beasts

1. All these were to be dedicated to Yahweh, and to be presented as devoted sacrifices, Ex. 22:30; 34:19. They were to be offered as "heave offerings" Num. 18:15-20, a term which indicates a direct offering, and which could only be received on behalf of Yahweh by the anointed priest, Num. 18:8.
2. No work was to be done with these animals, their work was to be exclusive to Yahweh, Deut. 15:19.
3. The lame and the blind were to be unacceptable as a devoted offering and could be eaten by the people as ordinary food, Deut. 15:21-22.

In the parable of our redemption, this means that:

- a) We are all expected to make our bodies "a living sacrifice," Rom. 12:3, which is devoted to God's service, only through the mediation of him who is the Anointed of Yahweh, Heb. 1:9.
- b) Our work must be exclusive to God's service, we must only be the "servants of righteousness," Rom. 6:16.
- c) Spiritual blindness (John 9:39-41) and inability to "walk in the spirit" (Gal. 5:16) will disqualify us as an acceptable sacrifice in God's service.

Unclean Beasts

1. The first born of unclean beasts were also to be set apart for Yahweh, but were not permitted to be offered upon the altar, Num. 18:15. At first sight it seems rather incongruous that the unclean should be included at all in the sanctification of the firstborn, until we realize that they were to represent Israel in their unclean state, who were redeemed, not by any virtue of theirs, (see Ezek. 20:6-9) but by the grace of God.
2. Israel were given the opportunity to redeem their unclean animal by paying in excess of the principal value, one fifth of the total price, Lev. 27:26-27.
3. Should the man not avail himself of this opportunity, the animal was sold, at the estimated value, Lev. 27:27. Because the animal was devoted unto Yahweh, the price obviously then went to the priest as Yahweh's representative.
4. An exception to the general rule was the ass. This unclean beast of burden could be redeemed by the sacrifice of a lamb, or suffer the alternative of having its neck broken, (Ex. 13:13; 34:20). In this way the law indicated that the ass was to suffer a bloodless death, in the which the principle of atonement was excluded.

In the parable of our redemption, this means:

- a) That we, as Gentiles, can be redeemed by God's grace, even though our former way of life may have been extremely unacceptable in his sight, (Rom. 5:8).
- b) Five is the number of grace. The fifth part of the principle therefore speaks of the super-abundance of the grace of God, by which we are saved, (Eph. 2:5; Rom. 5:20). Furthermore, this law was designed so that the

discerning Israelite may have opportunity to express his appreciation of the fact of God's grace in bringing him forth out of Egypt. His realization that the animal represented him, would induce him to redeem it, even though he may have little use of the animal. In this way he would confess his own unworthiness, and give thanks unto Yahweh for his undeserved kindness, Rev. 5:9-10.

- c) The unredeemed animal was lost to its owner. The fact that the price would go to the priest did not mean in this case that his animal had been accepted of God as a represented offering, seeing that the unclean animal could never act in this capacity, Lev. 27:11. Either we are redeemed by God's grace, or not at all.
- d) The ass was a symbol of Israel, it could either be a faithful beast of burden, (Gen. 49:14) in which case it is spoken of almost as a member of the household, Ex. 23:12; Deut. 5:14; Deut. 28:31; or it could be stubborn and refuse to work.

Israel were also likened to the lascivious wild ass, Jer. 2:24; Hosea 8:9 an apt symbol of their abominations as they wandered among the heathen. Now as a symbol of Israel, it revealed that they could be redeemed by the Christ Lamb, who takes away the sin of the world, John 1:29, by the blood of the Lamb, Rev. 7:14.

If on the other hand, they proved incorrigible in their stubbornness and wickedness, then they would suffer a blood-less death, as indicated by the neck being broken (cp. the offering of the unsolved murder, Deut. 21:4, R.S.V. *"It is the blood that maketh atonement for the soul,"* Lev. 17:11, and this pointed forward to the atoning work of Jesus, for *"Without the shedding of blood there is no remission,"* Heb. 9:22. In their anxiety to obtain the Lord's death, representatives of the nation had shouted, *"His blood be upon us and our children."* (Matt. 27:25) They refused the atoning efficacy of his precious blood (Col. 1:14; 1 Peter 1:18-19) and so perished without hope in the terrible conflagration of A.D. 70.

Unless we make full use of the grace of God as seen in the work of Jesus Christ, we too shall face our Master, unredeemed by his great sacrifice.

KNOWLEDGE & MEMORY TEST

OUR RESPONSIBILITY AS KINGS & PRIESTS - REV. 5:9-10

The King - Deut. 17:18-19

"He shall write him a copy of this law...he shall READ...LEARN...KEEP all the words of this law."

The priests - Deut. 17:9

"They shall shew thee the sentence of judgment." Mal. 2:7 'For the priests lips shall keep knowledge and they should seek the law at his mouth: for he is the messenger of Yahweh of armies."

* * * * *

1. Write in the appropriate offering opposite its correct significance?

"Fellowship" _____ "Atonement" _____ "Dedication" _____

"Amendment" _____ "Works of hands in Gratitude" _____

2. What were the 4 divisions of the 6 sacrifices?

3. Where are these divisions given. Quote?

4. What animal would you prescribe for a Sin-offering for a "commoner"?

5. What happened to the "skin" of the Burnt Offering? _____

6. How many types of Peace Offerings were there? _____

7. What would you do with "the fat of the Sin-Offering"? _____

8. What sacrifice called for only one animal with no alternatives? _____

9. Where would you take the blood of the sin offering which was offered for the nation in general? _____

10. What was the difference between the Meal-Offering itself and the meal offering as used in the Sin-Offering schedule? _____

11. From what offering did they get "the wave breast"? _____

12. Who received this as his or their portion? _____
13. What would you do with the body of the Trespass-Offering?

14. For what sacrifice would you prescribe one not strictly unblemished? _____
15. Over what sacrifices did they blow trumpets? _____
16. What was "the heave shoulder"? _____
17. Who received it? _____
18. With what sacrifice would you require anything extra other than the animal itself? _____
19. Would you ever burn "leaven" upon the altar? YES or NO
20. What is the difference between food classified as "holy" and "Most Holy"?

21. What animal would you not allow as a Sin Offering? _____
22. How would you place the burnt offering on the altar? _____
23. Would you ever allow any commoner to touch Yahweh's portion of the sacrifices?
YES or NO
24. Where would you burn the fat of the peace offerings? _____
25. For which of the offerings would you allow birds? _____
26. Name the three offerings whose blood went before and into the "Most Holy"?

27. Upon what basis would you assess the value of any sacrifice?

28. Who would you get to kill the sacrifice? _____
29. What would you do with the body of the sin offering as offered by a "ruler"?

30. Where does it say in the New Testament that Jesus fulfilled the whole sacrifice system?

31. Do you feel that circumstances would arise that would make it advisable to deviate from the written law? YES or NO,
32. What offering would you prescribe for adultery? _____
33. What offering would you prescribe for a repentant thief? _____

34. Would you ever allow anyone to eat their own sacrifice? YES or NO.
35. After having sprinkled its blood, what should you do first with any of the sacrifices? _____
36. In cleaning the altar, where would you put the ashes? _____
37. For what sacrifice would you accept any animal "from the herd or from the flock?"
|

38. For what sacrifice would you require extra water? _____
39. What sacrifice could be eaten on the second day after its killing? _____
40. Do you feel the law class has been worthwhile???????????

REMEMBER 40 IS THE NUMBER OF PROBATION.

THE ALTAR--ITS PLAN AND PURPOSE

- I. It was the custom to build an altar to Deity on auspicious occasions.
 - A. Sometimes the altar was named
 - B. Sometimes it was built in an area that had special significance
 - C. In all cases the typical meaning of the place and the motive of the worshippers had the purpose of God in mind.

- II. Eureka, Vol. 2, pp 222-226 describes the altar as a prophetic parable pointing forward to Jesus Christ.
 - A. Christ not only our anti-typical high priest; tabernacle; and offering, but our altar as well, Heb. 13:10.
 - B. To appreciate the significance of Christ as our living altar, we must go to the Pentateuch where is contained the law of the altar. Mental - Moral - Physical.

- III. The law of the altar - Deut. 27:5; Ex. 20:22-24
 - A. Man's desire to serve God and sacrifice to His Name is only the beginning of wisdom, Job 28:28. There still remains the need to develop understanding, Rom. 10:14-21
 - B. An altar of earth or stone could be built IF
 1. Only unhewn stones were used not shaped or trimmed in accordance with human hands or ideas, Deut. 27:5,6; Ex. 20:24,25.
 2. Israel provoked God by disobeying this law, Isa. 65:3.
 3. Earth or stone points to that which is earthy, i.e. human nature, 1 Cor. 15:47.
 4. Thus far we see the altar as a fit symbol of the Lord Jesus Christ who was made in all points like unto his brethren. In the likeness of sinful flesh, Rom. 8:3.
 5. Note--the unhewn stone might not have appealed to the flesh. Concerning Jesus we read: Isa. 53:2, "...there is no beauty that we should desire him."
 6. Again the significance of the type is found in the anti-type who though of an earthy nature through his maternal parentage was born not of blood, nor of the will of man, but of God, John 1:13.
 7. Though he came in the flesh that profited nothing, John 6:63, he never succumbed to human ideas or ideals that ran counter to his Father. Instead he ever revealed characteristics that were divine.

HE WAS AN ALTAR OF STONE BUT UNHEWN STONE-- i.e. GOD MANIFEST IN THE FLESH.

From Christadelphian instructor--R. Roberts: "He was human as to the substance of which he was made; but divine as to the source from which he came; the spirit from which he derived his wisdom; and the pattern of the character which he possessed. Heb. 2:14; Jo. 6:38; Luke 2:40; John 1:14.

- IV. What the altar represented
 - A. Our Lord more than mere man--God manifest in the flesh, 1 Tim. 3:16. Christ alone could say: He that hath seen me hath seen the Father.
 - B. The divine parentage of our living altar, aided by the Spirit, gave him a predilection towards spiritual things that is not seen in others, Luke 2:40,46,52. This helped him develop the perfect character he revealed.

- C. It was impossible for flesh alone to do this and so what man could not do because of flesh's weakness; God did, Rom. 8:3. God was in Christ reconciling the world unto himself, 2 Cor. 5:19.
- D. The altar represented Deity in sacrificial manifestation.
 - 1. It was a parable, predicating that supreme act of love when God would give His only begotten son, John 3:16.
 - 2. It was prophetic of Yahweh's purpose to manifest Himself in one who would constitute a living altar upon which man could present his offerings.
- E. We see therefore to have set up an altar of hewn stones or bricks would be to pollute the purpose of Yahweh. It would be as though the flesh boasted that it could provide the way of salvation.
- F. Ignatius wrote A.D. 107: "Let no one mistake, if any man is not within the altar, he is deprived of the bread of Deity."
- G. Blood represents life, Lev. 17:11
 - 1. When this was poured out in sacrificial offering, it symbolized a life devoted to Deity--the blood poured at the base of the altar, the dead body consumed by fire - completely fulfilled in the atonement.

V. Sanctifying influence of the altar

- A. Note the significant progression - First, atonement had to be made for the altar itself after which, whatsoever toucheth the altar shall be holy (Ex. 29:37; 30:29).
- B. The complete meaning of this is seen in our living altar, only those offerings made "through him" are accepted as holy before God.

Consider Cornelius - A devout man, one that feared God, gave much alms to the people, prayed to God always, Acts 10:2. He had an understanding of the truth, vv 36, 37. But he had no real contact with the altar. After he was baptized into Christ, he had touched the altar...one of those spoken of by Paul, Heb. 3:1, "Holy brethren, partakers of the heavenly calling."
- C. Jewish tradition grossly violated this law of the altar by teaching that the gift offered was of greater value than the altar itself. They were rebuked by Christ, Matt. 23:18-21.
- D. This same attitude is perpetuated by Christendom, when it claims that motive can override truth. They say that so long as our hearts are right, it does not matter what we believe. The law of the altar corrects all of this by letting us know that God dictates the road we are to pursue.

NOTE THESE SALIENT POINTS:

- 1. Christ our living altar is the sanctifier of his brethren, Heb. 2:11.
- 2. They are constitutionally in him, i.e. in the altar, Rev. 6:9; 11:1; 16:7.
- 3. They are partakers with the altar, 1 Cor. 9:13.
- 4. In accordance with the law of the altar, they are constituted holy, even as He is holy. It is upon this altar, not one of dirt or stone that we present our bodies as a living sacrifice, Rom. 12:1.

THE ALTAR IN EDEN

- I. No reference to an altar in Eden but the facts of the case require it.
 - A. Entrance of sin necessitated it
 - B. Sin closed access to the tree of life and opened a new phase in man's approach to Deity.

- C. Gen. 3:15, God details this approach and this approach is emphasized by the fig leaf device being stripped from Adam and Eve, and replaced by a divinely provided covering taken from an animal sacrificed for that purpose. This animal was slain from the foundation of the world, Rev. 13:8.
- D. This animal effectively foreshadowed him who is both lamb, Rev. 5:12; and altar, Heb. 13:10; and who can effectively cover our shame, Rom. 4:7.

The type revealed to Adam and Eve that man is figuratively naked in God's sight, and without the shedding of blood there can be no clothing or remission of sins. It also showed that God cannot be acceptably approached whilst we are in a naked state; we must put on Christ (Gal. 3:26), and present our petitions through him.

- II. The cherubim in Eden were set up not merely to guard the tree of life against unauthorized use, but to keep or preserve the tree of life.
 - A. They became the center of divine worship in Eden as later did the golden cherubim in the Most Holy of the Tabernacle and Temple as it overshadowed the place of Yahweh's glory in Israel.
 - Gen. 3:24 can be translated: "...at the east of the Garden of Eden, he caused to dwell in a tabernacle this cherubim, and the flaming sword which turned itself to keep the way of the tree of life."
 - C. The Cherubim kept or preserved the way of the tree of life in the sense that they were the representatives of Deity.
 - 1. They received the offerings of those who would be found walking in the way of life.
 - 2. These offerings would be consumed upon the altar of God's providing--pointing forward to Christ.
 - D. This type was perpetuated in the Mosaic worship.
 - 1. In the Most Holy Place were found golden cherubim overshadowing a blood spattered mercy seat, Lev. 16:2. The Shekinah glory of Yahweh (the flaming sword) glowed forth in the darkness. Thus Yahweh dwelt in the midst of His people, Ex. 25:23; Lev. 1; Num. 7:89; 1 Sam. 4:4; 2 Sam. 6:2; 2 Kings 19:15; Psa. 80:1; 99:1; Isa. 37:16.
 - E. Cherubim in Eden were stationed to the east.
 - 1. Towards the sun's rising. God has caused man to visualize the dawn of Zion's glad morning by this means, Ezek. 43:1-3; 2 Sam. 23:4; Mal. 4:2.
 - F. The cherubim thus exhibited the mercy and the redemption of God.
 - 1. An altar - the flaming sword, the sword to slay, the flame to consume.
 - 2. This was a parable that speaks of redemption when the living cherubim will surround a living mercy seat, Rom. 5:2.
 - 3. In Rev. 5:9-10 the cherubim of the future age are represented as looking upon the mercy seat, (the blood spattered lamb), and singing "Thou hast redeemed us to God by thy blood out of every nation, kindred, people, and tongue." Rom. 3:24,25; Rev. 4:4-8; 7:15; Rev. 11:1,19; Rev. 14:15,17; 15:5,6,8; 16:1,17; 21:22 - the anti-type of that found in Eden. It is to these that the nations of the world will bring their sacrifices.
 - G. On the great day of atonement (coverings)
 - 1. The high priest of Israel, on behalf of the nation, entered the Most Holy and sprinkled the mercy seat with the blood of the offering. On that day all the people were commanded on pain of death to afflict their souls, Lev. 23:23-29. Soon afterwards, during the feast of Tabernacles, they were to "rejoice before Yahweh."

2. Note The world is approaching the great day of atonement, when the lofty looks of man shall be humbled, and the haughtiness of men shall be humbled, and the haughtiness of men shall be bowed down, and Yahweh alone shall be exalted, Isa. 2:11.
3. Flesh is stubborn and must be humiliated before it will submit to divine direction and even though Yahweh is always ready to forgive, yet the slain in that day shall be from one end of the earth to the other, Jer. 25:33.
 - a) This is not wanton destruction of life without purpose, it is a necessary provision for the redemption of Jew and Gentile.
 - 1) Jew and Gentile have both rejected Christ
 - 2) They have both mocked the people of God and have shed their blood.
 - 3) Now their blood shall be shed in expiation
 - 4) This sacrificial aspect of Armageddon must not be overlooked, Ezek. 39:17.

Note - mankind could avoid this by voluntarily turning to God, but unfortunately he will remain true to type by rejecting the mercy of God, thus flesh will be humiliated by affliction.

This was reflected in Eden - These two attitudes were seen in Cain and Abel. It was found in Cain, it was lacking in Abel. Cain could not see the need to condemn sin in the flesh. Cp. the Egyptians and the Israelites. Cain was offered a sin offering.

THE ALTAR OF NOAH

- I. First definite reference in scripture to the building of an altar - Gen. 8:20-22
 - A. Judgment of the flood types the future judgments of God.
 - B. This altar types the day when the nations of the world will call upon Yahweh, Zeph. 3:9; Mal. 1:11.
 - C. This altar was confession by faith that apart from the mercy of Yahweh revealed in sacrificial manifestation (John 3:16) salvation would be impossible - all flesh would perish.
 - D. Note carefully the wording "And Yahweh smelled a sweet savour" (see margin) a savor of rest.
 1. This types God resting on the seventh day, Gen. 2:2. Cessation from labor, Heb. 4:10.
 2. The sin of man had temporarily interrupted God's eternal purpose, Num. 14:21.
 3. God's mercy still extended 120 years. 1 Pet. 3:19 shows that Yahweh was active.
 4. Noah means rest - through Noah God offered the antediluvians rest. Jewry witnessed God in Christ, reconciling the world unto Himself, 2 Cor. 5:19.
 5. Yahweh's striving with man was at an end, His authority vindicated, His righteousness elevated by the destruction of that wicked generation--Noah had acknowledged His mercy--reparation had been made for the breaking of God's rest by the advent of sin--Thus Yahweh smelled a savor of rest.
- II. Another typical rest which pointed forward to the reality yet to come.
 - A. The wickedness of the Canaanite reached a stage where it could be tolerated no more.

1. Yahweh determined to punish them through His people Israel whom He would settle in the land. Ex. 23:20-23, *'Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgression: for my name is in him. 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. For mine Angel shall go before thee, and bring thee in unto the Amorites, (opposition to God) and the Hittites, and the Perizzites, and the Canaanites, the Eivites, and the Jebusites: and I will cut them off.'*
2. This was finally completed during the reign of David, but due to the warlike nature of his reign he was refused permission to build a temple unto Yahweh. It would not be compatible for this was to be a house of rest, 1 Chron. 28:2, *"Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood."* It was thus left to Solomon (whose name means peace).
Note: 2 Chron. 6:41, "Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness."
3. Unfortunately the temple did not prove to be that permanent resting place, Ezek. 10:11,12. His true resting place is that temple of living stones, now being gathered, but yet to be revealed, 1 Pet. 2:5,6; Eph. 2:20-22.
4. Christ is our sweet smelling savour, our savor of rest, Eph. 5:2; Isa. 11:10. When we approach Yahweh with a heart which is in harmony with that rest and not like that of the antediluvian, our sacrifice rises unto Him as a sweet smelling savor of rest. Cp. Gen. 6:3; 2 Chron. 2:16.
Deity is vindicated in the death of those who reject His salvation just as it is in the life of those who accept. Both are necessary to abolish sin in the earth and establish His eternal purpose, Num. 14:21.
5. Warning -- as it was in the days of Noah - history is about to repeat, Psa. 102:13; Dan. 12:12; Isa. 28:17; 30:27-30; Isa. 2:17; Zech. 6:8.
Flesh will be subdued, God's rest will come, the rainbow with all its meaning, will be completely fulfilled (Ezek. 1:26-28). The seventh millennial day will have dawned--God shall rest from all His work, Gen. 2:2.

ABRAM'S ALTAR AT SHECHEM

- I. It was not haphazard choice that caused Abram to build an altar at Shechem, Gen. 12:6-7.
 - A. By this Abram gave recognition to the fact that only through the mercy of Yahweh, revealed in the altar and the sacrifice (He would ultimately provide) could he inherit the promise.

II. "Get thee out of thy country"

A. Ur, birthplace of Abram, home of Hurki the moon god.

B. Ur means light of the conquerors.

1. The Chaldeans conquered not only by their military prowess, but by their learning, wisdom, religious superstition.
2. Even though their status was high in the ancient pagan world, in the words of Jesus, their light was darkness. Note how true this was when Nebuchadnezzar called these charlatans to interpret the dream of Daniel 2, (Dan. 1:4,20).
3. Abram left the light of the (spiritual and political) conquerors and came into Haran (enlightenment). He stayed in this general area until the death of his father. This was the second phase. He had separated, he had been enlightened, even though he had not completely cast off the thralldom of Babylon for Haran like Hur, was a Chaldean city devoted to moon worship. This was the ruler of the darkness of the heavenlies of those times.
4. After the death of his father Abram left Haran and entered the promised land--travelling to Shechem and building his altar.

Note his progression:

- a) Leave the light of the conquerors (mental)
- b) Comes to the enlightenment of the truth (moral)
- c) Ultimately acknowledges the mercy of Deity through the altar which prefigured the purpose of his illustrious son. (physical)

III. Shechem -- a place rich with meaning

1. Foreshadowed the work of our Lord Jesus Christ, our living altar. That *'well of water springing up into everlasting life.'* John 4:14
2. It was here that Jacob built his well which continued to refresh Israel. It was here that Jesus conversed with the woman of Samaria, John 4.
3. *"The place of Shechem,"* an extremely fertile valley strategically placed between Mt. Gerizim and Mt. Ebal, the mounts of blessing and cursing. It was here that the blessings and cursings were chanted, Deut. 27:12, and the loud aens would reverberate through the surrounding hills, Josh. 8:30-35. During this impressive ceremony would turn to the place where Abram built the altar when he heard the hope of Israel enunciated for the first time in the land of promise. 124 curses
4. Shechem became very sacred to Israel. Early in the conquest of Canaan the tribes gathered at Shechem to renew their covenant with Yahweh (Josh. 8:30) and the sanctuary was set up. (Valley of Achor - Isa. 65:10. Hosea 2:15, Achan.
At the very spot where Abram built his altar, Joshua called the people together towards the close of his life and Israel again renewed their covenant with Yahweh, Josh. 24:26. Death of Joshua.
5. Shechem was one of the six cities of refuge, Josh. 21:21.
Note: Without the altar Shechem would be nothing. With the altar, however, it becomes a prophetic parable of the future.
6. Christ our altar
 - a) The true well of water which if a man drink therefrom he shall never thirst.
 - b) He is the true sanctuary upon whom the blessings and the cursings of Yahweh focus attention and where the covenant with Yahweh can be renewed.
 - c) He is the rallying point for spiritual Israel, their city of refuge, where they can obtain mercy and find grace in time of need, Heb. 4:16.

IV. The stronghold of the archer

A. Shechem had not been built when Abram visited the spot---it is called in the A.V. "*The place of Shechem,*" "*The plain of mercy.*" "*Plain*" in Hebrew = oak or tree. Literally "*The strong one*" or "*The stronghold*" symbol of strength or permanence, Isa. 65:22; Josh. 21:21. The word "*moreh*" = archer, so Abram's altar was reared up in a place called the strength of the archer.

B. "The strength of the archer" demonstrated in Christ

1. "*God was in Christ reconciling the world to himself*" 2 Cor. 5:19
2. The Divine archer strengthened the son that He might use him as a weapon of offence to destroy the enemy and establish His purpose, Psa. 80:15, 17.
3. To conquer sin Jesus leaned heavily upon his heavenly Father and was in turn given strength to overcome.
4. Thus every aspect of his life past, present, and future speaks of the fact that he was "*God manifest in flesh.*"
5. The crucified Jesus does not exhibit the strength of the flesh which he himself declared profiteth nothing, but the strength of Ail manifested in flesh.

Exhortation: If we depend upon flesh we will fail. Our success lies in "*Christ in you the hope of glory.*" Col. 1:27

C. Who is the archer?

1. Yahweh is the archer, Isa. 49:2
2. His son, our living altar, is His polished arrow.
3. For the moment this arrow is hidden in the quiver of Yahweh.
4. At the set time this arrow will be directed against the seed of the serpent, Psa. 64:7-10; Zech. 9:14.

D. Exit the Canaanite

Gen. 12:6; 13:7; 24:3; 24:37; Deut. 20:17; Josh. 16:10; 17:12,13,18; Jud. 1:29; 3:5-8.

Final consumation: Psa. 10:16; Zech. 14:21. Hosea 12:7 (margin uses the term Canaanite to denote one is utterly irreligious and depraved).

Exhortation: Rom. 15:1 - Yahweh has condemned the Canaanite to extinction. Let the true child of God separate himself from their company today.

ABRAM'S SECOND ALTAR BETWEEN BETHEL AND HAI

I. Genesis 12:8

- A. This was Abram's second halting place in the land of promise. This was an elevated spot, 20 miles due south of Shechem.
- B. From the east of this mountain, there could be seen the beautiful valley of the Jordan with its rich soil and luxurious growth, its suggestion of ease and comfort, its populous and prosperous cities of the plain (similar to Ur which they had just left).
- C. From the left, the view was not so entrancing--All that could be seen was the rugged, harsh mountain barrier of Western Palestine, symbol of hardship, difficulty and loneliness--a situation for faith.
- D. On each side of the mount were two small towns: Hai and Bethel. Hai means ruin. It stood as the gateway to the view towards the east--it suggested

ease and comfort, prosperity and happiness...truly the lust of the flesh. The town that stood towards the west was Bethel (the house of God), and Abram's second altar was erected in full view of both of these cities--a choice of life or death.

- E. This significant mountain was to become the parting place between Abram and Lot, "Choose ye this day whom ye shall serve."

"He called upon the Name of Yahweh" is Kara-Beshem in the Hebrew and Hebraists have suggested that this should be rendered "invoked in the name" The very name Yahweh, signifies the purpose of Deity to reveal Himself in a son--a mediator between God and the seed of Abraham, Gal. 3:26-29.

- F. Every individual must one day come to the Christ-altar which is strategically placed between the Bethel and Hai. They must choose between the overcoming of mountainous obstacles or the alluring picture of worldly prosperity.

1. We know that true happiness is found on the right hand, 1 Tim. 4:8. It takes strength and willpower to climb the mountain of God--any fool can go down hill.

2. Famine drove Abraham and Lot down into Egypt. They returned to the mount between Bethel and Hai. Here prosperous Lot made his fatal decision, Gen. 13:10-11.

Note: a) Lot's worldly possessions had come to him as a blessing from God, but had led him astray, Prov. 30:8,9.

b) Lot was finally delivered but at the expense of his worldly possessions, 2 Pet. 2:7.

c) In the mute beauty of the plains, Abram hears the voice of Yahweh, Gen. 13:14-17.

In the midst of all this stood the altar of Abram as a mute reminder of the purpose of Yahweh and the decision which must be made--Bethel or Hai.

II. Genesis 13:18 (Under the oaks of Mamre) - Heb. 13:10; 1 Cor. 9:13

A. Hebron was the third and chief resting place of the wandering patriarch.

B. It was during his sojourn at Hebron that Abram was taken out under the galaxy of brilliant glittery stars shining down from the black Palestinian sky. With this backdrop he was told, "So shall thy seed be." Gen. 15:9,10, 17,18.

C. It was here that his name was changed from exalted father to a father of a multitude. This was done by adding the fifth letter of the Hebrew alphabet to his name.

D. It was from Hebron that he marched to rescue Lot.

E. It was outside his tent under the oaks of Mamre that he met the Elohim of God as they proceeded upon their mission to destroy Sodom and Gomorrah.

III. Hebron seems to have been a favorite place of the patriarch

A. Here was the location of the cave of Machpelah. Note Acts 7:5. The cave still remains today and the Arabs have named it "El Kalil" = the friend.

IV. "Plains of Mamre" translated "Oaks of Mamre" R.S.V.

A. The Hebrew word for "oak" signifies strength, permanence, stability--of trees, these are the nearest to immortality.

B. Mamre was a local chieftan with headquarters in Hebron.

1. He was not anti-Semitic for he had cordial relation with the patriarch.

2. Mamre with his brothers, Eshcol and Aner co-operated with Abram to defeat the confederacy that had raided Sodom and Gomorrah, Gen. 14:13, 24.
3. Mamre means strength or fatness--thus the oak grove was the oak grove of strength or fatness. Cp. Rev. 22:1.
4. Thus the forest represents the multitude of the redeemed, the spiritual family of Abraham, Isa. 60:21; 61:3; Song of Solomon 4:12; Psa. 1:3.
5. Cp. the protective custody of Yahweh, Isa. 25:4; Psa. 121:5; 91:1; Song of Solomon 2.2.
6. The forest of Rev. 22:1 is associated with the figurative city -- symbolic of the immortalized saints spoken of as the new Jerusalem. See Gal. 4:26 where Paul speaks of this new Jerusalem being the mother of the Ecclesia.
7. This oak grove of strength or fatness was also associated with a city, even Hebron. Hebron means unity, a multitude bound as one, and this multitude can be found in Abraham.
8. Important in the days of the patriarch, the town was not known as Hebron, but Kirjatharba, Gen. 23:2. Kirjatharba signifies "stronghold or city of the four." This takes us back to Rev. 21:16, "*the city lieth four square.*" The very pattern of this city is in the shape of the brazen altar.

Note: The symbolic measurement of the city is 144 cubits. Each cube is 1000 furlongs, so the aggregate is the figurative number of the saints, 144,000. Zion will be the site of the literal altar of the house of prayer for all nations, Ezek. 43:12-17.

9. Why foursquare?
 - a) Four faces - ark of the covenant
 - b) Four living creatures - Ezekiel
 - c) Four carpenters, four chariots, four winds of Zech.
 - d) Four gospels
 - e) Four living creatures of Rev.
 - f) Four divisions of Israel
10. All of these features were found at Hebron, but without Christ - nothing in the way of fulfillment could be realized. So Abram, after pitching his tent under the oaks of Mamre, built an altar unto Yahweh.

Note what we have:

 - a) The altar, representative of Deity sacrificially manifested in His illustrious son
 - b) Abraham the father of a multitude worshipping thereon
 - c) The oak grove of strength or fatness.
 - d) The background of the city of four.

"AT THE WELL OF THE COVENANT" (Gen. 21:29-33)

I. Background:

- A. Before Abraham left Hebron for Beersheba Isaac, the son of laughter and joy, the promised seed, was born to Sarah. He was the son of the free woman in contrast with Ishmael the older son of the bondwoman. Isaac represents the spiritual sons of Abraham (Jews and Gentiles) while Ishmael represents the natural seed.
- B. Note: Gen. 21:12,13 contrast with Gal. 4:29.
- C. Because of this Jewish persecution of the spiritual seed, Christ and his brethren, the nation was cast out of the land and the state destroyed. The promise of Gen. 21:12,13, will also be fulfilled.
- D. When Ishmael and his mother Hagar departed from Hebron they journeyed south until they came to the wilderness of Beersheba. Here their water gave out.

So desperate was their condition that Hagar despaired of their life.

At this crisis God intervened, He reminded Hagar of the promise to make of Ishmael a great nation and told her to fear not. He opened her eyes, directed her to a well of water from which she drank and was revived. Note: That well was there all the time.

E. Note how this section of the account concludes, Gen. 21:20.

II. What does this type?

A. In all this we have a wonderful analogy of the final glory of Israel.

1. Ishmael means "He whom El (God) hears. A fitting symbol for Israel after the flesh. His ear is ever open to their cry, Isa. 59:1-2.

B. Because of this, their condition today is desperate. They wander in the wilderness, they lack the essentials to spiritual life and even yet, the extremity of their peril has not been reached. As Gogue races south they will cry again--the desperation lament of Hagar, Ezek. 37:11. As in the case of Hagar, God will hear again, Deut. 4:30; 4:31 R.S.V.

C. Note--the significant feature of Gen. 21 is that Hagar and Ishmael wandered in a wilderness, looking for water which was there all the time. Beersheba means the "well of the covenant." That well is in this wilderness through which the world is passing today, Jo. 4:14.

III. Abraham (representative of spiritual Israel) wandered in this same wilderness, Gen. 21. They had eyes to see and were refreshed thereby.

A. Abraham had trouble with the Gentiles.

B. Thus both natural and spiritual Israel are represented in the wilderness of the well of the covenant; one experiencing tribulation from the Gentile inhabitants and the other whose eyes are blinded to it.

C. Note what happens when Abraham establishes his claim to the well "Beersheba" the well of the covenant, Gen. 21:31-34.

IV. Abraham built his altar and invokes Deity in the name of "Yahweh El Olam" = "He who will be the strength of the hidden period."

A. This points forward to the time when all wilderness wanderings will cease and God's eternal purpose will be realized in the earth.

B. When God's covenant with Abraham will have been fulfilled and the first dominion will have come to the daughter of Jerusalem, Micah 4; Zech. 8:23.

V. In addition to the altar Abraham also "planted a grove" at Beersheba. Grove is from *eshel* in Hebrew and signifies a Tamarisk tree. The Tamarisk is an evergreen which bears manna similar to that by which Israel was sustained. It drew its strength from the well of the covenant, Psa. 1; Rev. 22.

YAHWEH YIREH

I. Gen. 22:2 - Abraham's offering of Isaac

A. It was upon Mt. Moriah that Abraham was justified by faith, Heb. 11:17-19.

B. It was on Mt. Moriah that the plaque was stayed in the days of David and it was here that he was commanded to build an altar unto Yahweh, 1 Chron. 21:18.

- C. It was in the land of Moriah where the Lord poured out his soul unto death, and death was turned back.

II. Yahweh will provide

- A. Implicit faith in God's providential hand indicated in the words of both Abraham and Isaac. Note Gen. 22:5,7; Heb. 11:17-19; 9:12; 13:20.

III. The antitypical altar - our Yahweh Yireh altar

Isa. 19:3,7; 1 Tim. 3:16; Acts 5:31

ALTARS IN THE LIVES OF ISAAC, JACOB AND MOSES

- I. Genesis chapter 26 sets forth the persecution that Isaac received at the hands of Abimelech and his passive non-resistance to evil.

- A. A divinely controlled famine forced Isaac to leave his normal haunts and seek relief.
- B. He was warned of God to avoid Egypt--to stay in the land of promise and as a result the covenant would be confirmed unto him.
- C. The lesson of course is that the conflict with Abimelech (and God's protection) would be more conducive for Isaac's spiritual good than to enjoy the lust of the flesh exhibited in Egypt.
- D. There was no affinity between Isaac and his Philistine neighbors. He separated himself and dwelt in the valley of Gerah (circle). It was here that his herdsmen discovered a well of living water, but the inhabitants of the land did not rejoice with him; they were jealous of his riches, they feared the source of his strength, his manner of life reflected adversely on their dissolute morals. They had already filled in the wells dug by Abraham and now they were not prepared to tolerate his son. Due to the contention between the herdsmen of Abimelech and the herdsmen of Isaac the well was called "Esek" or contention.

In conformity with his principle of non-resistance in which he typed the greater son of promise, Isaac left the well Esek, and dug elsewhere. Again his men dug with success, again the enemy intervened, this time with violence so that the well was called "Sitnah" (hatred). The third time Isaac's efforts were rewarded and it became evident to Abimelech that constant strife with Isaac availed him nothing, consequently the third well was called "Rehoboth" (room).

II. Water of life

- A. Not difficult to see what this types:
Amos 8:11, *"I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing of the words of Yahweh."*
- B. We live in just such a famine now. Like Isaac we sojourn in the land of the Philistines awaiting the rain from heaven. We dig deep for the well of living water concerning which Christ spake to the Samaritan woman (John 4:14), but we find to our amazement that the inhabitants of the land do not rejoice with us.
- C. Like the herdsmen of Abimelech they prefer to destroy the wells of Abraham, but continual perseverance as in the case of Isaac, truth will prevail and there will be found "Rehoboth" or room.

- D. Isaac leaves Gerah and returns to the more congenial surroundings of Beersheba. It was here that God appeared unto him and encouraged him with the exhortation "fear not." Abraham, Isaac, Jacob, Moses Joshua, David, "fear not little flock."

Remember, this came as a result of:

1. His conduct at Gerah
2. His sojourn in the land despite the uncomfortable surroundings
3. His non-resistance to evil.

- E. Isaac responds by building an altar in the tradition of his father Abraham.
1. In doing this he recognized the mercy and goodness of Yahweh.
 2. He anticipated the time when he would reveal himself in sacrificial manifestation - through his son.

III. His enemies shall bow down

- A. Now occurs the final act in this interesting drama. Apparently Abimelech feared the absence of Isaac more than his presence. He knew that Yahweh was with Isaac, (v. 28). The scales had fallen from Abimelech's eyes, Isa. 54:17. *"No weapon that is formed against thee shall prosper."*

- B. Abimelech's action will be repeated on a much larger scale in the very near future: Jer. 16:19; Isa. 45:14.

1. The nations of the world today who constantly fill in the wells that contain the water of life will at last mourn for their past blindness.

- C. Because of the covenant made with Abimelech, Isaac renamed the place Beersheba (the well of the covenant).

1. The Abrahamic covenant is a well of living water springing up into life eternal and founded on the anti-typical altar which Isaac built.
2. Sheba not only means covenant, but also seven.

- D. This incident in the life of Isaac is true to the experience of men of God in every age.

1. The truth separates them from the world. There is no affinity, no joining of interests.
2. The man of faith, like Isaac, enjoys the protection of Yahweh who is a strong tower to those who fear Him.
3. He finds his true pleasure in service to God and the contemplation of the divine purpose.
4. His trust is in the rough altar of unhewn stones from which he finds his strength, his pleasure; to it he turns in time of need and joy.

"EL-ELOHE-ISRAEL"

I. Genesis 32 and 33

- A. Here we are dealing with the undeniable overshadowing presence of God in relation to Isaac dealings with Laban and Esau.

1. Over 20 years had passed since the threats of Esau but he still feared his wrath.
2. Deity was with Jacob. He was a man of destiny. The angels of God met him. Gen. 32:2, Jacob describes it as God's army - Mahanaim signifies "camps." The presence of this heavenly host was a guarantee of protection.

B. Rebekah told that Jacob and Esau represented two manner of people, Gen. 25:23, i.e. the godless Gentile and Jewry.

1. Note: The natural qualities of Esau were rendered absolutely useless by his weaknesses, his want of faith and principle in the things of God.
2. Conversely the apparent weaknesses of Jacob were turned to lasting good by his steadfast purpose and his resolute sacrifice of the present for the future. i.e. complete faith in God.

C. Jacob feared Esau just as Jewry has feared the Gentiles. Note his actions in this hour of crisis:

1. An approach to Deity in prayer
2. He beseeches the mercy of Yahweh
3. Jacob receives his answer in his persistence of wrestling with an angel of Yahweh until dawn, Gen. 32:24,25, and as a result his name was changed from Jacob to Israel - from "supplanter" to prince of El.
4. This wrestling left its mark upon Jacob. He halted upon his thigh - he was lamed by it.
5. In this night of fear and anxious thought and striving with God, Jacob lived the night of Israel's dispersion among the Gentiles. But with the rising of the sun, when he found his life preserved, his name changed, his fears dissipated, he saw in type the blessings that are yet to come upon Israel.
6. In the building and naming of the altar after his reconciliation with Esau, after he had returned in peace to his own land, he confessed his faith in the redemption that is in Christ Jesus and types the attitude of his people who shall yet look upon "Him" whom once they pierced.

D. The supplanter

1. Jacob = supplanter
2. This was his character in the eyes of his contemporaries. It is also the character of the Jewish nation in the sight of the Gentiles, Gen. 27:36.
3. Jacob's life was one of contention-to Pharaoh he declared "*few and evil have been my days.*" He contended with Esau in the womb; he had contended for the birthright; he had contended for the blessing; he had contended for both his wives and his possessions; he had contended with the inhabitants of the land and with his own sons because of their jealousy of Joseph.

Note: Through all of this he had succeeded though he experienced great adversity, Gen. 31:40 - why? The blessing of God was with him - why? Yahweh looks upon the heart and not the outward appearance.

E. We look beyond the man to the nation

1. In Jacob we have the centuries of the Jewish nation epitomized.
2. Jewry is the national supplanter for it has contended with the nations and has prevailed.
3. None have successfully prevailed against it.
4. It has even tried to wrestle against Deity "*we will not have this man to reign over us.*" The nation has been lamed with persecution and has only prevailed because of his promise, Ezek. 36:22.

F. The new day

1. As the long night came to an end, Jacob realized he had been contending with an angel of Yahweh, Gen. 32:30.

2. This same realization will come home to Israel, Zech. 13:11-14.
3. Jacob said, I have seen Elohim face to face. Israel will see the multitudinous body, John 17:21 in the grand apocalypse of glory. These will be the faces of power into which Israel shall look.
4. Gen. 32:31 - "*As he passed over Penuel, the sun rose upon him.*"
A commencement of a new day for Jacob: his name had been changed; his fears had gone; he found reconciliation with his brother; he returned in peace to his land; he worshipped around the altar.
5. Such too will be the new day for the nation when the sun of righteousness shall arise with healing in his beams, Mal. 4:1-3; 2 Sam. 23:4.
6. Gen. 32:18 should be rendered "Shalom." Thus Jacob came in peace to Shechem where Abraham had worshipped, Gen. 12:6; and there between Ebal and Gerizim, mounts of blessing and cursing, he erects the altar El-Elohe - Israel, Gen. 33:20. This title means "The strength of the powerful ones of Israel."
7. The altar represented the strength of Israel in sacrificial manifestation.
 - a) His might had caused Jacob to prevail
 - b) It had turned away the anger of Laban
 - c) It had effected peace with Esau.
8. Through the anti-typical altar the strength of Jacob (Christ) was to provide reconciliation for the spiritual seed of Jacob, 2 Cor. 5:19. These will constitute the El-Elohe-Israel. The powerful ones of Israel in the New Millennial day that is soon to dawn.
9. Each will acknowledge that he owes his glorious place to El through the sanctifying influence of the altar for whatsoever toucheth the altar shall be holy, Ex. 29:37.
10. Jesus is the sanctifier of his brethren, Heb. 2:11.
 - a) This verse introduces us to three persons:
 1. Deity; 2. Christ our altar; 3. The brethren who are sanctified by their association with the altar.
 - b) These last two parties are all of one or out of one. Thus confirming the meaning of El-Elohe-Israel. The strength of "the powerful ones of Israel." All honor and glory is due unto him. Not only will Israel but also the world will realize this, Isa. 45:14.

THE STRENGTH OF THE HOUSE OF GOD

Jacob flees from the wrath of his brother Esau, Gen. 28, to seek his fortune and a wife at Padanaram.

1. Temporarily cast out of his father's house, lonely and despondent, he lay himself down to sleep in a place he afterward named Bethel.
2. Using stones for a pillow, he stretched out under the dark Palestinian sky - the bright stars reminding him, "*So shall thy seed be.*"
3. He dreamed - A ladder stretched from earth to heaven. Angels of God ascending and descending. Yahweh stood above, proclaimed a promise.
4. This was to be the gateway to heaven and access was only available through the commonwealth of Israel.
5. By Jacob we mean not merely the man but the nation. The messengers of Yahweh were to preserve. Long before Jacob was married the Bible predicted the future destiny of the nation that was to spring from him.
6. Angels, Heb. 1:14; Ex. 23:20; Psa. 91; Rom. 9:29; Psa. 34:7,8; Jo. 1:51
7. This told Jacob that he was not alone, great anti-type finds its fulfillment in natural Israel, Jer. 30:11. Also finds its fulfillment in spiritual Israel, Isa. 54:17.

8. When Jacob awoke from his dream he realized the significance of it. This is none other than the house of God, Gen. 28:17. He named it Bethel, Jud. 20:18,26; 21:2. For a time it was the center of worship in Israel.
9. Jacob recognized the significance of his dream. He took the stone upon which he had been resting all night and set it up for a pillar, pouring oil upon the top of it, Gen. 28:18. The foundation stone of the house of God anointed with oil--this types the Lord Jesus Christ--The stone of Israel, anointed or Christed with the Spirit of God.
10. In type the patriarch showed that the house of living stones must receive their anointing from above. In Christ they are in the anointing and apart from this anointing they are useless in the divine purpose.

B. Jacob returns to Bethel

1. God commands Jacob to return to Bethel, Gen. 35:1
 - a) Jacob obeys - commands the destruction of any strange gods - to wash themselves, to change their garments.
 - b) Having done this he returns and builds an altar "El Bethel" = the strength of the house of God.
 - c) First the stone was anointed as a pillar (Gen. 28) then used as an altar - Anti-type of course is found in the Lord Jesus Christ. Here is the anti-typical strength of the house of God.
 - d) For the moment Israel does not realize this wonderful fact. They cannot comprehend that the altar of the temple has been replaced by the living altar, Heb. 13:10. A transformation is coming, Zech. 12:10. The "me" whom they pierced was "Yahweh" for in rejecting Jesus they rejected the Father.
 - e) Just as Jacob was called to El Bethel, so Israel after the flesh will be called home for the same purpose.
 - f) As with Jacob there must be a cleansing and repudiation of idols, Zech. 13:1; Ezek. 36:25.
 - g) They shall worship at the altar of Bethel being humbled in the knowledge of their past blindness.
 - h) Spiritual Israel also will appreciate the true significance of this altar as at last it will be revealed how the angels of Yahweh have ascended and descended this ladder on their behalf, John 1:51.

HE WHO SHALL BE OUR ENSIGN

I. Romans 15:1 - 1 Corinthians 10:11

- A. A properly constructed altar types God in sacrificial manifestation. The fulness revealed in Christ Jesus.
- B. This was the reason for the specific commands as to how an altar should be made, Ex. 20:22-24; Deut. 27:5. Also the places where it could be set up.
- C. This is the reason for the significance of the places where the altars were erected.

II. Gogue foreshadowed - Ex. 17

- A. Israel was being delivered out of Egypt down the coast of the Gulf of Suez to the precincts of Sinai. They were to be given a law and consecrated as a peculiar nation unto Yahweh, finally emerging as the Kingdom of God upon earth.
- P. Before this happened Israel learned a tremendous lesson. Amalek attacked and threatened to destroy a people completely ignorant of the arts of war.

- C. Joshua to lead the opposition, not in his own strength but in the strength of Yahweh Sabaoth, Ex. 17:9.
- D. Amalek first of the nations, Num. 24:20.
- E. In connection with Amalek, Baalam's prophecy speaks of king Agag, Num. 24:7; 1 Sam. 15:8. Agag probably a title used in the same way as Pharaoh. Baalam contrasts Christ with Agag, Num. 24:7.
- F. Here then is a confederation of nations under Agag bent upon the destruction of Israel. In the Septuagint Agag is rendered Gogue.

III. A divine victory

- A. Israel would have been destroyed that day except for divine intervention, Psa. 33:16-18; 20:7.
- B. Numerically Israel has never been strong and yet it has retained its identity - only through the power of God, Rom. 9:29 - true also of spiritual Israel, 1 John 5:4; 1 Cor. 15:57.

IV. Lift up the hands

- A. Victory came only when Moses' hands were lifted up in attitude of prayer-- anti-type, Heb. 12:12.

V. Yahweh Nissi

- A. Victory over Amalek was celebrated by the building of the altar Yahweh Nissi, meaning, "He who shall be mine ensign.
- B. Heb. 13:10 - God in sacrificial manifestation
- C. Yahweh Nissi shall deliver me from this body of death, Rom. 7:24-25. This strength comes only from a life whose hands are constantly lifted to the strength that comes from above, Matt. 17:21; Rom. 10:17.
- D. The Yahweh Nissi altar is also prophetic of the ultimate victory of spirit over flesh as Gogue (Agag) will be destroyed upon the mountains Israel. Ezek. 39:17; Isa. 18:3; 11:10; Zech. 4:6; Ex. 17:14.

MOSES' ALTAR WITH TWELVE PILLARS

I. Exodus 24:4

- A. Even though this incident is over 4000 years old it is impregnated with hidden meaning. Israel left Egypt a rabble of slaves--it emerged from Sinai transformed into the kingdom of God upon earth, Ex. 19:5,6. This great change in status was brought about in the lonely and barren precincts of Sinai when the people accepted the covenant of Yahweh, Ex. 24:3.
- B. The accepted covenant was then recorded by Moses in a book and rising early the next morning, he built an altar, around which he set up twelve pillars, one for each of the tribes of Israel. All of this of course foreshadowed that greater epoch that morning without clouds (2 Sam. 23:4), when Christ our altar (Heb. 13:10) will be surrounded by the perfected Israel. 1900 years ago the anti-typical altar was surrounded by twelve pillars (the disciples) in Judea. Paul likens them to pillars in Israel (Gal. 2:9). To them Christ promised sovereignty over the twelve tribes of Israel (Matt. 19:28).
- C. The glorious fulness of the type awaits the glorious consummation of the covenant when again from the precincts of Sinai will emerge the glorified saints who likewise were at one time slaves in the land of Egypt. In the midst will be the altar, surrounded by the twelve multitudinous pillars, the figurative 144,000.

II. Why the Levites did not officiate

- A. Note carefully, Ex. 24:6-8. Blood was shed to ratify the accepted covenant of Yahweh. Half of the blood was sprinkled upon the altar, the balance upon the people.
- B. Note carefully again...the Levites did not prepare this sacrifice as was the custom later for the record states that Moses "sent young men of the children of Israel which offered burnt offerings, and sacrificed peace offerings of oxen unto Yahweh." (verse 5)
- C. Israel at this stage had accepted the covenant and thereby had become a kingdom of priests. As such, the firstborn in a family acted as priest on behalf of his relatives.
- D. When the firstborn of the Egyptians was slain, blood on the lintel and side door posts was needed to protect the Israelite's firstborn from the same fate. They thus became the special property of Yahweh and were consecrated to Him as a memorial, (Ex. 13:11-16).
- E. Later the Levites were chosen for service in connection with the tabernacle instead of the firstborn. The people broke the covenant made with Yahweh by making the golden calf at which time the Levites alone voluntarily returned to their allegiance, and showed zeal for the Divine honor, (Ex. 32:26-29). The Levites thus became the legal firstborn in Israel (Num. 3:12), and presided over the duties of the sanctuary.

III. The privilege of the firstborn

- A. In Scripture the firstborn describes position or rank rather than age. Under the Law, the firstborn succeeded the father as head of the family

or tribe. To him was granted a double portion of the inheritance, and he represented the family, Deut. 21:17; 2 Kings 2:9.

- B. In every point therefore, except in longevity, Christ makes a suitable firstborn, Col. 1:15. He represents the family of God in its approach to Deity, and the first honor of the inheritance is his, Rom. 8:17.
- C. The Law also provided that the actual firstborn could forfeit his position by misconduct or inability, 1 Chron. 5:1. In such cases a more worthy younger brother took over his privileges.
- D. Following this law, the firstborn of Israel were superseded by the Levites because of their misconduct in worshiping the golden calf. Esau sold his birthright to Jacob, fulfilling the prophecy made before his birth (Gen. 25:23), "*the elder shall serve the younger.*" Also see Gen. 48:14-19; Jer. 31:9; 1 Chron. 26:10. However, it is important to note that the only way the firstborn could be deposed was for misconduct, or inability or failure to undertake his duties.
- E. The type is beautifully fulfilled in Christ Jesus our Lord. He has been elevated into the place of the firstborn instead of Levi who forfeited it by misconduct.

Jesus not only represents the "family in heaven" in its approach to Yahweh, but in Him all the prerogatives and dignity of the Father are revealed. He is firstborn (Col. 1:15), not by virtue of longevity (which confers no merit), but by the fact of moral excellence. Because of this God declared to David, I will make him my firstborn, higher than the kings of the earth, (Psa. 89:27). The seal of the Father's approval was the resurrection of the Son, (Rom. 1:1-4). This constituted him as the firstborn from the dead, (Col. 1:18; Rom. 8:29).

- F. By the same token those in Christ are elevated to the position of firstborn, Heb. 12:23. They have been begotten by the word of truth, James 1:18. They are the firstfruits unto God, and the Lamb, Rev. 14:4; 5:9,10. As the firstborn of Israel was redeemed by the Passover Lamb, so these firstborn of nations are redeemed by the Lamb of God, 1 Peter 2:9. The type of the young men of Israel ordered by Moses to prepare the sacrifice for the altar, will be fulfilled in the kingdom-the Ecclesia of firstborns shall "*serve Him day and night in His temple.*"

IV. The last supper foreshadowed

- A. Just as Moses first cleansed the Altar by sprinkling half of the blood shed in sacrifice upon it, and afterwards the people by sprinkling the rest of the blood upon them; so, in like manner, Jesus first partook of the bread and the wine and afterwards passed it to His disciples, "*This cup is the new covenant in my blood which is shed for you.*"
- B. By his action in eating the bread and drinking the wine first, Jesus demonstrated that he was himself involved in the benefits that came through his shed blood. His nature was the same sinful nature of all mankind (represented by the stone of the altar), with this difference, that in Him we see God manifest in the flesh, (1 Tim. 3:16); 2 Cor. 5:19).

Note the beautiful analogy: the Altar was made of unhewn stone, (Ex. 20:22-24), not shaped by thought or human contrivance, unpolluted by actual

transgression. Jesus was saved by His own shed blood, (Heb. 13:20; Zech. 9:9).

The altar required cleansing before Israel could use it as a medium of ratifying their covenant with Deity, so Christ our altar was first to benefit from his shed blood. He was granted a change of raiment, putting off the "filthy garments of the flesh" (Zech. 3:3), and becoming clothed with glorious divine nature.

V. I will not eat anymore thereof until...

- A. After sprinkling the people with blood, Moses, Aaron, Nadab, Abihu, and seventy elders of Israel then ascended into the Mount where like Peter, James and John later ascended into the Mount of Transfiguration, where they were treated to a manifestation of Divine glory emblematic of the Kingdom of God, (Matt. 17:2).

We read in Ex. 24:10, "*They saw the Elohim of Israel, and there were under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in clearness.*" See also Ezek. 1:26; Rev. ch. 4.

- B. The leaders and priests of Israel were thus separated from the body of the people, and invited to "*come up hither,*" (Rev. 4:1) to meet the Elohim of Israel. There they saw Him upon a "*paved work of a sapphire stone,*" and "*as it were the body of heaven in its clearness.*"
- C. Ezekiel describes his vision of this glory as that of the firmament (or body of heaven) in which was set a throne as the appearance of a sapphire stone. In his description the paved work becomes a throne and the body of heaven becomes the firmament, beautiful symbols for that glorious reign yet to be established in the rarefied political heavens of the millenium.

The beautiful blue transparent sapphire is a fit emblem of the reign of Christ, that morning without clouds when the glorious light of the sun of righteousness will be reflected in the deep azure of the political heavens.

- D. In the presence of this glorious picture of the future, the elders of Israel ate and drank with Elohim of Israel. This symbolizes the partaking of the passover by Christ and his disciples, and of course the greater celebration in the age to come, Luke 22:16.

VI. The covenant binding before accepted

- A. When Moses proclaimed Yahweh's covenant before Israel they could only refuse it upon penalty of death.

Note these points:

1. They had witnessed the mighty acts of Yahweh against Egypt
2. They had seen Amalek decisively defeated by His power
3. They had been marvelously cared for during their wanderings

THEY WERE IN A STATE OF LIGHT AND THEREFORE RESPONSIBLE!! THE ALTERNATIVE WAS LIFE OR DEATH!! "*I have put before thee this day, life or death, blessing or cursing, therefore choose life that thou and thy seed shall live.*" They were already under law before the covenant had been accepted, Ex. 16:26-28. When a covenant is uttered it becomes a command, Deut. 4:13

- B. The same is true today...God's covenant cannot be accepted or rejected at will, Amos 3:2; Luke 12:47; John 12:48; 15:22; Acts 24:25. *"He commandeth men everywhere to repent,"* and those who knowingly refuse to do so will come under condemnation. Israel at Sinai had no choice but acceptance or death. Yet with Yahweh there is mercy as Israel was constantly reminded by the altar surrounded with twelve pillars speaking of a purified Israel. These constantly told Israel that sin repented of would bring forgiveness for Yahweh is merciful and longsuffering to those who look to Him in faith.

THE ALTAR IN THE TABERNACLE

- I. Read carefully, Exodus 27:1,2
- A. A careful reading of the above will disclose a great difference between the Tabernacle altar and those we have considered thus far. Note again the LAW OF THE ALTAR, Ex. 20:22-24.
- B. The altar stood at the very threshold of the Tabernacle thus constantly reminding Israel of man's fallen state and that no access to Yahweh was possible except by blood. Once again we are reminded of the significance of the altar, i.e. Deity in sacrificial manifestation.
- C. We quote from bro. Robert Roberts: "God has been pleased to make advances; it is those advances that sinners must receive and adjust themselves to. There stands the Tabernacle in the midst of the court, formed by the white curtain of righteousness. Righteousness is that only which God considers right. People not in harmony with this, who neither know nor conform to His revealed will, are by the sheer necessity of things, outside the encampment of reconciliation, which He has set up in the earth in the person of Christ. EVEN WHEN THEY SEE THIS AND WANT TO ENTER, CIRCUMCISION IS REQUIRED. In the substance of this shadow there must be the circumcision of the heart, the cutting off of the desires of the flesh and of the mind as the rule of life; and the recognition of God's choice. God Himself must be the basis of approach, Col. 2:11.

As we look at the shadow again we see circumcised men approach "the door of the congregation" with something in their hands; either a lamb or a kid of the goats, or it may be, leading a sheep or bullock or goat or an heifer. Their circumcision is not enough; they must offer sacrifice to be accepted. This is connected with the leading feature of the court, inside the gate the great altar of sacrifice -- "hollow with boards" -- a temporary structure covered with brass and measuring about eight feet long and broad and nearly five feet high from the ground, with horns at the four corners on which to bind up the heaped-up sacrifices with cords; and four rings for the insertion of staves to carry it when on travel; a brazen net work underneath to give free action to the consuming fire: and accessory utensils such as pots, shovels, basins, flesh hooks, fire pans-- all made of brass, Ex. 38:1-7.

The language of this part of the type is unmistakable. It tells us that sinful man, even with the utmost docility of spiritual circumcision, and desiring to come within the walls of righteousness, cannot approach God except by sacrifice. What the significance of this is we have often had to consider. In the type, it was an animal whose life-blood poured out, was a confession that God is just in requiring death as the visitation of sin; that He who is so great in the underived and deathless nature,

and vastness of His being; who is so unsearchable in the greatness of His power, and the perfection of His wisdom--is righteous in making disobedience and slight, a capital offence not to be passed over even by mercy, except when His dreadful supremacy has been asserted, recognized and vindicated."

D. The Law of the Altar (Ex. 20:24)

1. Laid down that an altar should only be erected in those places where God had placed His Name; i.e. those places that had witnessed a theophany or a divine manifestation.
2. This theophany had appeared to Israel. His Name had been conferred upon the people (Num. 6:23-27), because of this it was appropriate that the tabernacle altar should be carried from place to place in the center of the nation during its journey to the promised land, rather than a new altar being erected at each stopping place. Under these conditions, an altar of unhewn stone or earth would be most inconvenient if not impossible, thus the peculiar construction of the tabernacle altar; a hollow wooden frame covered with brass. The meaning was the same, Deity in sacrificial manifestation, Heb. 13:10.

II. Constructed of that which is despised

- A. The hollow frame was constructed of shittim wood (acacia). This is a small thorny tree, not particularly elegant, which grows plentifully in the wilderness of Sinai. The wood is hard and close grained, a fitting symbol of flesh. The Hebrew word comes from a root meaning "That which is despised." All of this is an appropriate symbol for the Christ altar, Isaiah 53:2-3.

The wooden frame of the altar was covered with plates of brass that had been through the fire. These plates represented the flesh of sin purified by fiery trial. Moses had said that everything that would abide the fire should go through the fire; nevertheless it shall be purified with the water of separation; and all that abideth not the fire ye shall make go through the water, Num. 31:32.

The connection of the plates of brass with sins flesh is established by their history. It speaks to us of Korah, Dathan and Abiram, and the two hundred and fifty of their company who rebelled against the strength of Israel. He commanded Eleazar, Aaron's son, to melt them, and to roll them into broad plates for a covering of the altar and for a sign to the children of Israel, Num. 16:37.

The four horns of the altar, Ex. 29:12, represent the same thing as the Four Cherubim, the Four Carpenters, and the Four Living Ones of Ezekiel, Zechariah and the Revelation; with the exception that they are now in the brazen state which precedes the golden age or the millenium.

The Brazen Altar and its Horns of Brass are symbolic of Eternal Spirits, Strong Ones who subjugate the kingdoms of the latter days thus fulfilling Dan. 2:44.

- B. The Altar will live and to its horns will be tied the sacrifice of the age to come--even those nations which stand up against our living Altar to be destroyed without hand.

BALAM'S SEVEN ALTARS

- I. Numbers 23:1, *"And Balaam said unto Balak, build me here seven altars, and prepare me here seven oxen and seven rams."*
- A. Forty years had passed since Israel had left Egypt. A new generation of Israelites had succeeded their fathers who had perished in the wilderness. The long monotonous wanderings were just about at the end as the re-organized tribes neared the borders of the promised land.
 - B. The Amorites and the Moabites stood in the way of approach and an embassy was sent requesting peaceful passage of the land. Because of suspicion and fear of this formidable host this request was not granted, Num. 22:4. Sihon, king of the Amorites, made the mistake of resisting Israel and was decisively defeated and now the Moabites were fearful of their own destiny, Num. 21:29.
 - C. The victories continued for Israel. Og of Bashan and the remnants of the Amorite villages were destroyed and at last Moab stood fully exposed to the onslaught of the dreaded foe.
- THIS IS THE BACKGROUND FOR ONE OF THE MOST WONDERFUL PROPHECIES IN ALL OF SCRIPTURE.
- 1. Micah, many years later, reaches back to this incident as he exhorts Israel to mend their ways, (Micah 6:5).
- II. Balak's problem and strategy
- A. Balak of Moab had panicked in the face of Israel's victories. Powers greater than Moab had fallen before Israel in war, so Balak determined to use other means. It was recognized that Israel fought in the Name of Yahweh, and he decided to counter the Divine presence with means of equal potency.
 - B. There was a prophet whose prognostications and warnings had become legendary in the land. It was decided that Moab would join with Midian in hiring this prophet from the midst of Babylon to curse the people of Israel, Num. 22:5; 23:7; 22:6.
- The decision was made, and prominent men of Moab and Midian were sent to Balaam with rich rewards to induce him to throw the weight of his presence and status into the combined effort to resist and destroy the power of Israel.
- C. Balaam arrived at Kirjath-Huzoth (Num. 22:39), and with great pomp and ceremony was conducted to a hill adjacent to the city, a center of Baal worship, a height from whence the camp of Israel could be plainly seen. Balaam persuaded Balak to build seven altars on the hill of Baal over against Kirjath-Huzoth.
- III. The most high rules in the kingdoms of men
- A. As in every case, man's efforts are futile when God decrees otherwise, and we can rest assured that when one desires to curse Israel, God not only has, but will decree otherwise. Yahweh intervened to put a word in Balaam's mouth. Standing by the burnt sacrifice smoking upon the seven altars, surrounded by the princes of Moab and Midian, with Balak at their

head, and with the camp of Israel stretching out in the distance below, Num. 23:7-10.

Words of blessings poured from his lips, words that spake of Israel dwelling secure, alone not reckoned with the nations, words that recounted the multitudinous might of this people whom Balak would have destroyed, words that proclaimed the permanence of Israel. No wonder Balak mourned (verse 11) *"What hast thou done unto me? I took thee to curse mine enemies and behold thou hast blessed them altogether."*

- B. Another situation was tried, new altars were erected, more sacrifices were offered, but all in vain. Blessings in greater measure continued to pour from the lips of Balaam reaching a crisis with the statement that a star should arise out of Jacob, and a Sceptre out of Israel that would dominate Edom and Moab and destroy the power of Babylon from whence Balaam had come.
- C. At last Balak could stand it no longer. Impatiently, turning to the prophet he declared (Num. 24:11) *"Flee thou to thy place; I thought to promote thee to great honor, but lo, Yahweh hath kept thee back from honor."*

IV. Man's ways are not God's ways

- A. Note carefully, human nature has not changed. Balaam earnestly desired the reward, and though he could not find the means of cursing Israel, he nevertheless brought a curse upon the people of God by his evil advice.
- B. He astutely counselled Balak to arrange for the daughters of Moab to associate with Israel, to contract friendships with the leaders of the nations and through this means draw the people of God away from their allegiance to Yahweh.
- C. Balaam means "waster of the people." He stands in Scripture as a type of those who pervert the word of Yahweh for gain, 2 Peter 2:15; Jude 11. The ecclesia in Pergamos was warned because it tolerated in its midst just such a class of persons, Rev. 2:14. Balaam's counterpart are the clergy of today who use Yahweh's word for gain.

V. Balaam's grand anti-type is found in the Pope of Rome today

- A. In the account of Balaam we have a place consecrated to the worship of Baal and modern Christendom is the antitype of that. We have a multiplicity of altars erected there and the various divisions of so-called Christendom is the counterpart of that.

These altars were designed to curse Israel and the religious world around us is founded upon the repudiation of the Israelitish Hope.

Over these altars and superceding the priests of Baal who were no doubt in attendance, there presided a prophet, whose name signified, "waster of the people," a prophet who was bitterly opposed to the Hope of Israel, who tried to bring about the destruction of the people of God, who proved but a false prophet to those who hired him, and who was forced by circumstances to finally acknowledge the Truth. His modern counterpart is the Pope, the false prophet of Rev. 16:13, the spiritual head of the multiplicity of altars in Christendom today, one who will ultimately witness the triumph of Israel, and then to be cast out of the way as was Balaam.

VI. Both Balaam and the Pope are identified with Babylon

- A. Balaam not only came from Babylon but his headquarters while in Moab was Kirjath-Huzoth or the City of Streets (see margin Num. 22:39). Apocalyptically, Catholic Europe is represented as a city of streets.
- B. Balaam was a religious man with strong pretensions to wisdom and righteousness. Because of his reputation he led astray the mighty men of Moab and Midian, he was even able to lead astray some of Israel by his evil counsel, but it is significant that one of the last acts of Moses was to arrange for the overthrow of Moab and Midian and the destruction of Balaam, Num 31:2,8.

VII. The glorious future fulfillment of this incident

- A. There is yet to be a day of Midian, Isaiah 9:5-7.
- B. This day of Midian will see the mighty ones of the Gentiles destroyed before the power of the antitypical Moses. It will see the destruction of the modern false prophet and his followers. It will see the overthrow of all altars designed and erected to curse Israel, Isa. 17:7-9.

EXHORTATION -- Romans 15:4

The time is hastening when the antitypical Moses will be with us when He will select out mighty men from among spiritual Israel to go forth to hew down the military leaders of Gentilism, to destroy its false prophets, to break down its altars and to manifest the glory of Yahweh in this earth. Until that day dawns let us protest all false altars.

ALTARS OF YAHWEH--MOUNTS OF BLESSING AND CURSING

- I. Deut. 11:26-29, *"I set before you this day a blessing and a curse...and it shall come to pass, when Yahweh thy Elohim hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal."*
 - A. The setting up of an altar was invariably connected with a crisis in the life of the one building it. That crisis would be so great that the individual would never forget the incident. This is the reason these recorded incidents are so important in our lives, Rom. 15:4; 1 Cor. 10:11. To get the full impact let us project ourselves not only into the background but into the feeling of the individual himself. As spiritual Israel we should completely align ourselves with Bible history.
 - B. Let us now apply this principle to the verse in question, i.e. Deut. 11:26-29.
 - 1. The time came for these instructions to be carried out after Israel had obtained a foothold in the land of the covenant.
 - 2. Miracle and wonder had testified to the presence and omnipotence of Ail Shaddai with the host of Israel.
 - 3. The waters of the Jordan had divided to allow the people to go over dryshod and Joshua had made contact with the Elohist captain of Yahweh's army, Josh. 5:14.
 - 4. The walls of Jericho had come tumbling down and at Ai Israel had experienced the cursings and the blessings of the Law in their early defeat and final victory.

5. To keep their appointment with Yahweh the tribes marched from Ai due north along the mountainous region of central Palestine until they reached Shechem between Ebal and Gerizim. As we have seen from previous altar studies, this had become a very sacred place in the life of Israel by this time.
6. There was a lull in the fighting between the taking of Ai and the notable victory of Bethhoron, a period of waiting and tension for the inhabitants as they fearfully watched for the next move from Israel. The fear of Israel's God had reached great proportions.
7. This tension was too much for the men of Gibeon, (Josh. 9:3-4). They capitulated and by representing themselves as a far distant nation, gained an advantage over Joshua by a binding pact of peace. Actually Gibeon was very close to Ai and these Gibeonites having witnessed the destruction of Ai as well as that of Jericho knew that they were fighting a supernatural power.
8. The defection of Gibeon was a serious blow to the other nations of Canaan. Gibeon was no minor city, but the headquarters of a powerful segment of the Canaanites, John 9:17. This area guarded an important pass that was the strategic key to the western and southern portions of Palestine. The other nations now realized that with Gibeon in the hands of Israel the way was open for the conquest of the rest of the land and particularly Jerusalem which was only some five miles distant. At all costs this approach had to be closed to the Israelites. Adonizedek of Jerusalem gathered about him the kings of the south with the object of taking Gibeon and closing the pass to the south. The confederacy converged on the Gibeonites who made a frantic appeal to Joshua for help; Israel made a forced march to relieve the siege on the city and the successful Israelites drove the enemy west to Beth-horon.
9. The battle of Beth-horon or Gibeon and the subsequent destruction of the confederacy of kings is one of the world's decisive battles. The effect of this victory drastically altered the course of world history and continues to do so even today for Israel lays claim to the land on the grounds of the occupation under Joshua. This was the crucial battle that laid the foundation for all that followed down to the ultimate sacrificial offering of the Lord Jesus Christ and the proclamation of a message that turned the world upside down. The Canaanites were doomed; the measure of their iniquity was full; the time had arrived for a new stage in the Divine purpose; the man for the purpose was ready and superintended by God, and the decisive battle was fought and won just as it will be re-enacted by a greater than Joshua very soon. There was no day like it before or since, Josh. 10:14.
10. It was during this uneasy lull, just before this important engagement, that the altar was built on Mt. Ebal with its telling message for the people of God.

THE ALTAR ON EBAL

- I. Shechem was the first halting place of Abram as he entered the land of promise. It was here that he heard the voice of Yahweh's representative: "*Unto thee will I give this land,*" Gen. 12:7.
 - A. Shechem was situated in a valley in central Palestine, overshadowed by two mountains: Gerizim and Ebal. Gerizim abounded with trees and pleasant verdure. From its steep slopes burst forth thirty-two springs

which filled the valley below with verdent growth, bringing the blessings of living water to the environs of Shechem, later constituted a city of refuge. It was at Shechem that Christ brought the living water of the gospel to the woman of Samaria, John 4:14. Gerizim was the mount of blessing and its very nature was fit to typify what it symbolized.

Conversely, Ebal was the mount of cursing, it towered over 200 feet above Gerizim and was a barren, rocky mountain, a fit symbol for the cursing of the law.

- B. In accordance with instructions given to Moses, tribes of Israel assembled at this spot to renew their covenant with Deity.

Six tribes assembled on Gerizim, six on Ebal.

The tabernacle with the priests and the Levites who carried, remained in the valley below.

The curses and the blessings were recited within the hearing of the people and they answered with a loud amen that resounded along the valley of Shechem, Yahweh declared, Deut. 11:26-28.

- C. Yahweh knew and Moses knew that the people would prove to be disobedient, Deut. 31:29.

THE LAW COULD NOT GIVE LIFE.

It did not take precedence over the Abrahamic covenant.

It was designed that it might reveal sins as sin.

It was to show that apart from the mercy of Yahweh man was inevitably doomed to death.

The law was a schoolmaster pointing forward to the merciful manifestation of Jesus Christ which held forth the promise that man can be justified by faith, Gal. 3:24.

This was the reason that on Mt. Ebal, the mount of cursing, there was erected an altar of unhewn stone, (Josh. 8:31). This reminded Israel that though they might come under the curse of the law, a merciful heavenly Father had established the provision for repentance and forgiveness.

On the altar were inscribed the blessings and cursings which epitomised the Law of Moses, the effect of which, "Christ our Altar" (Heb. 13:10), was to experience in his life.

CONCLUSION

Herein we are represented. In our journey through life we have our blessings on one hand emanating from the water of life that flows from our Mt. Gerizim. On the other hand we have our weaknesses, and our failings portrayed in the rugged mountain called Ebal. In the midst of those failures we have an altar that speaks to us of Deity in sacrificial manifestation and in the Tabernacle we have a type of the ecclesia of Yahweh constantly reminding us that He is near. Let us take renewed hope even though the night be dark.

I. HE WHO SHALL GIVE PEACE - Judges 6:24

A. Gideon's victory foreshadowed even greater triumphs for the future.

1. The most celebrated of all the victories of the judges in Israel was that of Gideon. He assumed the lead at a time of depression and chaos for the nation.
2. Unnumbered multitudes of foreigners with lordly and pagan appearance (Judges 8:24-26) ravaged Palestine, ruthlessly dominating the people, holding them in a thralldom of fear and terror from which they had not the faith to break out..
3. They were finally dispelled through the medium of three hundred unarmed, but faithful men--showing conclusively that the victory was with Yahweh.
4. The circumstances of this remarkable occasion will assist in perceiving the significance of the altar built by Gideon with its wonderful title.

B. Israel weakened by apostacy.

1. The defeat of Sisera had effectively subdued the inhabitants of the land.
2. It was followed, however, by a time of apostacy as Baal worship reared its ugly head all over the land.
3. As a result, Yahweh withdrew His protection and Israel was suddenly faced with a new threat to its national existence.
4. From the east hordes of Midianitish invaders swarmed across the border, down along the plain of Esdraelon down by the seaport of Gaza.
5. Israel forsaken of Yahweh because of Paganism, weakened by internal disunity because of divided outlook among the people fell an easy prey to their savage and ruthless attacks.
6. Two kings, Zebah and Zalmunna, and two inferior princes, Oreb and Zeeb, ruled the Midianitish tribes. Georgeously robed Arabs (Judges 8:26) lorded it over impoverished Jews, killing the herds, destroying the crops murdering the people so that survivors fled to the hills and caverns of the mountains, Judges 6:3-4.

C. Under such conditions Gideon is introduced

1. He is found threshing wheat by his father's winepress in Ophrah, brooding over the fallen state of his people (v. 13).
2. Gideon was a member of an outstanding family in Manasseh that had been severely reduced through the national disaster. His brothers, all of whom were of regal appearance (Judges 8:18) had been murdered by the oppressor and as the result his family fortunes had fallen from being the highest in the tribe to the meanest in Manasseh (Judges 6:15).
3. We have a very strong hint as to the cause of this decline for the location of his father's winepress where Gideon was secretly threshing his wheat was the local center of Baal worship, and was overshadowed by an Asherah or a wooden symbol of a goddess rendered "grove" in the A.V.--probably devoted to the licentious worship of Ashteroth (Judges 2:13). Gideon's father, if not Gideon himself, was an ardent follower of these pagan deities as subsequent events reveal.

I.

THE YAHWEH-SHALOM ALTAR

- A. To the brooding Gideon a messenger appears in the name of Yahweh, and commissions him to deliver the people who were appealing to heaven for aid.
1. He doubts the Elohist credentials of the visitor, but with true eastern hospitality prepares a meal for him.
 2. The meal becomes a sacrificial offering ignited and consumed by Divine fire, and Gideon now realizes that he is in the presence of the supernatural. His conscience is smitten as he calls to mind the degrading spiritual condition of the nation and his own compromising association with the heathen rites of idolatry.
 3. He pleads for personal forgiveness and his plea is heard. The rock of the winepress becomes the foundation for an altar which is appropriately named, Yahweh Shalom (He who will give peace). Two bullocks are offered thereon, the first as a peace offering, (fellowship), and the second as a burnt offering, (dedication).

II. Explicit instructions for national redemption

- A. God's principles do not change. There must be some recognition of public guilt before Yahweh will move, for the deliverance of the people.
1. Gideon is instructed to destroy the altar of Baal and wooden Asherah, (grove). the symbols of Israel's sin.
 2. He is commanded to cleanse the site and consecrate it as a center of Divine worship.
 3. This was accomplished, but significantly, it was done secretly at night for fear of his father's household, Judges 6:27. Gideon's own relations were enmeshed in the pernicious practices of the times.
- B. Contender against shame and confusion
1. The next morning excitement reigned amongst the towns people. The altar of Baal was in ruins, the unmistakable Yahweh altar of unhewn stones (Ex. 20:25), stood in its place, and on it were the ashes of the sacred Asherah and consecrated bullock of Gideon's father (probably reserved for some pending Baal function).
 2. It speaks volumes that they turned immediately and blamed Gideon, thus identifying him with the truth.
 3. Evidently his voice had been previously raised in protest against the prevailing apostasy and now like Christ, his death is demanded.
 4. Joash the father of Gideon, speaking in his defense, reasoned with the people that if Baal was a god he was able to plead his own cause; and for the people to take matters into their own hands implied the impotency of Baal.
 5. Joash signified "Yah is strength." As he stood before the people with the ruins of the Baal altar scattered about and the ashes of the sacred pole and bullock smoking upon the Yahweh-altar, his name became a challenge to the defenders of Baal. They therefore called Gideon, Zerubabel, "let Baal plead," thinking to call down a curse upon him.

C. All of these events type the future

1. Gideon is a type of Christ. His name means "hewer down," i.e. a warrior. It will be remembered that one of the titles of Christ is (Isa. 9:6) "the mighty warrior" (El Gibbor, "warrior of all).
2. Gideon came from a mighty house of regal appearance, reduced to humility by Israel's enemies. In the same way Jesus came from the fallen house of David.
3. As the household of Gideon's father was led astray by error, so also was that of Judah in the days of the master.
4. As Gideon laboured during the night to destroy the altar of Baal, and bring respect to the Yahweh altar, and by so doing earned the title of "contender against shame and confusion, so also does the Lord Jesus Christ today as he sits on the right hand of God.
5. As the dawning of a new day found Gideon's neighbors questioning the meaning of the Yahweh altar and set in motion the events that led to the ultimate destruction of the enemies of Israel, so it will be at the coming of Christ.
6. As there were two stages in the ministry of Jesus Christ; first, as the lamb of God for the sin of the world and secondly, as the lion of the tribe of Judah, to restore the throne of David so there were two stages in Gideon's work. First, the cleansing of himself and the setting up of Yahweh altar as a means of redemption and afterwards the destruction of the Midianitish army
7. The most eloquent of all the types and shadows is provided by the altar itself. It is the symbol of Deity in sacrificial manifestation, triumphing over the enemy, and bringing peace to the people.

As the "Yahweh-Shalom" altar (He who shall give peace) was based upon the Rock of Ophrah, so Christ our altar (Heb. 13:10) rested upon the rock of Israel (Psa. 18:2). The broken fragments of the Baal-altar, the smoking ashes of the sacred pole and consecrated bullock, spoke clearly of the triumph of Yahweh over the false religion of the day and prophetically pointed forward to that greater triumph of the future when the people everywhere will forsake the altars of modern Baal for the truth of God. Jer. 3:17

I. Many are called, few are chosen

- A. Having made peace with Yahweh, Gideon was next commissioned to effect the national deliverance.
 1. The trumpet, calling the people to war, was heard throughout the land, but few heeded it. Again it was sounded with the result that his own tribe Manasseh responded. A third time messengers were dispatched and the northern tribes, Asher, Zebulun, Naphtali, sent contingents of soldiers (Judges 6:35). The result was that some 32,000 reluctantly assembled unto Gideon so that the place of their gathering was called Harod (the well of fear). The symbol of divine help was given in the sign of the fleece and the dew, and preparations were made for war.
 2. These unusual activities did not proceed unnoticed by the enemy. The Midianites assembled a tremendous force in the valley of Jezreel in preparation for a decisive blow against Gideon.

3. From a natural viewpoint, thirty-two-thousand poorly armed men were hardly sufficient to engage the numerous and powerful enemy, but in Yahweh's eyes it was far too many to accomplish His purpose.

It must be remembered that some of these 32,000 had come by compulsion, others in the heat of excitement, many lacked faith, and in the period of tension just before the battle, lost their courage.

II. Divine selection (Deut. 20:8)

- A. Judges 7:3, "*...Whosoever is fearful and afraid, let him return and depart early from mount Gilead...*"

1. This automatically removed 22,000 from the army and it must have seemed to Gideon that all his defensive efforts were in vain. Even so, the remaining number of 10,000 was still too great for Yahweh's purpose.
2. Next, the army was brought down to water and the method of divine selection is given in Judges 7:5, "*Everyone that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that bowed down upon his knees to drink water.*"
3. 9700 bowed down upon their knees to drink leaving only 300. Dr. Eidersheim suggests that the bowing down of the 9700 upon their knees would very likely indicate that these had been and maybe still were worshippers of Baal.
4. "*By the three hundred men that lapped will I save you...*" declared Yahweh-Shalom, Judges 7:7.

B. Type and anti-type

1. The rest of the story is well known; the secret mission of Gideon to the camp of the enemy, the dream of the Midianitish soldier overheard by him and his attendant, the sudden attack of the 300 men, sounding the trumpets, smashing the pitchers, holding aloft the flaming torches and giving forth the terrible shout of Israel's war cry, "the sword of Yahweh and of Gideon;" the panic in the host of Midian, the mutual slaughter and complete rout of the enemy, the pursuit of the army in which the rest of Israel joined in, the slaying of the two princes and kings, the punishment of the rebels in Israel, and finally the combining of the sacerdotal as well as the civil authority in Gideon. He whom Israel formerly rejected they now wanted to make king, (Judges 8:22).
2. This all types the future. Several times in Scripture the victory of Gideon is referred to as a type of Armageddon, (Hos. 1:11; Isa. 9:3-5; Isa. 10:24-27). Its locality (Jezreel) signifies "Ail sows" and related to the harvest gleaned by the POWERFUL ONE of the heavens.

Armageddon will be a similar "day of Jezreel" in which Yahweh-Shalom will be manifest through Gideon and his 300 men (Christ and his brethren) (Hosea 1:11).
3. Then will be seen the glorious anti-type of Gideon the warrior, i.e. the man Christ Jesus elevated from a house that has been humbled by the enemy, the contender with shame and confusion, the destroyer of Baal, the exponent of Yahweh's glory, the judge of Israel, the reducing of the 32,000, the many called, to the few chosen 300 men.

4. His mighty victory will be seen on a world scale. The sudden and unexpected attack on the entrenched armies in Jerusalem (Zech. 14:3); the mutual slaughter of the confederated host (Ezek. 38:21); the co-operation of Israel after the flesh in destroying the remnants of the enemy (Zech. 14:14); the elevation of the previously rejected warrior of God to the head of the state (Zech. 12:10); the combining of the sacerdotal as well as the civil authority in his person, (Zech. 6:13).

C. The secret of Gideon's victory

1. The basis or reason for Gideon's success lay in his building of the altar upon the rock of the winepress. Without that altar, victory would have been impossible.

The grand fulfillment will be seen in the destruction of the Babylonish idols of Baal and the unmistakable altar of unhewn stones (Deity in sacrificial manifestation), reared up in its place, Dan. 2:44; Rev. 18:19; Zeph. 2:11.

THE ALTAR OF MOURNING

I. *"Behold the ark of God is taken"* - 1 Sam. 4:17.

- A. This lamentation echoing throughout the towns and villages of Palestine expressed the full measure of Israel's degradation in the sight of God and man.

1. It speaks of a time of national crisis brought about by the apostasy of the people during the closing period of Eli the high priest.
2. The warlike Philistines, invaders from Crete, had established themselves in the southern coastal plains, setting up their power in five main cities: Gaza, Ashkelon, Ashdod, Ekron, and Gath. Now they set out to dominate the whole country.
3. The opposing armies massed at the northern portion of Ephraim, Ebenezer and Aphek. For both sides it was a crucial battle, a case of conquering or being conquered and in the first confrontation Israel was badly smitten (1 Sam. 4:2).
4. In desperation it was decided to bring the ark of the covenant to the site of battle that Yahweh Sabaoth (v. 4) might reveal His power against the enemy. Thus the ark of the covenant was brought from its place in Shiloh, and with the two abominable sons of Eli, Hophni and Phinehas, took its place in the camp of Israel.
5. It should have been obvious to Israel that these two evil priests had brought the truth into contempt before the whole nation, and that Yahweh would not extend His power to save as long as they polluted His worship. Israel failed to realize a vital and basic truth, i.e. if we ignore Yahweh in a time of ease, He will not assist us in the hour of danger.
6. Even though Israel fought with renewed strength and courage with the ark in their midst, it was all in vain for the presence of the ark in their midst was completely unauthorized, it was simply an attempt on the part of a defeated and disobedient people to force the hands of Yahweh to assist; but it failed. Yahweh is a present help in time of trouble to those who put their trust in Him, but He will not aid those who flout His Holy Name.

7. Thus despite the presence of the ark, Israel was defeated with a great slaughter and the greatest blow of all, the sacred symbol of the Divine presence, i.e. the ark of the covenant, fell into the hands of the hated and unsanctified enemy. The sad news was too much for the aged Eli whose lack of control over his vile sons had contributed so greatly to the disaster and he died. In one terrible day Israel was deprived of high priest, high priest elect, as well as the ark itself. For a time they realized the condition spoken of in Hosea 3:4; Psa. 44:9-11.

B. The Most High ruleth in the kingdoms of men

1. It seemed as though the heathen had triumphed, whereas in fact it was Yahweh that had triumphed over Jew and Gentile.
2. With joy the Philistines took possession of the ark and placed it in a subservient position in the temple of their god, Dagon. To their sorrow they began to realize the power of God. The fish-headed god, Dagon was found mutilated and prostrate before the ark; the people suffered plague and pestilence; seven months of misery were experienced in the cities of Philistia.
2. After solemn conclave it was decided to return the ark to Israel with a suitable trespass offering which acknowledged their guilt and the majesty of Israel's God. It was decided to place the ark on a cart drawn by two milck kine whose calves had been taken away. If the kine ignored the instincts of nature and left their calves to convey the ark back to Israel then they would know that the vengeance had been of Yahweh.
3. The test was successful. The kine took the direct route to Bethshemesh on the border of Israel, lowing as they went, and followed by the five lords of Philistines (1 Sam. 6:12). It was the time of harvest and the noise and strange procession attracted the Jews reaping their wheat in the valley. The cart turned in at the field of Joshua, a Bethshemite and stopped by the side of a great stone. It must be understood that Yahweh was guiding the kine, and so there was no haphazard selection in the place where they stopped.
4. Joshua (or Jahshua) is the Hebrew form of Jesus and signifies Yahweh will save. Bethshemesh signifies house of the sun. The field of Joshua in Bethshemesh, therefore, signifies the field of He who will save in the house of the sun.

C. The principle of atonement

1. Before Yahweh will save, sin must be covered
2. The kine stopped at the side of a great stone which was used as an altar and the kine were used for sacrifice.
3. Disaster struck the city for certain of the inhabitants looked into the ark and were destroyed (1 Sam. 6:19 gives the number that were destroyed at 50,070, but it is generally coneded that this is a translation error and that the number should be 70.
4. The altar was named the great stone of Abel (or mourning) v. 18.

This is interesting in view of the fact that the place where the battle was fought and the ark was captured was called "Ebenezer" which means stone of help and as we have noted above, the place where it was finally returned to Israel means stone of mourning.

D. Fulfilled in Jesus Christ

1. He is the anti-typical ark of the covenant, and he appeared in Israel 1900 years ago as a stone of help (Ebenezer). This was a time of great apostacy and national crisis in the land. Meanwhile his influence has been felt among the Gentiles and will continue to be felt until he returns again to his people (the house of the sun, Mal. 4; Zech. 12:10).
2. The Lord Jesus, our living altar, which could have been for Israel "a stone of help," became a stone of stumbling and rock of offence, and will, even at his return, be an "altar of mourning" to the "house of the sun." Even as the rebels of Bethshemesh were smitten because of sacrilege, so the rebels of Israel will be purged before coming under the jurisdiction of the Lord Jesus Christ.
3. The ark did not rest indefinitely at Bethshemesh. Afraid of its terrible power, the inhabitants sent it to Kirjath-Jearim, or the city of forests. Kirjath-Jearim was a city with mixed population made up of Jews and other original inhabitants of Canaan who, in company with the people of Gibeon, had made a covenant with Joshua (Josh. 9:17). Here it remained for many years until David brought it to Jerusalem.

E. The grand fulfillment

1. There is a city of forests referred to in the Apocalypse as the New Jerusalem made up of Jewish and Gentile believers, Rev. 21:2; 22:2.
2. There the anti-typical ark with its mercy seat and cherubim will find a place in the age to come, each saint will constitute a portion of a tree in this forest "planted by the rivers of water, bringing forth his fruit in season" Psa. 1:3. The forest will constitute the wood of life whose leaves will be for the healing of the nations, Rev. 22:2.
3. The return of the ark to Bethshemesh became a cause of mourning for the people because some of them looked thereon, being ignorant of its true character and power, and were slain.
4. The ark foreshadowed the Lord Jesus Christ who is set forth in the New Testament as the mercy seat (Rom. 3:25, Diaglott). For the past 1900 years this ark has been travelling among the Gentiles, but it is due ultimately to return to Israel. The return of the anti-typical ark to Israel (the Lord Jesus Christ) will be a cause of mourning to the people (Zech. 12:10; 13:1).
5. Our altar is Christ, Heb. 13:10. This living "Christ altar," is a stone of help in the battle of life for all who take hold of it in the way appointed; but it will prove an altar of mourning to Israel when they come to consider their lost opportunities.
6. Just as the Philistines learned this lesson, just as Israel under Eli learned it, so in the same way, by bitter experience, the Jew and the Gentile will learn that Yahweh's power must be respected and that he cannot be set at nought with impunity.
7. The ark of the covenant, at rest, personified in the glorified multitudinous body of Christ, speaks of that day when the memorial name of Yahweh will experience its grand and glorious fulfillment.

THE ALTAR ON CARMEL
(1 Kings 18:30)

- I. This concerns one of the most thrilling incidents in history, i.e. the single handed contest of Elijah against the priests of Baal.
 - A. This incident brought to a climax the rivalry between the self-willed, domineering Jezebel and the stern, unyielding, lonely prophet with his harsh, unyielding denunciations of the evils of its time. Weaker personalities such as Ahab and Obadiah were swept along a current they could not control or stem.
- II. The truth persecuted
 - A. The contest began long before Elijah is suddenly introduced (1 Kings 17:1).
 - B. Ahab violated the law by marrying Jezebel of the Zidonians. He did still worse when by her instigation he tried to force the religion of the Phoenicians on Israel so that instead of the pure and elevating worship of Yahweh, the cruel and licentious rites of Ashtoreh and Baal were introduced. The result of her strong, pious, evil religious attitude is described in 1 Kings 19:10. It will be remembered that it was on an occasion such as this that Obadiah, Ahab's minister, hid two companies of prophets in caverns from the anger of Ahab's wife.
 - C. This time when men could only worship God in peril of their lives was equalled only by that anti-typical Jezebel of Rev. 17:5, i.e. Babylon the great, concerning whom John declares, *"In her was found the blood of prophets, and of saints, and of all that were slain upon the earth."* (Rev. 18:24)
- III. A man of courage
 - A. Yahweh supplied Elijah, a man with sufficient moral strength and courage to defy the power-crazed queen and her weak, subservient husband.
 - B. Elijah suddenly breaks into the narrative, (1 Kings 17:1) announces his purpose, and just as suddenly disappears.
- IV. Drought in Israel
 - A. Elijah's first appearance brought a warning of an impending drought.
 - B. This drought became a reality, the heaven became as brass and the earth became as iron.
 - C. Elijah made it very plain that only intercession to the Most High could correct the situation, 1 Kings 17:1; Jas. 5:17. For three years this condition continued whilst the king sought vainly for the prophet, that he might plead some relief, 1 Kings 18:10.
 - D. According to Yahweh's own time table, Elijah emerged from his hiding place. The king was commanded to call the priests of Baal to Mount Carmel for a contest with the prophet, 1 Kings 18:21-24. The people must make their own choice.
- V. The contest
 - A. In accordance with the rites of Phoenecian worship, the priests of Baal prepared their offering, began their dance, screaming with sustained energy, "Hear us, O Baal, hear us!"

- B. The prophet taunted the priests of Baal by suggesting that they cry louder and louder in case that their gods might be pre-occupied.
- C. The wild orgy increased in intensity throughout the day until evening (v.29) and like every other endeavor that looks to the flesh for its strength, it came to an unsuccessful conclusion.

VI. Elijah speaks for God

- A. With calm and quiet confidence he called the people from the altar of Baal to the place where Jezebel had scattered the stones of Yahweh's altar upon the ground.
- B. To emphasize the uneven battle (i.e. he alone against 450 prophets of Baal, and to demonstrate the unflinching hope within him), with his own hands he selected twelve large unhewn stones, representative of the tribes of Israel and repaired the altar that was broken down.
- C. The wood and the bullock were next laid in order, and then before the silent multitude, the prophet dug a trench around the altar and called for water to be poured on it. When the offering and wood were saturated, and the trench was filled with water, he called a halt.

Note: In all of this we have a striking contrast between the loud, hypocritical, demonstrative attitude of the world in contrast to the quiet, methodical, certain and faithful workings of Yahweh.

VII. The prophets prayer--a glorious picture of the day when all anti-typical altars of Baal will have been thrown down and Yahweh's eternal altar erected in their place

- A. The time of the evening sacrifice came, the time of prayer for the faithful in Israel (Psa. 141:2) (Dan. 9:20-21). A picture of our time of prayer which will soon come as our long day of service to Yahweh comes to a close.
- B. Now with the prophets of Baal exhausted and silent, the prophet lifted up his voice in prayer. *"Yahweh Elohim (he who will be manifested in the mighty ones) of Abraham, Isaac and Israel: Hear me. Yahweh hear me this day in fire, and let all this people know that thou art Yahweh Elohim of Israel, and I am thy servant, and through thee I have done all these things. Hear me, O Yahweh. Hear me, and let this people know that thou Yahweh art God, and thou hast turned their hearts back again."* 1 Kings 18:30 (LXX)

VIII. The miraculous result

- A. The effect was instantaneous. To the amazement of the multitude a blinding flash of fire descended from heaven and contrary to nature, consumed downwards; first the sacrifice, then the wood, next the stones, then the earth heaped up from the trench and finally the water in the trench itself.
- B. Elijah means "Yahweh is God" and as the previously silent and wondering people looked upon the lonely figure of Elijah and now felt the full force of the meaning of his name, they began to loudly chant, in praise of the Creator and in refutation of the claims of Baal, "Yahweh is God," "Yahweh is God." The prophets of Baal were slain and at the intervention of Elijah the drought was at last broken.

IX. The great anti-type

- A. There is in existence today the anti-typical Jezebel, a system that has caused people to "halt between two opinions," and whose prophets are multitudinous.
- B. The faithful, like the prophets that Obadiah hid in caverns, are comparatively few in number and are often in defeat and scattered.
- C. The hope of Israel, like the altar of Yahweh is largely in the dust, but the time is at hand when one who will vindicate that "Yahweh is strength" "will build again the tabernacle of David that is fallen down; and build again the ruins thereof, and set it up." Acts 15:15-17
- D. He will be manifested in fire that day, a burning consumption that will consume the anti-typical Jezebel and all her works, Isa. 33:14-16.

X. The final consumation

- A. This entire scene on Mt. Carmel points forward to Deity in manifestation in the person of the Lord Jesus Christ.
- B. The basis of repentance was Israel's acceptance of the altar of Yahweh, founded upon the hope of Israel. Our living altar is the Lord Jesus Christ (Heb. 13:10), and the foundation of our hope is the acceptance of those Israelitish principles without which the truth loses all meaning.
- C. We see them set forth in all their beauty in the Lord Jesus who confirmed the promises made unto the fathers and who was consumed by the fire of Yahweh's presence in him. This word must be in us a consuming fire as it was in Jeremiah, Jer. 20:9.
- D. If this be true we can face any challenge of life and face it in complete assurance of victory through the strength of Yahweh, Jer. 20:11.

DAVID'S ALTAR ON MOUNT MORIAH

- I. 2 Samuel 24 and 1 Chronicles 21, both record the sin of David in numbering Israel which led to the death of 70,000 people and the purchasing of the site of the temple which was ultimately built by Solomon.
 - A. There is a real lesson taught here for today--i.e. placing too much store on mere numbers.
 - B. 2 Samuel 24:1 opens by saying that Yahweh was against Israel, why? We are not told, but it was a time of great prosperity for the nation. Foreign enemies had been subdued and the throne seemed secure. These are the conditions in which a nation or an individual can become complacent and self-secure. There is every possibility that this was the case and that they were no longer placing their trust in Yahweh.
 - C. This king was not exempt from this general condition and he became the medium through whom Israel was punished and so we read in 1 Chron. 21:1, "*And satan stood up against Israel and provoked David to number Israel.*" (see 2 Sam. 24:1)
- II. Herein lies a difficulty--
 - A. How could God justly punish Israel or David when it was He (an adversary or satan) that moved David to number Israel? and does this not conflict with James 1:13?

- B. God moved David only to the extent that He permitted him to fall into the state of mind that led him to sin.
- C. It was the prosperity of the times that created the thought of numbering Israel to ascertain exactly how powerful that nation was.
- D. God allowed the prosperity to continue and permitted the thought of foolishness to reveal itself as sin.

Note: Both Israel and David were better for the humiliation that came as the result of this incident.

The remote process of moving David without directly influencing him is illustrated in the case of Pharaoh. In Ex. 10:1 we read that Yahweh hardened Pharaoh's heart. He hardened Pharaoh's heart by showing mercy, i.e. by withdrawing the plagues. But Yahweh did not actually harden Pharaoh's heart. It was Pharaoh who hardened his

heart just as we are likely to do towards the things of God in times of prosperity, i.e. when we are plagued with troubles brought on by our worship of the gods of this world.

III. How did David sin?

- A. Actually the law permitted the numbering of Israel for a specific object, Ex. 30:12.
- B. So it was not so much the act as the motive behind it that was obnoxious to God, 1 Chron. 21:3.
- C. The sin therefore lay in the fact that David did not number Israel in accordance with the law of Moses.

IV. Why did the law require the numbering of Israel?

- A. To number Israel in accordance with the instructions of the law demonstrated that all Israel was under the shadow of death and were in need of redemption therefrom. They had to pay half a shekel of silver as the price of redemption as a memorial of the true atonement in Christ Jesus, Ex. 30:15-16.
- B. This numbering of Israel was humiliating to the flesh, "*The rich shall not give more--the poor shall not give less*"--demonstrating that it was not the offering but the meaning behind the act that counted. Under such conditions the king would take his place with the rest of the people and all Israel would be brought to the same level before Yahweh.

Note: David's sin therefore lay in the fact that his numbering of Israel was for the glorification of the flesh in contrast to humility before Yahweh.

V. Israel now faced God's judgment

- A. Disaster, not specified immediately, smote Israel and awakened David to his folly, 1 Chron. 21:7.
- B. In his typical manner David immediately sought to make restitution, 1 Chron. 21:8.

VI. David has three choices

- A. Three years of famine
- B. Three months defeat before the enemies of Israel
- C. Three days pestilence at the hand of Yahweh's Elohist avenger.

VII. David's true character revealed

- A. Here was a difficult choice, but David's decision was made with courage and it reflected credit on David.

Note: Three years famine would not have affected David personally for in his privileged position he would have been the last to feel it.

Three months defeat before the enemies of Israel would only affect his military status which could be redeemed afterwards and he himself would not be in any personal danger.

Three days pestilence superintended by the destroying angel of Yahweh might easily affect the king himself and this is the one he chose. *"Let me now fall into the hands of Yahweh, for very great are His mercies."*

- B. The punishment commenced--it was summertime, and from city to city the plague spread with frightening rapidity, approaching ever nearer to the heart of the nation, Jerusalem, until 70,000 deaths were reported.
- C. We can appreciate the mental torment of the king as these reports began coming back to him. He blamed himself, but Yahweh had grievances against the nation as a whole. The king was thoroughly humiliated and ordered widespread mourning and supplication.

VIII. The angel of death

- A. As the three days neared their end, David with the elders of Israel, clad in sackcloth, left Jerusalem to go to Gibeon, where the tabernacle was established, to again petition God, 1 Chron. 21:29,30.
- B. As the procession left the capital he found the way barred by a sight of terrible omen, 1 Chron. 21:16. *"David lifted up his eyes and saw the angel of Yahweh stand between the earth and heaven, having a drawn sword in his hand stretched out over Jerusalem."*
- C. There was no time to reach Gibeon. Before this manifestation of impending divine vengeance, the king and his elders prostrated themselves, pleading the mercy of Yahweh and interceding on behalf of the people.

IX. David's plea

- A. 1 Chronicles 21:17, *"And David said unto God, is it not I that commanded th the people to be numbered? Even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? Let thine hand, I pray thee, O Yahweh my God, be on me and on my father's house; but not on thy people that they should be plagued."*
- B. This was not quite correct. It was not only David that had sinned. The whole nation was guilty before God as a result of which the *"anger of Yahweh was kindled against Israel,"* 2 Sam. 24:1.

X. God's answer--the threshing floor of Ornan

- A. David was commanded to set up an altar to Yahweh, on the site of the threshing floor of Arnan purchased at a cost of 600 shekels of gold.
1. A place of historic importance to Israel
 2. It was situated upon Mount Moriah (provision of YAH) where Abraham offered Isaac and God made a covenant with him, Gen. 22.
 3. It became the site of the temple built by Solomon, 1 Chron. 22:1.
 4. It will likewise be incorporated into the "house of prayer for all nations" to be set up by the branch of David, Zech. 6:12.

5. Thus this altar linked together the covenants of Abraham and David, and revealed the Israelitish nature of the hope of those who are "made holy" by contact with our living altar (Heb. 13:10) whom it typified.
- B. The people of Jerusalem were saved from the threat of death by the altar set up on the site of Ornan's threshing floor, even as the members of the "new Jerusalem" are saved from death by their association with their living altar, Heb. 13:10, Rev. 21:2.
- C. The hovering of an angel over Jerusalem before the threatened destruction thereof indicated there was opportunity to escape the wrath to come on Deity's terms, i.e. by contact with the altar built on the site selected by God.
- D. Rev. 14:6 speaks of another angel flying in the midst of heaven (the immortalized saints) having the gospel of the age to preach unto them that dwell on the earth and to every nation, kindred, people and tongue. This gospel message will likewise warn the people of impending destruction unless they voluntarily submit to its terms which like the incident before us, will require them to associate with the Davidic living altar, i.e. the Lord Jesus Christ.

The exhortation:

The events surrounding the building of an altar on Mount Moriah demonstrate the folly of placing our hope in mere numbers. It is the sanctifying word of God, inscribed upon the heart of the believer that is the transforming power. Let us ever remember the warning that if the sterling character of David could be led astray by pride, then we who are lesser characters certainly are not immune. Let us not be ensnared in a similar manner.

SOLOMON DEDICATES THE TEMPLE ALTAR

- I. Solomon's temple types the future reign of Messiah
 - A. The reign of Solomon witnessed the most glorious period of Israel's history 2 Chron. 9:7-7, *"Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice."*
 1. If Solomon's reign represents the apex of Israel's past history, the culminating point in the life of the king was the dedication of the magnificent temple built to the honour and glory of Yahweh's name.
 2. On this day of triumph and glory, Solomon superceded all. In the description given in the inspired record, he dominates the proceedings, prophet and priest alike being subordinate to the more glorious spectacle of the monarch. He is seen praying, sacrificing, blessing, consecrating. He even entered the Holy place, (prohibited to other kings) to offer incense upon the altar, 1 Kings 9:25. There is seen in him the type of Messiah, the king-priest of the age to come (Zech. 6: 12-13).
 3. In this temple there is seen the foreshadowing of the greater *"house of prayer for all nations"* to be set up under the supervision of Christ, Isa. 56:7.
 4. The site was purchased by David and the wealth of the nations conquered in battle was collected to beautify it, 1 Chron. 22. Concerning that future temple we read, the wealth of the Gentiles will be gathered unto

it, Isa. 60:11. The Gentiles, notably Hiram, king of Tyre, assisted Solomon in erecting his temple and similarly of Messiah's temple it is recorded--the sons of strangers shall build up its walls, Isa. 60:10.

B. Conducting the ark to its resting place

1. With the completion of the temple there was commenced a period of celebration and rejoicing culminating in the glorious dedication service.
2. The ark of the covenant had to be brought from Zion where David had caused it to be set up and conveyed into the Most Holy of the newly built temple. Also, the other furnishings, the altar of incense, the table for the shewbread, the golden candlestick had to be put in their places.
3. It is imperative we note that this was all done with suitable honor to the divine majesty of the heavens, even Yahweh, the real, invisible king of Israel of whom Solomon was but the representative.
4. Reverently, on the shoulders of the priests, the ark was conveyed to the newly built temple, all of this was preceded by the king and people humbling themselves before this, "the throne of Yahweh in Israel."
5. Sheep and oxen "that could not be told for multitude" (1 Kings 8:5) were sacrificed en route, clouds of incense ascended while by song and dance Israel "rejoiced before Yahweh."
6. At the entrance of the temple this procession halted, and between the ranks of the people, the priests conveyed the ark alone to set it in the place reserved for it in the Most Holy.
7. For the first time the staves were taken out signifying that its wanderings were over, 1 Kings 8:7,8. With this event, we have the partial fulfillment of Psalm 132:8-14.

C. The dedication service

1. Outside the temple, the king presided over a glorious and impressive assembly. On the east of the altar stood the Levitical musicians clothed in white with cymbals, psalteries, harps and 120 priestly trumpeters.
2. As the priests who had taken the ark and sacred vessels into the temple emerged, the musicians, trumpeters and singers with one voice praised Yahweh in the terms of Psa. 136, "*For he is good, for his mercy endureth forever.*"
3. Immediately the Divine presence was manifested in a cloud of thick darkness that filled the temple, "*So that the priests could not minister by reason of the cloud.*" (2 Chron. 5:14)
4. At this stage on his high platform before the people, Solomon blessed the congregation and in reverence turned to "Yahweh Elohim of Israel."
5. Kneeling before the assembly, and with hands extended towards heaven, he led the prayers on behalf of the nation in consecration of the temple. Before him was the altar upon which were the heaped up sacrifices of Israel. At the conclusion of his prayer, a blinding flash of fire from heaven struck downwards upon the heaped up offerings and were utterly consumed.

D. The temple altar

1. The temple altar was similar to the brazen altar in the tabernacle, but was much larger in size.
 - a) It was a square chest of wood and plated outside with brass and (according to Jewish tradition) filled inside with stones and earth.
 - b) The top was fitted with a grating for the fire.
 - c) The temple altar was placed upon a foundation of rough, unhewn stone (tradition tells us that this was the same stone upon which Isaac was offered by Abraham and later where David made his offering when the plague in Jerusalem was stayed.

E. The meaning of the altar

1. In the unhewn stone we see Yahweh manifested in flesh.
2. In the brasen covering over the wooden interior, we see the purification of sin's flesh.
3. In the heaped up sacrifices of Israel we see the offerings of those true saints who by association with the altar have been made Most Holy.
4. In the fire descending from heaven, we see the Divine acceptance of our living sacrifice, Rom. 12:1.
5. In this picture before us we have an altar presided over by a king who typified the Lord Jesus Christ who, in anti-type, is king, prophet, priest, altar and sacrifice.

F. The rejoicing people

1. Seven days were set apart for the dedication of the altar and this was followed by the seven days feast of tabernacles.
2. At the conclusion of these celebrations, Solomon sent the people away into their tents, *"Glad and merry in heart for the goodness that Yahweh had showed unto David, Solomon, and to Israel His people."* (2 Chron. 7:9-10)
3. Here in type, we have Messiah's reign; the joy and gladness that shall follow the manifestation of the spiritual temple with its altar in the earth, and which are reflected in the glorious songs of triumph and beauty that are set forth throughout the Apocalypse.
4. The indescribable scene at the dedication of Solomon's temple will be eclipsed by a more glorious spectacle in the age to come, when our living altar (Heb. 13:10) will be surrounded by the spiritual commonwealth of Israel who will (like the linen clad musicians of Solomon's temple), pour out their adorations in songs of glory such as the world has never heard. (Rev. 5:9-14; Rev. 7:9-17)

Thus we conclude this study of the altars of Yahweh. The signs of the times clearly indicate that we are at the epoch of Christ's return when our living altar will be in the earth again.

Until he comes we are expected to identify ourselves with him by *"presenting our bodies a living sacrifice, holy acceptable unto God."* (Rom. 12:1)
May we faithfully pursue this course and be granted an eternal inheritance in that morning without clouds.