

The
Book
Of
Exodus
A
Study
Of
God's Deliverance

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How to Study Your Bible

1. Begin in Prayer 1 Cor 2: 9-14
2. Read the Bible Neh. 8: 1-3
3. Study the Bible Neh. 8:8
4. Meditate upon it Deut. 6:6-9; Ps. 1
5. Pass the Bible on to others Heb. 5: 12

How to Study Each Chapter

1. The Theme
2. The most important verse
3. The most prominent word
4. The teaching about Christ
5. The command to obey
6. The promise to claim
7. The new truth learned Psalm 119:18

Also every verse or passage has at least 3 applications

1. Past: this is the historical application
2. Present: This is a devotional or spiritual application
3. Future: This is a doctrinal or prophetic application

Introduction

Let's begin with some background on the writer of Exodus, Moses. Moses is referred to as the great lawgiver and deliverer of Israel from Egyptian bondage.

There are a number of passages in the Old Testament that prove Moses is the author as follows, Ex. 17:4, 24:4,7, 34:27; Numbers 33:1-2; Deut. 31:9; Joshua 1:7-8, 8:31. Also there are several in the New Testament given by Jesus such as Mark 7:10, 10:4-5, 12:26; Luke 2:22-23,, 24:44; John 5:46-47, 7:19. Third both tradition of Jews and Christians consider Moses as the author. Archeology also points to Moses. Moses writes in the first 5 books about the customs, conduct, geography, history, events, places and names that existed at that time.

Even Moses qualifications point to his being the author as follows.

- a. Moses had the education to write this book. In Acts 7:22 we are told that Moses had "all the wisdom of the Egyptians".
- b. Moses was well acquainted with the events of this book.
- c. He had the time to write the book, He walked in the desert for 40 years with Israel.
- d. He was the appointed man of God to deliver Israel from their slavery.

Moses wrote Exodus somewhere between 1446 and 1406 BC. Moses life of 120 years is broken into three distinct 40 year periods

1. 40 years in Egyptian royalty- Acts 7:22-23
2. 40 years in the Midian desert Exodus 2:15
3. 40 years leading the people of Israel through the wilderness Deut. 8:2

We can even gain a close date using 1st Kings 6:1 as our starting point.

The 4th year of Solomon being on the throne was about 966BC. Now counting back Moses life would have these dates.

Moses in Egypt 1526-1486BC

Moses in Midian 1486-1446BC

Moses leading Israel 1446-1406BC

This book was written in particular to Israel as a record of it's history and laws, so they could live and worship God in the promised land.

Secondly it is written to everyone from every generation for example and warnings, 1st Cor. 10:11 and to teach us to have hope and be encouraged, Romans 15:4.

There are 3 purposes for this book.

First, there is the Historical purpose—to give a permanent record of their history.

- a. Concerning their God given purpose- Isaiah 43:10-13.
- b. That they were and are God's chosen people.
- c. That from them would come the promised seed the Saviour.
- d. That they would receive the Promised Land.

Second, there is the Doctrinal or Spiritual purpose.

- a. To teach everyone that God's great promise of the Promised Seed, did take place; a great nation was born of Abraham's seed.
- b. To teach of God's nature and His great doctrines of Love, Mercy, and Grace, Ex. 3:7-10, 6:5-9
Election, predestination, foreordination, and foreknowledge, Ex. 6:6-9
Power and Sovereignty Ex.1:1- 18:27
Justice and Judgment, Ex. 7:8- 14:31, 17:8-16
Faithfulness, Ex. 1:1-40:38
Holiness Ex. 3:1-10
Care, guidance, provision and protection EX. 1:1- 40:38
- c. To teach salvation solely by the blood of the Lamb, Ex. 12:1-13:16 compare with Hebrews 11:13-16, 24-29
- d. To teach the Law of God and to make a Covenant with Israel Ex. 19:1- 40:38
- e. To teach the need of a Mediator for man to God
- f. To teach the need to serve and worship god
- g. To teach that man needs a High Priest as Mediator

Third, the Christ centered purpose- To teach those things that point to Christ.

- a. The Deliverer- Deut. 18:15
- b. The Passover Lamb- John 1:29
- c. The need for the shed blood to cover man Hebrews 9:13-14, Romans 5:8-9
- d. The true Bread from heaven is Jesus
- e. The law and man's inability to keep it 1st John 2:1-2
- f. The High Priest0 the true high priest is Jesus Hebrews 7:25-27
- g. The Tabernacle- that man can only enter God's presence His way, Hebrews 8:1-2

Here are a few extra notes

1. Exodus is the great record of Israel's departure from Egypt it is the greatest event in the Old Testament
2. It is the great book of continuation from being in Egypt in Gen. 50 to 400 years later headed to the promised land
3. A great record of Hebrew history
4. A great book of salvation
5. A great book of God's power and Sovereignty
6. The great book of hope and victory

We need to look at a little of Egypt's history. Egypt was and is the civilization that has fascinated people for hundreds of years. There was so much done in Egypt in the areas of culture, engineering, art, science, religion and even the calendar based on the sun came from them.

There have been 19 Dynasties of Egypt from about 4,000BC to the time of the Exodus.

Egypt was an integral part of the Old Testament story from Joseph through 400 years of bondage to Moses. Even the New Testament has Egypt as part of its story. The prophets spoke about Egypt in Isaiah 11:11, 19:12-16, 17, 27:12-13, 30:2-3, 31:1; 36:6, 9; Rev. 7:9-12.

Exodus is full of types and symbols; there are 36 in the first 18 chapters alone.

A type is a “foreshadowing” of things to come

A picture is a “lesson” we can see in the scriptures

A symbol is something physical that stands for something spiritual.

Chapter Twenty One

Introduction

Here in this chapter the Lord gives Moses moral and civil laws to govern their society. These laws are the basis for most of the laws that govern modern societies around the world. Our constitution, declaration of independence and bill of rights are all based on these laws.

1 Now these are the judgments which thou shalt set before them.

God gives Moses an order to set these laws before all the people. These laws would be what Moses and the appointed judges of the people would use to make decisions.

Notice carefully these are not suggestions that may or may not be obeyed. The law of the Lord is always direct and to the point, easily understood.

The Lord tells His people how He expects them to live as His citizens on this Earth, 2nd Tim. 3:16; Psalm 119:1, 9-11, 18.

2-6 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

The Lord starts out by dealing with slavery in general and Hebrew slavery in particular.

Slavery was not new as men in power have enslaved others since the fall of man. Slave labor is cheap and gains the most

for the owner whether a ruler of a nation such as Castro, Mao, Chavez or the board of a corporation, or a crime syndicate.

Rome had as many slaves as they did free citizens. There have been good slave owners and bad slave owners all through history. Some slaves came by being conquered by another nation, others came about by hiring themselves out for food and shelter.

What the Lord is doing here is not eliminating slavery outright that would have caused chaos and suffering.

What He does here is command that Hebrew slaves be treated with compassion and care. No Hebrew was to even be enslaved more than 6 years, Lev. 25:10, 25:28, 27:17; Numbers 36:4; Ezk. 46:17

If a slave once set free had no place to go or means of support he could chose to remain as a bond slave. If there was a family at the beginning they were to be set free also.

If he married and had children after becoming a slave they were to remain as slaves, he could chose to stay voluntarily because he loved his family.

7-11 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out free without money.

God has a separate set of laws for any woman who became a slave.

First the woman was not to be freed after 6 years as a man. The Lord did not want a woman struggling to survive in a man's world.

This particular law in verses 8-11 deals with a woman who is sold for marriage, usually as concubine or a second or 3rd wife. The Lord gives provisions for three different situations.

First if she could not get along with her master and he dismissed her she was to be redeemed. The man was to try and find her another man to buy her or give her back to her father without demanding a dowry. No woman was to be sold to a foreigner only to another Jew.

Second if the woman was sold to her master for his son a wife, she was to be treated just as one of his daughters. This was one of the Lords ways of breaking down the hardness of men's lives.

Third if the man took the girl for his wife and took another wife neither was to be treated as property or cattle as the heathen did. If the man failed to take care of her, she was to be returned to her father and was free to marry again.

It is the man's responsibility to care for the woman.

The husband is to cleave to his wife, Gen. 2:24

The husband is to love his wife just as Christ loved the church, Eph. 5:25

The husband is to know what his wife needs, 1st Peter 3:7

The husband is to honor the woman, 1st Peter 3:7

12-14 He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

Deliberate murder was to be dealt with severely, why? Because, of the sanctity of human life and the eternal value of a persons soul. Murder destroys a life that was created and given in God's image. Murder is not just the outward act but it begins inside a person, Matt. 5:22.

Those who killed someone by accident or by way of manslaughter could flee to a city of refuge which was to be spread across Israel.

The Lord separates premeditated from accidental. One was thought out and planned the other was an unfortunate accident, Numbers 35:22-23; Deut. 19:4-5

Accidents happen sometimes they result in death and that is sad.

Premeditated murderers were to face the death penalty no exception (14). The execution was to be carried out even if the murderer fled to the altar of God he was to be taken out and executed. Why? Because premeditated has been thought out, planned and rehearsed, Matt. 15:19; Pro. 4:23; Jer. 17:9

To often murderers run to religion to hide behind to try and impress the judge and jury. There are some real salvation experiences in jail but like all other areas God is used for personal gain.

15, 17 And he that smiteth his father, or his mother, shall be surely put to death. And he that curseth his father, or his mother, shall surely be put to death.

The cursing and abuse of parents was to be punished by death. Why such a severe punishment? Because God guards the parental relationship as it is the center of society.

Hatred and abuse of parents is a personal attack on God. He instituted the family set up the relationships and defends them. Here is God's order for a family

First, there is God, Eph. 4:6

Second, there is the Father, Eph 5:23

Third there is the mother, Eph. 5:24

Fourth, there are the children, Eph. 6:1-3

Hatred and abuse are a form of rebellion and God hates rebellion to His order, Lev. 20:9; Deut. 21:18-21; Pro. 30: 11, 17; Micah 7:6

16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

The penalty for kidnapping was the death penalty. When someone kidnaps another, he abuses the victim, dehumanizes them. God keeps an accurate record of abuse and his judgment on the kidnapper will be swift, Deut. 24:7; Psalm 103:6

18-19 And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

If someone was injured in a fight there was to be a restitution. The attacker was to pay all medical costs until the victim was recovered. The attacker was to apy for lost time and income from employment.

Crime problems are not solved by, legislating more laws, build more prisons, spend more on what is already a failure.

The real answer to solving crime is

Morality and justice are enforced

Protection of the rights of the victim not the criminal.

Requiring people to be responsibility for their actions.

Establishing laws of restitution and enforcing them, changing hearts, Lev. 6:2-5; Pro. 6:31; Ezek. 33:15

20-21 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

Here is a law that was new for it changed the way master's were to treat their slaves. Up to this point a master could physically best a slave until they died as the slave was nothing more than an animal to the master.

The Lord changes that by making this law that made the slave a person and if beaten to death the master would be punished for such acts.

There is a strong lesson for everyone today that is we need to control our anger. The person who fails to control their anger will act foolishly, make rash decisions, lose friends and be avoided, Psalm 37:8; Pro. 14:17, 19:11; Eccl. 7:9; col. 3:8.

22-25 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe.

This is God's law to protect pregnant women from abuse wither slave or free. This, because, the woman is the vessel for bringing life into the world; a life that is precious to the Lord.

If this injury caused premature birth the person causing it had to pay whatever the father required. If the woman were seriously injured the person causing the injury was to be punished in like manner, 24, 25.

If the mother or child died as a result of injurious them the life of the person who did it forfeited their life..

God's law says the punishment must match the crime but not exceed it.

Second Numbers 35:31 permits a substitute to ransom all capital crimes except willful murder. So the one who took the life of a child or mother by accident must give the father/

husband an equal sum of money to the value of that life ended,
Psalm 139:13-16; Is. 44: 2, 24

26-27 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

If a slave was permanently injured they were to be set free without delay. This kept the master from using a slave for money making above what was normal.

Normal striking of a slave is not here considered as it was part of a slave's normal life.

However striking that injured an organ, arm or leg was deserving of compensation.

Even today those in authority have a responsibility to not be brutal toward those under them.

28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

The animal that killed a person even by accident was to be put to death, why? To keep the animal from killing another person. The carcass could not be used for food and was considered by God to be accursed because it had killed what God calls precious.

29-32 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

In the case of a known violent animal that killed a person it was a different matter. The owner knew it and either failed to put the animal down or keep it safely penned up. Because of the owners failure the animal was to be put down. The family of the deceased had the option to ask for the owners death or restitution to the deceased persons family. This law was to be applied to a child killed by an animal. If it was a slave that was killed the animals owner had to pay for the slave an average of 30 pieces of silver.

The emphasis of these laws is on personal responsibility. The Lord gave us animals for our benefit therefore we have the responsibility to be wise about them, we are not to neglect, ignore or abuse them. No animal is ever to be considered of more value then the life of a person, James 3:7; Gen. 9:2.

33-36 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

This begins a section of law dealing with property right, responsibilities and restitution.

The first listed deals with a property owner's negligence or carelessness. Here a land owner dug a pit for some reason and left it open and unattended. An animal falls in and dies because of it, therefore the land owner is required to pay a fair sum for the animal. Once paid for the carcass was the property owners to do with as he would.

The second case is for one animal killing another. God's law required both animals sold and the money divided equally between owners.

The third case is if an owner knows an animal has caused problems and still not penned it up. The law requires that the owner of the dangerous animal pay for any lost property. Once restitution was made the damaged or dead animal became the property of the owner of the animal that did the damage. This was fair since he had made the proper payments.

The message for us is to always be on guard against being negligent and careless. The counter to this is being diligent in all areas of our lives to prevent such accidents.

Chapter Twenty Two

Introduction

Moses continues to receive laws to govern the nation. This group starts with property theft then moves to laws governing the putting into another's trust money or possessions. The last part of the chapter contains moral laws as a nation without strong morality will collapse from within before being conquered from the outside as history proves all too well. We here in America are falling further into a moral morass that will destroy the nation.

1-4 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

One of the principle parts of the law is the protection of a person and their property. When we feel threatened there is no peace of mind.

The first case here is the theft of property which is then sold or destroyed. The thief when caught would have to replace the animal and also provide 4 or 5 more animals. This would be so costly to the thief that they would have no desire to steal again, Eph. 4:28; Psalm 62:10

The second case is about a thief who is killed while trying to break into someone's home.

The first situation is one who is killed during a night burglary. The thief is killed by the home owner defending his home and property. Notice the word "breaking up" it is used because the thief would literally break up the mud wall of the home. For this there would be no repercussions on the home owner.

The second situation is a thief trying to steal during the day. The owner was not allowed to kill the thief as a daylight thief had no desire to harm the people only to steal the property. The punishment was to fit the crime. There was to be restitution made and if the thief could not pay double what the stole then he was to be sold for that amount. Justice would be exercised by the judges not by the owner, Matt. 5:44; Romans 12:20; Pro. 16:8.

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

This law covers irresponsible behavior of someone that causes the loss of property. A man's animal or animals gets loose or is let loose and goes on another's farm and destroys crops or other property there is to be restitution. The animal doesn't know any better but it's owner does and is to be held responsible.

To bring it up for today our cars or other equipment we operate does not know any better and can do no more or less than the operator allows, so we are responsible for accidents and injuries caused by them. We then must be diligent to guard against such things.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

This law governs what happens when we start a fire and it gets out of control and damages a neighbor's property.

Now burning off a field was not uncommon and is still done today as people clear gardens off.

The problem comes when the person starting the fire does not maintain control and the fire spreads to a neighbor causing that persons crops to be destroyed. The fire starter was required to pay for all of the loss which is equal and fair.

7-15 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. And if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn. And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

This section covers money or goods given to someone else for keeping. Moses is given several examples so that the people will know what would be the proper penalty.

First scenario is a thief breaks into the home of the one holding the money and steals it. If the thief is later caught they had to pay double what was stolen. This would make thieves think twice before taking the risk of stealing.

Second scenario is that a thief is not caught and the one who was holding the money is brought in as a suspect. There is a process here to determine the truth.

First the person who deposited the money was to go to the local judges to present the case.

Second the home of the one who was holding the money was to be searched. If the money was found the home owner would have to pay the depositor double what was his.

The third scenario is if one left his animals for safe keeping and there is a loss then how it happened had to be determined so the proper judgment could be rendered. If it was stolen then restitution was to be made by the person holding it. If it was injured or died and the holder of the property had to swear an oath before the Lord that he had nothing to do with it, then the owner had to accept it and the holder was innocent.

The fourth scenario covers loss or damage while a person had it borrowed there were several judgments that could be rendered.

If the owner was not present the borrower had to make restitution.

If the owner was present then he was responsible for his own animal.

If the animal had been hired out then the money covered the loss.

These laws had several purposes for Israel and any society that uses them for the basis of their laws.

First they protect the owner's rights

Second, to deter people from damaging or destroying what belongs to another person.

Third to deter theft

Fourth, to protect the thief from vigilante justice

Fifth, to build the moral fabric of society by making people aware and alert to prevent damage or loss

16-17 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give

her unto him, he shall pay money according to the dowry of virgins.

From here to verse 31 we have laws governing social and moral obligations.

God has declared that sexual contact outside of marriage is wrong. This is one of God's sacred things that He does not want violated.

This law covers a man violating a woman even with consent. The man has two choices marry the girl and pay the dowry or if her father refused to allow the marriage the man still had to pay the dowry. The girl's father could object for any reason and that would be the end of it.

What would happen if this were enforced today for pre-marital sex? If the boy had to pay a large payment for his actions or marry the girl what would change in their lives.

Nothing in these 2 verses removes the guilt and judgment of God for what was done. Only confession and repentance brings forgiveness, Luke 13:3; 2nd Chron. 7:14.

This law stresses how children should respect and honor parents.

18 Thou shalt not suffer a witch to live.

To be an open servant of the Devil practicing spells and using mind altering drugs to be in touch with the evil one was not going to be tolerated by God.

This law covers every part of this type of life such as Satanist, witchcraft, divination, palm reading, astrology, fortune telling, psychic hot lines, séances, and necromancy.

Those who practice such were to be executed without delay. To allow them to live and practice these would cause many to fall into their traps, Deut. 18:10-12; Mal. 3:5; Rev. 21:8

19 Whosoever lieth with a beast shall surely be put to death.

This is God's view of what should happen to anyone who engages in sexual acts with animals of any sort.

One of the main reasons for His strong action is that this was often tied to pagan worship and fertility rites. Bestiality is a symptom of a deep rebellion to God and His purpose for sexual relations, Lev. 18:23, 20:15-16; Deut. 27:21; Ro. 1:24-27, 28-32.

20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

God is clear and to the point to worship any one or thing except Him was to be executed. To worship idols is a serious sin against God, 2nd Peter 2:20, Deut. 11:16-17; Gal. 5:19-21; Rev. 21:8

This is not mean on God's part as the warning is given and the law is clear and unmistakable so to go after false gods was to condemn ones own self to death!

21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

The Israelites were to always remember where and what they came out of when strangers would come around them. They were to be treated with respect and justice. This law is desperately needed today in every country as oppression and persecution grows, Lev. 19:34

Christians have a greater duty than this law to treat others with respect and kindness considering what the Lord did for them, Psalm 146:9; Romans 13:8-9; 1st Peter 4:9

22-24 Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

This deals with the treatment of the weak and defenseless. Once again God issues a stern warning to those who would oppress the weak.

God requires us to protect and provide for those less fortunate, Deut. 24:17-22, 26:12-13.

To oppress those God says to protect will bring God's judgment, Mal. 3:5; Matt. 18:6.

25-27 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

The Lord puts down a law to govern loans to those in need to protect them from abuse through exorbitant interest. This is not dealing with commercial loans from banks like today but rather neighbor to neighbor. There are two parts to this law. First, the person who loaned money to their neighbor was not to charge interest. Israel then and Christians today are not to use someone's condition to make money off of them. Those in need need compassion not abuse. We are to give what we can and then not expect a profit in return, Luke 6:34-35.

Second, the one giving is not to ask for a security deposit, not even a coat. The one receiving the loan needs what they have especially in those days where a coat or outer robe was also one's blanket at night. To take it as security could cause illness or even death, so it is forbidden to ask for it.

God hears the cry of the needy and has compassion on them. We therefore are to show compassion and not take advantage of the poor, Lev. 25:35-37; Deut. 15:7, 23:19-20; Pro. 28:8.

28 Thou shalt not revile the gods, nor curse the ruler of thy people.

God puts down a law regarding the cursing of God and His rulers. God is never to be cursed and those He would place over the people.

A nation that curses God is a nation that will crumble and fall apart. God will not always put up with this and judgment on a nation any nation will come down on them.

We are to respect and pray for those over us, Eccl. 10:20; Ro. 13:1; 1st Tim. 2:1-2; 1st Peter 2:13-14, 17

We are not to curse or blaspheme the name of God, Ex. 20:7; Lev. 19:12, 24:15-16.

29-30 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

Here is the law concerning giving to God what is His. Israel and Christians are not to hold back what belongs to God. There were three offerings God expected. First, were the first fruits of each harvest. The farmer had to trust God through the whole process of growing a crop and when the first of the crop ripened it was to be taken and given to the Lord.

The second offering to God was to be the firstborn son. Parents love their children and God expects the best the family has. The firstborn was to be redeemed with money, Num. 3:46-48.

The firstborn of the animals was to be given to the Lord. Since and animal was important to ones financial stability this offering required sacrifice and obedience, matt. 6:19-21; Mal. 3:8-10; 2nd Cor. 9:6-7.

31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

This is one of the dietary laws and governs eating flesh killed by an animal. Israel was to be a holy nation (separated,

consecrated) people. They were to be holy inside and out to God.

By not eating meat from an animal not properly killed and drained of blood, was a sign to the other nations that did that Israel was different.

Eating meat with the blood could be dangerous health wise, therefore this animal was to be thrown to the dogs that could safely eat it.

God calls those who are His to live holy lives, Lev. 11:44, 20:7,20; Ro. 12:1-2; 1st Peter 1:15-16, 2:9.

Chapter Twenty Three

Introduction

We find in this chapter God's laws covering false witnesses, bribery, and strangers. There is also here God's law concerning worship of Him as seen in the Sabbath, feasts, and offerings.

The last half of the chapter takes in the covenant between God and Moses.

1-3 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment: Neither shalt thou countenance a poor man in his cause.

This is the commandment against lying being expanded upon. This is slander, or bearing false witness against someone.

Though the immediate context is set in a court setting it can be applied to everyday life. We are not to give false reports.

Our court statement "to tell the truth, the whole truth and nothing but the truth", finds its basis right here.

It is this law that is supposed to keep us from twisting and or fabricating lies to ones own advantage at the expense of others.

The Lord even gives several cases to help understand the law.

First, a person is not to bear false witness even if it will help them, Col. 3:9; Pr. 12:19, 19:5, 9, 21:6. One who bears false witness must confess the sin and turn away from the habit of lying, 1st John 1:9; Eph. 1:7

Second, one must not give a false report for a sinner. This is to keep believers from joining up with evil people. Instead of standing up for truth they join themselves to a lie. Why would they do this, several reasons?

Because of promised financial gain

Because of the risk of going against influential people

Because of the lack of moral and spiritual courage

1st Cor. 15:33; 2nd Cor. 6:14; Pr. 24:1

Any of these puts the believer's relationship with the Lord at risk, Ps. 1:1; Pr. 4:14

Third, believers are not to bear false reports with people who plan to do wrong (2). People, groups are always plotting to get more by different means. How?

By twisting the facts; misleading people, manipulating situations, cheating people, lying, scheming, and offering false opportunities.

We must never follow the crowd.

Fourth there is to be no false reports showing favoritism to a poor man in a lawsuit (3). This was to keep judges from showing favoritism because someone was poor.

Poverty is never to be the balance where justice is concerned, 1st Tim. 6:5; Deut. 16:20; Ps. 82:3

4-5 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

This is one of the hardest of all the laws to understand because it governs the treatment of ones enemies.

If you find something of your enemies you are to return it to them. This is hard to do because our natural instinct would be to let them find it on their own.

Maybe make it harder to find

To destroy it altogether

To take it for yourself

No matter what they had done such as lie on you, stole something, assaulted, abused or destroyed something of yours you were not to be the same in return.

We are to follow the scriptures

We are to love our enemies, Matt. 5:44

We are to bless those who curse us

We are to do good to those who hate us

We are to pray for them

We are not to rejoice when our enemy falls

We are to give food and water to an enemy if they need it, Pr. 25:21; Ro. 12:20

We are to heap kindness upon the heads of our enemies, Pr. 25:22

6-7 Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

Every society has had poor people, even those who end up dying because of their lack of food and shelter.

Those who are poor are often taken advantage of by over work and low pay, neglect, abuse, prejudice, and violence.

This law is about justice for the poor. The law of justice is not to see how much money or lack of it when it comes to how people are treated.

First, the poor are not to be denied the right to justice

Second, the poor are not to be falsely charged without the proper proof of a crime.

Third, the poor are not to be executed unjustly

Fourth, God will judge those who are unjust swiftly, Lev. 19:15; Pr. 21:13, 29:14; Jer. 22:16

8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

This law covers the taking of bribes, bribes come in all forms and ways and the taking or offering of them destroys society by destroying justice.

Bribery is a powerful temptation because it is easy money

Because it appeals to ones price

Because it has become acceptable in society

Bribes blind those who are normally wise as they lose sight of truth and justice. When a judge is bought off he makes a mockery of justice.

When people come to see giving and taking bribes as normal business society begins to fall apart, Mark 14:11
Sadly that is the case in America today,
Bribery perverts justice, 1st Sam. 8:3, it is an attempt to hide the truth, Matt. 28:12; it assumes even God and His power is for sale, Acts 8:18

Even the righteous can be tempted by bribery, in yielding they destroy their witness, Deut. 16:19; 2nd Chron. 19:7; Pr. 15:27, 28:16; 29:4; Ezek. 22:12

9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

The Lord even gives this law to protect the stranger that comes into the Land.

This law was to keep in Israel's mind where they came from. No one was to oppress a foreigner, to "oppress" here is to crush, confine or press closed.

Because of all Israel had suffered they were to never treat others the same way.

When we are treated badly by others we are not to turn and do the same to those who come into our lives. We are to learn and grow through our sorrow so we can better sympathize with others who will go through it, 2nd Cor 1:3-4; Heb. 13:3; 1st Thess. 5:14; Gal. 6:2

10-12 And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

Moses is given greater detail concerning the Sabbath. The word Sabbath if you recall means "rest" not Saturday. There

were to be 2 Sabbath's celebrated the weekly Sabbath and the Sabbath year.

Every 7th year there was to be a year of rest fro the land, farms, and vineyards. The people were to farm a plot of land 6 years and then leave it unplowed for a year. Why was this to be done as part of Israel's religious laws? There are 2 reasons here and one in Deut. 31:10-13.

First in verse 11 there was a need for the land to rest so as not to over use it. Over plowing it destroys the nutrients. The land was to be left to grow whatever was last planted on it's own for the sake of the poor and if they did not take it all then the farm animals could eat from it.

This is just one more way for the Lord to show His great compassion for His people.

In Deut. 31 we find that this Sabbath year was to be a special time for worship, reading and studying the Word. A special time of teaching for children and foreigners and review for adults. The Word of God was to be the only thing studied. Did Israel obey this, no and by not following this plan God had the land taken from them, Lev. 26:34-35, 43; 2 Chron. 36:21

There are 3 lessons we can take from this.

First, we must obey God, no matter how strange His command may seem, Deut. 26:16, Josh 1:8; Matt 7:21

Second, we must have compassion on the less fortunate, Gal. 2:10; Deut. 15:7, Ps. 41:1

Third, we must set aside time to worship the Lord and study His Word, Acts 17:11; 2nd Tim. 2:15, 3:16; Heb. 10:25; 1st Pet. 2:2-3; Joel 2:12.

There was to be a weekly day of rest, (12). For Israel it was from 6 PM Friday until 6 PM Saturday. For us it is Sunday as the Lord rose on the 1st day of the week.

13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

This is the basic law of God seen here in 2 points

First, God's people are to obey Him and His commands. More than that they were to be careful, cautious, and watchful in their obeying of God's word, Josh. 1:8; John 14:21; James 1:25

Second, God's people are not to call upon false gods, not to even mention their names. The name and ideas of false gods were to be erased. The principle is that if a name is not mentioned it is soon forgotten, wiped from memory. The opposite is also true in that if a name or person is constantly mentioned they become part of life.

That's why only the Lord was to be talked about, Josh. 23:7-8; Ps. 115:4-8; Pro. 23:7; Eph. 5:12

14-17 Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD.

The Lord required 3 feasts a year celebrated in worship toward Him.

Each feast was connected to a season and an historical event. These feasts were to be celebrated no matter where they were, wither in the land or away from the land.

There was to be a feast of unleavened bread with the following instructions.

They were to only eat unleavened bread for 7 days.

They were to hold the feast each year during the month Abib or for us the last of March and first half of April. This was to be done to remember their deliverance from Egypt.

They were not to come to the Lord empty handed; they were to bring an offering.

This feast began with the observance of Passover and then for 7 days afterward. There was to be a Sabbath on the first day and again on the last, Lev. 23:5-8; Deut. 16:17; Ps 119:108

Next was the feast of Harvest also called Feasts of Weeks, because it was to be held 7 weeks after unleavened bread. This feast is later called Feasts of Pentecost. Pentecost means 50 and described the fact that this feast occurred 50 days after unleavened bread ended.

It was a one day feast because of the harvest, Lev. 23:15-22; Deut. 16:9-11. The main action was the offering of 2 loaves of leavened bread made from the freshly harvested grain. This was the first fruit of the harvest.

For us we need to take from this that we are to give thanks for the harvest of blessings in our lives, 2nd Chron. 31:5; Pro. 3:9-10; Mal. 3:10.

Last there was the feast of Ingathering or Tabernacles, Lev. 23:34; Deut. 16:13, 31:10; John 7:2

The feast is called Tabernacles because the people were to make booths or tabernacles to stay in during the feast, Lev. 23:42-43. This feast was for the harvest from the vines and orchards and lasted for 7 to 8 days.

This feast as the other 2 feasts were for all able bodied men to come to the Tabernacle and later the Temple to worship.

God's purposes for these 3 times of celebration.

To bring the men together in a great spirit of unity, building a unified nation.

To keep the great blessings of God before the people.

To help the people give thanks and praise to God through their tithes and offerings.

What about us

We grow through our association with other believers. The person who surrounds himself with other Christian's has

The benefit of wisdom and counsel Pr. 15:22

The benefit of encouragement, heb. 10:24-25

The benefit of safety and protection, Gal. 6:1-2
The benefit of unity and common purposes, Matt. 18:19
The benefit of worshipping God with like minded people, Ph.
2:1-2.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

Here is the basic law to govern the yearly Passover sacrifice. This law is to govern when they go into Canaan as part of both the civil and religious life of Israel.

First, the families were not to make the sacrifice while leaven was in the home. Why is this so important? Because leaven, is always a type of evil and God had delivered Israel from the evil of Egypt. Jesus is the last and perfect Passover sacrifice to save people from the evil of the world, John 1:9; 1st Cor. 5:7; Heb. 9:26, 28.

Second, the word “fat” is a reference to the very best lamb one had. The people were to consume all of the lamb even the fat. The point is this for us we cannot take just part of Christ it is to all or nothing, John 1:29

19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

This is the law to govern the tithes and offerings when they are in the land.

Notice first that each family is commanded to bring the best of each harvest. The best is the first part of the harvest not the gleanings at the end.

The first was to be brought to the Lord’s house. This was done to take care of the Lord, His house and His ministry, Pro. 3:9-10; Mal. 3:10; 1st Cor. 16:2; 2nd Cor. 9:7.

Second, God gives a warning about taking the offering from God the one who gives life. A “kid” is used as a picture to show

the wrong in taking it from it's mother and then boiling it in her milk.

No one is to take from the giver of life and use it for anything else, Mal. 3:8-9; Ezek. 22:12-13; 1st Cor. 6:10.

The best New Testament example is in Acts 5 where Ananias and Sapphira conspired to make themselves look good while robbing God.

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 transgressions: 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, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

God now covers reward for obedience.

The first reward was the Angel of the Lord to guide and protect them until they are in the land. Israel was going to soon start on their journey to the Promised Land. They would be going thru the wilderness and desert with obstacles along the way. What they thought would be just a few weeks will turn into 40 years (number of testing).

They will surely need the Lord's guidance and protection.

Verse 21 gives the clues that this is no ordinary angel, this is the Lord Jesus in His pre-incarnate form, Mal. 3:1

Notice what the Lord God says to His people "obey", not rebel against Him.

The angel would speak to them as God would speak. Israel was to heed Him and be careful to follow exactly what they were told to do.

God speaks to us through His Word and Spirit and the two will not contradict each other. They will lead guide and protect us

as we travel through the wilderness of this life, Ps. 73:24; Is. 30:21, 42:16, 63:9

The second promise

If Israel obeyed the guiding of The Angel then God would do 3 things for them.

One, He would stand against all enemies of Israel; an enemy of God's is the enemy of God.

When we obey the Lord, He will fight for us against our enemies, this is a conditional promise.

Second, the Angel would guide them to the Promised Land. Going before His people day by day, Jesus is our guide, our Saviour, our Lord, John 14:1-3, 6; 1st Tim 2:3-6; Heb. 4:14; Ps. 73:24.

Third, God would eliminate Israel's enemies. The Lord will see that those who are truly saved reach our Promised Land the New Jerusalem.

Now if we really believe and live what this verse is saying

We will not go our own way

We would not run ahead of God

We would let God guide us

Ps. 91:3; Jer. 1:8; 1st Cor. 10:13; 2nd Tim. 4:18; 2nd Peter 2:9

24-26 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

The second reward is that of God's provision they were to overthrow every idol and false altar they came across and only worship the Lord God.

They must never bow to idols

They must never follow the practice of the false gods

They must demolish utterly the sacred places of false gods.

God's people are obligated to worship Him alone, if they would do this.

He would bless them with food, water, and health

He would give many children and long life.

Godly righteous living makes our bodies stronger, more vigorous, mentally and physically

If we truly follow Him alone He will meet all the necessities,

Matt. 6:33; John 15:11; Phil. 4:19; Deut. 29:9; 2nd Chron. 26:5

27-33 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

This is the 3rd reward, the Lord's power to conquer and the gift of the Promised Land. Israel was going to face numerous enemies along the way and they would need His power.

First, God gives four promises

God would cause the enemies of His people to be fearful, confused, and flee before them, Josh. 2:9-11

God would send the hornet ahead of His people, some disagree what the "hornet" was, whatever it was these nations faded from memory.

God would plan the deliverance of His people, He would defeat their enemies. The reason for the slow process was to preserve the land. It would be hundreds of years down to David and Solomon before Israel enjoyed the fullness of this promise. God would give Israel the Promised Land, a land so great it stretched from:

From the Red Sea to the Mediterranean; from the Saudi desert to the Tigris River.

These were conditional upon Israel living an obedient spiritual life separated from all false Gods and unbelievers, why?

Because of their sinful influence and snares to God's people. God demands a life of separation, sanctification from evil in any form, Ro. 12:1-2; 2nd Cor. 6:17-18; Eph. 5:10-11; 2nd Thess 3:6; Is. 52:11

Today there are strong temptations to compromise with unbelievers. The believer is playing with fire when they join with a lost man in a business deal or join with and unbeliever in a relationship or even join with a "friend" in activities who is lost.

Ps. 1:1; Pro. 4:14; 1st Cor. 5:11, 15:33; Eph. 5:10-11

The best way to avoid falling into temptation is to avoid temptation. No flirting with false gods as Satan has traps set for us if we do, Pr. 1:10, 4:14; Ro. 6:13

Chapter Twenty Four

Introduction

This is the concluding of this section of law giving and the Mosaic Covenant and the people will accept this law. There are here in the opening verses are 4 duties given to Israel and applicable to Christians today.

1-2 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

God calls for Moses to come back up on the mountain after He goes and gives the Law to the people.

When Moses returns he is to bring Aaron and his two sons along with the 70 elders with him. They were to come up on the mountain but not as far as Moses was to approach.

Moses was about to give the greatest piece of writing man has ever received, 10 Commandments. After Israel accepts it Moses is to return to God.

This time there are two limitations

First, the leaders were to worship from a distance and only Moses could approach.

Second, God's people must know that there is a great gulf between them and God, Is. 59:2, 64:6; Luke 16:26; Romans 3:10-18, 23.

Also His people must know God has an appointed mediator that can approach Him. For Israel it is Moses for now, later it will be the High Priest and ultimately it is the Lord Jesus Christ, 1st Tim. 2:5-6; Hebrews 3:1-2, 7:25, 8:6, 9:15, 24-28

Here is a side note about Aarons sons

Nadab is Aaron's and Elishaba's oldest son, he was in line to be the second High Priest. He was ordained to be one of the original priests. He tragically sinned against God with his

brother by offering strange fire to God. Both were consumed by the fire of God's judgment, Lev. 10:1-2; Numbers 3:4

Abihu, is the second of Aaron's sons. He too was ordained to be a priest, Lev. 8:1-36

These 2 men's deaths would serve as a very graphic image to the other priests to be obedient to the letter of the law.

3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

The first duty of all God's children is obedience, not partial but total.

There at Mt. Sinai is the Mountain covered by a thick cloud as the people gather by tribes to await Moses return. The leaders are at the foot of the Mountain.

Moses arrives and delivers the 10 commandments and the civil laws.

The people eagerly committed themselves to obey the law. They tell Moses as a nation that they would do everything the law said.

They said what the Lord wants from us, they would obey to the letter, Deut. 5:29, 26:16; Joshua 1:8; 1st Samuel 15:22; John 15:10; Rev. 22:1`4

4-8 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant,

which the LORD hath made with you concerning all these words.

The second duty is to seal that commitment to God. For Israel it was Moses making the covenant with God.

First, Moses wrote down all the Lord had told him, 2nd Peter 1:21, John 14:26. Moses puts the law down in writing so the people would have it to study, 2nd Tim. 2:15, 3:16; 1st Peter 2:2-3.

Second, he sealed the covenant by conducting a public service. Moses built an altar and 12 stone pillars at the foot of Sinai (4b). the altar for the sacrifice the pillars for each tribe, Josh. 4:3, 5-9, 20.

Moses has young men go and make sacrifices at the altar (5). They made peace offerings and burnt offerings.

Moses takes half the blood to sprinkle on the altar (6).

This was to symbolize that the offerer was being sacrificed or dedicated to God. Moses was saying that the people were asking God

To accept them and their commitment

To forgive their sins

To receive them and their dedication

Moses then reads the law before the people (7). They needed to learn the 10 commandments and the civil laws.

The people respond that they will obey it for ever, Psalm 119:93, 125, 129, 144.

Moses then sprinkles the people from the remaining blood to picture God offering His forgiveness and acceptance (8).

The blood of the sacrifice is a symbol of the Lord Jesus. God accepts us because of and only through Jesus sacrifice, Matt. 26:28; romans 5:9; Col. 1:20; heb. 9:14, 22.

9-11 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as

it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

The third duty of God's people is to worship God.

Once the public service ends, Moses and the elders obey the Lord and return to the mountain.

What these 74 men saw was amazing.

First, they saw God (10) how you say? What they saw was the veiled presence of God not face to face as the scripture is clear that to see Him clearly face to face in these bodies would result in death for the viewer, Ex. 33:20; John 1:18; 1st Tim. 6:16.

Second, they saw a perfect clear Sapphire under God's feet (10b). This was a glimpse of the splendor, brilliant glory and beauty of the Lord's dwelling.

Notice that Moses grasped for words to describe what he was seeing.

Third, they saw God, now the "saw" here is important as in this case it means an inward, spiritual view. It is to see and contemplate something in the mind.

Fourth, the leaders ate a meal before the God. This meal symbolized the people's commitment with God.

God calls us to come aside and worship Him. It is when we come apart from the day to day dealing with the world that the Lord can meet with us, Psalm 29:2, 95:6, 96:9, 99:5; Rev. 14:6-7.

12-18 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come

unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

The fourth duty of God's people is to take in more and more of the Word of God.

God commanded Moses to come up farther on the mountain than the others and expect to stay for some time. It is now that the Lord will set the 10 commandments in stone.

Moses did not neglect the people he left Aaron and Hur to take care of the people.

As Moses goes up the mountain God's cloud envelops him. For 6 days Moses communes with God shrouded in the Lord's glory cloud.

Moses waited on the Lord for 6 days fasting and praying. On the 7th day God calls to Moses (16b).

God's glory residing on the mountain appeared like a consuming fire (17). It had to be an awesome sight.

Moses went up higher to get closer to the Lord (18).

He was up there for 40 days and nights (number of testing).

Think about being in God's presence like this for such a long time. It is one of our duties to be with God seeking more of His presence in our lives, Deut. 4:29; 1st Chron. 16:11; Amos 5:4; Zeph. 2:3

One last note Moses prayed for 6 days before the Lord spoke to him. To many times we quite praying if the answer is not immediate, Luke 18:1; Psalm 27:14, 62:5, 123:2; Is. 40:31.

Chapter Twenty Five

Introduction

We now begin the csection that covers the Tabernacle, Priesthood and the way to approach and worship God. This section runs through chapter 31 verse 18.

Here in chapter 25 we have the materials necessary for the building of the Tabernacle this includes the proper stewardship of giving from the heart.

The Lord knew that man needed to know that he is loved and cared for and He has provided the place for that in the Tabernacle, then the Temple and today the local church.

1 And the LORD spake unto Moses, saying,

The architect for the Tabernacle was the Lord God of Heaven. When a building is to be built the most important person is the architect, he is the master builder who knows the science, rules and principles of building. It is the architect that designs the structure who oversees the construction and inspects it to make sure everything is right.

The tabernacle was so important that God chose to be its architect. He left nothing to man's design because this is where man would meet Him, Heb. 3:3; Romans 11:33. Psalm 27:4, 122:1; Is. 2:3.

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

Who was to supply the material, it was the people. Moses was to collect offerings from the people and God told them to be generous and to do it willingly.

The word "offering" means a present or gift given sacrificially, a gift of great value.

Remember they had been slaves with little or nothing until they left and the Egyptians had given to them generously as they left.

The point we need to understand is that God had provided for them, what they had come because of Him. Now He is asking

for a portion to be returned willingly, sacrificially, those items of value.

Ultimately everything belongs to Him, Ps. 50:10; Haggai 2:8

The greatest thing we can give to Him is total yieldedness, Matt. 6:19-21, 24; Luke 9:23

Every person has something to offer to God, Ezra 2:6-9; Neh. 5:8; Mark 12:42-43; Acts 11:29

We are to share with those who are in need, Luke 18:18-25

We are to give sacrificially, cheerfully, Acts 4:34-35; 2nd Cor. 9:7; Deut. 16:17

3-7 And this is the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate.

The material involved in the Tabernacle contains symbols relating to Christ.

When dealing with symbols it is important to stay with the Scriptures and not get overly carried away with trying to make something out of what is not there.

So when the meaning is clear, it will point to Christ and spiritual truth.

There was the gold, silver, and bronze in verse 3

Gold- is a symbol of the greatest and most precious value that one can have, Rev. 3:18

Silver- is a symbol of redemption, the soul being ransomed by the atonement money, Ex. 30:12-16; Numbers 18:16

Bronze or copper is a symbol of Christ death, of His bearing the judgment of our sin. This is seen in the brazen altar where the lambs were sacrificed, Ex. 27:3; Rev. 1:15

Next is the linen's of blue, purple and scarlet these are the main colors used throughout the Tabernacle; they are mentioned 25 times in Exodus alone.

Blue- this is the color of the Heavens, it is a symbol of Christ heavenly character.

Purple- this is the color of royalty it is a symbol of Christ as the King of Kings, Mark 15:17-18; Rev. 19:16

Scarlet- this is the color and symbol of sacrifice and is a picture of Christ's sacrifice and redemption, Heb. 9:11-14, 19-20, 23, 28.

White- this is a symbol of purity and righteousness of God and what He demands to stand in His presence, Rev. 19:18, 3:5, 18, 4:4, 7:9

There is the goat hair, dyed black and sown together. There will be 11 sets sown together to make the covering for the tent. The goat hair is a symbol of Christ's relationship to sin, they point to Christ as the sin bearer.

Jesus became the "scapegoat" for the world (Lev. 16:5-28), Is. 53:12; Gal. 1:4; 1st Peter 2:24; Rev. 1:5

Next we have the ram skins dyed red (v5). The people removed all the wool and then dyed the skin red. These were placed over the goat skins and under the badger skins.

The badger skins were the outer most covering of the tent.

There was the Acacia wood (v5). Acacia or Shittim trees were hard woods, they were orange to brown in color. During this period the trees were plentiful. They are a symbol of Christ's being incorruptible, His durability and strength.

Jesus is the only one strong enough to "live a sinless life" and take our sin and death at the cross, 1st Peter 2:24

There is the oil for light, the oil was made by crushing olives from olive trees. There would need to be enough on hand to keep the lamp burning all the time. So this is a symbol of the fullness of God's Spirit, 1st John 2:27, Jud. 9:9

There are the “spices” for the anointing oil and incense, we will cover these in chapter 30.

There were the Onyx stone’s in its natural state it is a white semi precious stone. The 12 tribes were to be engraved on them as part of the High Priest’s ephod.

There were the 12 gems, one for each tribe in the ephod.

8 And let them make me a sanctuary; that I may dwell among them.

There is one main purpose for building the Tabernacle that was so He could dwell with His people.

The word “sanctuary” means a holy or hallowed place fro God. God longs to be with His people so He took the initiative so He could do this.

The believers body is now the temple of the Holy Spirit, we are to be fit sanctuaries fro Him, 1st Cor. 3:16-17, 23, 6:19-20; 2nd Cor. 7:1; Lev. 11:45; Luke 1:74-75, Heb. 12:14; 1st Peter 1:15-16.

9 According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

God alone decided how the Tabernacle was to be built. God alone determines how a person can approach Him.

Here is the first use of the word “Tabernacle” and it means a tent or dwelling place.

It is a picture of the Lord pitching His tent among His people. It was patterned after the one in Heaven.

God has come to Earth to dwell among us in Jesus Christ. We can now meet God by or through Jesus, John 1:14, 2:19-22, 14:6; Heb. 7:25, 9:11-14

10-16 And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou

overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee.

The first item to be made was the “Ark of the Covenant” the throne of God the most important piece in the Tabernacle. This is where God will meet with man.

The Ark represented

The presence of God, 1st Sam. 4:4; 2nd Sam. 6:2

The mercy seat of God

The place of testimony of God, the 10 commandments were kept in it.

Here is where God would meet, rule, instruct, have mercy, forgive, guide and help Israel. The Ark is mentioned over 200 times in the Bible.

Notice how detailed the instructions for building the Ark were. First, the Ark was to be of Acacia wood, this is a hard wood naturally resistant to weather and insects.

Second, the Ark was a box structure measuring 3.75 feet long x 2.25 feet wide x 2.25 feet high (v10).

Third, it was to be covered with gold inside and out, with a gold molding around the top, (v11)

Fourth, there were four gold rings at the lower corners (v12)

Fifth, it was to be carried by 2 poles of Acacia wood covered in gold.

Sixth, the poles once inserted for carrying were never to be removed (v14).

Seventh, the stone tablets of the 10 Commandments were to be placed inside.

There are 3 arks mentioned in the Bible all used to save God's people.

There was Noah's Ark

There was Moses Ark, the ark used to save Moses as baby

There was the Ark of God, with the mercy seat, salvation flowed out from the mercy seat to the people, Acts 2:21; Ro. 10:13; Titus 2:11-13; 2nd Peter 3:9.

17-21 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark;

Here are the instructions for the mercy seat that will set atop the Ark.

The phrase "mercy seat" means a covering or atonement, to cleanse, forgive, purge or put off.

It is at the mercy seat where

God covers man's sin

God cleanses, forgives, pardons, puts off man's sin

God's wrath is appeased, or placated.

Note the design of the mercy seat; it is both the lid of the Ark and the place for the presence of God.

It was made of pure gold v17

It was oblong just as the Ark

There were to be 2 Cherubim on top (18-20). Facing each other, they represented God's justice

It was to be made by hammering out the gold and the wing tips were to touch overshadowing the mercy seat.

The mercy seat was to proclaim the great mercy of God.

The mercy of God saves us, Titus 3:5-7; Eph. 2:4-5, 8-9

The mercy of God demands repentance, Joel 2:13

The mercy of God is poured on those who fear Him, Ps. 103:17, 119:63-64

The mercy of God sent His Son Jesus to make atonement for sin, Heb. 2:14-17

The mercy of God forgives, delivers from trials, invites us to approach God and has no end, Mic. 7:18; Lam. 3:22-23; Heb. 4:16; Ps 108:4

21b-22 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.

God gives 4 purposes for the Ark

First, the Ark was to hold His testimony to men, there was the gold pot of manna, Heb. 9:14; Ex. 16:33-34; Num. 11:1-9; along with Aaron's rod that budded, Num. 16& 17; Heb. 9:4 And of course the 2 tablets, Deut. 31:25-26

Second, the Ark was a very special place where God met with His people, v22.

Third, the Ark was the place of mercy, v22. Once a year on the Day of Atonement, the High Priest was to offer a sacrifice and sprinkle the blood on the mercy seat.

The mercy seat, points toward the finished worked of Christ, Heb. 10:11-12; Ro. 6:10; Eph. 1:20; Phil 2:8-10.

Also it points toward God covering the law with His mercy Ro. 3:20-22, 5:20-21; Gal. 3:22-26, 4:4-5; Col. 2:13-14

Fourth, the Ark would be the place the Lord would guide and instruct His people from, v 22; Deut. 4:29; Ps 25:9, 73:24, 48:14, 105:4; Heb. 4:15-16; Pro. 8:17

23-29 Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

We have here the second piece of furniture for the Holy place the Table of Showbread. The term “showbread” has two primary meanings.

The Bread of the Face, referring to the face of God, as the bread was placed before the Lord on the table.

The Bread of Presence” which refers to the presence fo God.

In 1st Sam. 21:4-6 the bread is called “Holy Bread or Consecrated Bread”.

The table was to be placed in the Holy Place on the right side along with the altar of incense and the candlestick across from it.

The table was designed by the Lord Himself and was to be built to His exact design as follows.

First, the table was to be made of Acacia wood because of it’s dependability v23

Second, the table was small being 3 feet long by 1.5 feet wide by 2.25 feet high.

Third, it was to be overlaid with gold and surrounded by a border or molding of gold, v25

Fourth, the table was to have a rim 3 inches wide around the top v25.

Fifth, the table was to have 4 gold rings, one at each corner at the bottom of the table for the poles use to carry it, v 26-27

Sixth, the poles to carry the table were also to be of Acacia wood and overlaid with gold, v 28

Seventh, the plates and dishes were to be made of gold as well as the pitchers and bowls used in the pouring out of the drink offerings, v 29.

30 And thou shalt set upon the table showbread before me alway.

The table's purpose was to hold the 12 loaves of bread as an offering of thanks to the Lord.

To get a full understanding of the table we need to look at Lev. 24:5-9 which tells us of the bread as follows

There were to be 12 loaves (5)

The loaves were to be made of the best flour, 3 qts. For each loaf (5)

The loaves were to be arranged in 2 rows of 6 (6)

Some frankincense was to be sprinkled over each row and burned in place of the bread (7)

The bread was to be changed every Sabbath (8)

The bread was to be eaten by the priest in the Holy Place (9)

The meaning of this is obvious

1. the 12 loaves represented each tribe offering thanks to the Lord for His provision, Deut. 8:10; Psalm 100:9

2. the 12 loaves also represented the people's dependence upon God

3. The 12 loaves represented their trust in the Lord, Phil. 4:19; Matt. 5:6; Psalm 40:17, 107:9, 136:25-26

4. the bread also pointed to Jesus the true bread of life, John 6:33, 35, 48, 50-51, 58

5. the bread pointed to God as the nourishment man needs. There is nothing that can replace man's need for God, Psalm 132:15, 23:1-6, 31:19; Is. 26:9; Phil. 4:19; Matt 5:6

6. the bread points to men's spiritual need, as it sat in the Tabernacle where man went to have their spiritual needs met, Deut. 8:3; Matt. 4:4

31-39 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels.

Next in the Holy Place was the Golden Lampstand. This was the most beautiful and ornate of pieces in the Tabernacle. As the priests entered the Holy Place which had no windows they would smell the sweet incense and see this glow that illuminated the other pieces in there.

This would create, I am sure a sense of awe.

First comes the Lords design and material list, man again has no part in designing this item.

The Lampstand was to be made of gold hammered out as one piece (31).

It was to have 6 branches (32-38)

Three branches on each side of the main stem v32.

Each of these branches were to have 3 cups shaped like almond flowers with buds and blossoms (37)

The Lampstand was to have 4 flower like cups one flower bud under each pair of branches (34)

The Lampstand was to have one blossom under each pair of branches. These all add up to 69 ornaments on the lamp.

What beauty must have been seen as the seven lamps flickered on top of the 6 branches and center stem.

Branch	Cups	Buds	Blossoms	Total
1 st on left	3	3	3	9
2 nd on left	3	3	3	9
3 rd on left	3	3	3	9
Center	4	7	4	15
1 st on right	3	3	3	9
2 nd on Rt	3	3	3	9
3 rd on right	3	3	3	9
				Total 69

The decorations and branches were to be hammered out as one piece (36)

The 7 lamps were to be made for the lamp stand and set so they would reflect the light forward (37)

The lamp snuffers and trays were to be made of pure gold (38)

The lamp stand and its accessories required 75 lbs. of gold (39)

40 And look that thou make them after their pattern, which was showed thee in the mount.

The Lord gives strict instructions and warning about the making of this lamp.

The warning was to all generations that the Tabernacle and furnishings were.

Only type of the real salvation and worship of God, Heb. 10:1

There are 4 types and symbols here in this lamp.

First the lamp teaches that a person needs light in order to know God.

Second, the lamp was a picture of God's people Israel who were to be a light to the world, Is. 42:6; Zech 4:1-6; Matt. 5:14; Eph. 5:8; Phil. 2:15.

Third, the lamp points to Jesus as the true light of the world, Is. 9:2; John 1:4, 8:12, 12:35; 2nd Cor. 4:6; Eph. 5:14; Rev. 21:23.

Fourth, it points to God the light of the world, it is His light that shows someone the way to worship, Psalm 27:1, 84:11; Is. 60:20; Mic. 7:8; Rev. 22:5

Chapter Twenty Six

Introduction

We move now to the Tabernacle itself, the dwelling place of God among men.

It was to be a tent over a wood frame, symbolizing stability, support, a strong foundation.

It was to be a tent with a very special inner curtain an inner veil, symbolizing God's majestic holiness and man's separation from Him.

It was to be a tent with an outer curtain, symbolizing the door into God's presence.

1-14 Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

The tent was constructed with 4 materials that were to be the roof and sides of the Tabernacle.

The first covering was made of 10 linen curtains that made up the inside ceiling and walls (1-6). This was what the Priest saw as they served in the Holy Place and the Holy of Holy's.

To be allowed into this place of beauty was a great privilege that only the Levites could partake in.
Each time they entered here it was into the presence of God.

The curtains symbolized purity and righteousness. The Priest never lost sight of God's character. As they walked around they saw the blue, purple, and scarlet yarn woven together to make the linen. The Priest knew what each color stood for.
The blue represented the heavenly nature of God
The purple represented His kingly nature
The scarlet His humility in receiving and accepting man through sacrifice.
This had to bring about worship of God

As he worshipped the Priest knew that his worship was directed at the one who was perfectly pure and holy.

Notice the uniqueness of these curtains.
The Cherubim were embroidered on each curtain (1)
The size of each curtain was 42 feet long by 6 feet wide (2)
Two groups of 5 curtains were sewn together to make 2 sets of curtains (3)
The loops and clasps used to put the sets together were made of blue material and sewn along the edges (4)
A total of 50 loops were to be sewn on each curtains (5)
The curtains were fastened together by 50 gold clasps inserted through the connecting loops
This made the Tabernacle a single tent (6)

Jesus is the fulfillment of these symbols because He is
The righteousness of believers just as the linen symbolizes
Rev. 19:8; 1st Cor. 1:30; 2nd Cor. 5:21; Romans 3:21-22.
He is pure and sinless, Heb. 4:15, 7:26
Because Jesus loves righteousness, Ps. 45:7
Because Jesus is the righteous branch, Jer. 23:5

A second note for us today is that when we enter into God's presence we are to focus on 2 facts.

1. That God is pure, Psalm 48:10, 97:2, 145:17, Jer. 23:6

2. That He demands righteousness in our approach to Him,
Mat 5:20; 1st Cor. 15:34

7-14 And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

The second covering was of goat hair, this one symbolized the need for a sin offering.

This covering was placed on top of the linen, this to picture that our sins must be forgiven before we can approach God. This covering of goat hair was coarse to the touch and black in color (Song of Solomon 1:5). They would not be very appealing to look at in contrast to the fine linen.

Sin is not pretty to look at
Here we have God's design

The number of curtains was eleven (7)

The size of each curtain was 45 feet long by 6 feet wide (8)

Five curtains in one set and 6 in another set.

The 6th curtain was to be folded double at the front of the tent (9)

Again the two sets are to be held together by loops and clasps, 50 loops on both sets and 50 bronze clasps (10-11)

The extra half sheet of curtain was to hang over the back of the Tabernacle and it was to hang over the sides 18 inches on each side

We see from this covering that Jesus took the blackness of our sin upon himself, Is. 53:10, 12; Gal 1:4; Eph. 5:2; rev. 1:5

The third covering was made of rams skins and pictured the blood of sacrifice. The wool was removed and then the skins were dyed red.

This covering points to Christ's sacrifice for us, Matt. 26:28; Romans 5:9; Heb. 9:14

The last covering was made of badger skins this to picture the protective separation from the world.

This covering was to protect the Tabernacle from the elements picturing for us the keeping out of bad things (world) and the good things in (worship of God).

The believer needs protection from the world

The believer needs protection from the unclean things 2nd Cor. 5:17-18; Eph. 2:1-2

The believer needs protection from the world's cares, Matt. 6:31-34, 13:22

The believer needs protection from evil associations, 1st Cor. 5:11; 2nd Cor. 6:14; Eph. 23:2; Pro. 4:14, 24:1

One last note the goat is used throughout the Bible as a sin offering, Lev. 4:23-24, 5:6, 9:15, 10:16-17, 16:5, 7-10, 15, 18, 20-22, 26-27; Heb. 9:12-13, 19, 10:4.

15-30 And thou shalt make boards for the tabernacle of shittim wood standing up. Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. Two tenons shall there be in one board, set in order one against another: thus

shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the tabernacle on the north side there shall be twenty boards: And their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount.

The tent coverings were placed over a wood frame of Acacia wood.

The size of each frame board was 15 feet long by 2.25 feet wide with pegs in one end to fasten to the bases (15-17)

The framing consisted of the following items.

1. A wall consisted of 20 boards on the South side (18). There were 20 silver bases or sockets, 2 under each board held together by pegs.

2. a equal number of 20 boards on the north side (20). With 40 silver bases (21)

Each base weighed about 75 lbs of silver. Silver is used to symbolize the atonement or redemption. The silver was collected by taking an offering called the Atonement offering (Ex. 30:11-16, 38:25-28). The offering was the same for each man regardless of their wealth.

The strong point is that

The Tabernacle was firmly planted in the shifting sands of the desert (world), Matt. 7:24-25.

The Tabernacle was planted firmly under God's direction and care as He led Israel through the wilderness, Pr. 3:5-6

The Tabernacle was planted in God's ability to save men, Romans 5:6

There was a wall of 6 boards on the west (22)

There was a corner made of 2 boards for each corner (23)

joined at the bottom, joined at the top by a single ring (24)

Having a total of 8 boards and 16 silver sockets (25)

They were to make durable crossbars of Acacia wood.

There were to be 5 crossbars on each side for a total of 15 bars

Each bar was covered in gold and placed in gold rings attached to the boards (28-29).

The stability and support of the crossbars pictures the same in Jesus for each believer, Deut. 33:27

Jesus holds us Ps. 18:35

Jesus delivers us 2nd Tim. 4: 18

Jesus gives us strength Is. 41:10

Jesus preserves us, Ps. 31:23

The instructions were precise and had to be made as directed no short cuts of any kind, Josh. 1:8, Acts 5:29

31-35 And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt

hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

The Tabernacle was to have a very special inner curtain of veil. This curtain was a symbol of God's majesty and holiness and man's separation from it.

It was a veil of beauty and crafted with great skill (31). It was made of fine linen with the same colors as the tent, that is blue, scarlet, and purple. It was embroidered with Cherubim.

It was supported by gold hooks on four posts of Acacia wood set in silver bases (32).

The purpose for the inner veil was basically to shield the ark from all else (33), 1st Tim. 6:16

The inner veil was to separate the mercy seat which symbolizes man's separation from God, that man can not access God apart from His mercy.

There are a number of lessons for Christians in this veil.

1. Fellowship and communion with God is the act of worship
2. God is Holy and far removed from men and his uncleanness
3. God must be approached ever so carefully that is in awe, fear and reverence.

There is only one way to God, just one door, Matt. 27:51; Mark 15:38; Luke 23:45; Heb. 6:19, 9:3, 10:19-21.

36-37 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

The Tabernacle was to have an outer veil. This separated the outer court from the Holy place.

It was an entrance of great beauty and craft (36)

It matched the inner one except without Cherubim

The frame was a little different also.

5 posts overlaid with gold along with gold hooks (37)

5 bronze bases (37). This, because one cannot worship without first dealing with sin.

Jesus fulfilled the symbols of this curtain with His blood atonement. John 10:9, 14:6; Romans 5:2; 1st Tim. 2:5-6

Chapter Twenty Seven

Introduction

This chapter covers the altar of burnt offering referred to as the brazen altar. Then the outer court is looked at along with the lamp stand as the way to approach God.

Man's sin had broken the fellowship that had existed in the garden. Thankfully God had a plan for redeeming mankind one that would provide a way for man to once again be in His presence. This is why He gave man the Tabernacle. Though the individual could not directly enter into God's presence the priest would go for them. These items in this chapter tell us about the one who would come and permanently open the way for man to enter into the Lord's presence.

1-8 And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it: as it was showed thee in the mount, so shall they make it.

First up is the altar for burnt offering or brazen altar. This altar sat out in the courtyard midway between the outer court entrance and the entrance to the Holy Place. This would be the

first thing seen as one entered the Tabernacle, its size made it impossible to ignore.

This would force all who saw it and those of us who see it to come to grips with the fact that to have a relationship with God there must be a sacrifice for atonement. For Israel it was a lamb for us it is Jesus.

The altar was a square of 7.5 feet on each side and 4.5 feet high made of Acacia wood because of its density as it was harder than oak or Hickory.

This was to symbolize the fact that an atonement that doesn't last is of no value at all. The world only offers temporary alternatives to being right with the Lord.

The world says you can approach God by doing the best one can.

Keeping the rules and rituals of religion

Belonging to a certain religion or church

Believing in the God worshipped by all religions who is said to be the same God no matter what he or she is called.

Following men who claim to be prophets

This altar declares a different message. Atonement is necessary in order to approach God. No one can approach Him apart from an acceptable sacrifice, blood must be shed, John 1:29; Heb. 9:13-14, 22-28, 1st Peter 1:18-19.

The altar was to have 4 horns one at each corner made of one piece. These horns carried several truths

First, they represented the atoning power of the altar, symbolizing that God accepted each sacrifice as a suitable substitute, Lev. 4:7, 18, 25, 30, 34, 8:15, 9:9, 16:18

Second the horns symbolize God's power and strength, Josh. 6:4-6; 1st Samuel 2:10; Psalm 75:10, 89:17, 24, 148:14.

Third, they were a symbol of salvation, Lev. 16:18; Psalm 118:27

Fourth, they pictured God's protection, 2nd Sam. 22:3; Psalm 18:2; 1st Kings 1:50, 2:28

The altar was overlaid with bronze to keep the fire from consuming the Acacia wood as the fire was to never go out, Lev. 6:13.d

Science caught up to God in stating that hardwood overlaid with copper or brass and sealed was the best at resisting fire. What a picture this is of Jesus as He was the only one who could have endured the cross, Phil. 2:8; Heb. 12:2; John 19:17; 1st Peter 3:18; Gal. 3:13; Is. 53:5; 1st Peter 2:24

All the utensils were made of bronze

Ash buckets and shovels- used to carry the ashes from the altar outside the camp, Lev. 6:10-11

Basins and meat hooks- basins were used to collect the blood of the sacrifices which then was either sprinkled on the altar or poured out at the base of it.

The hooks were for moving the meat once it was on the altar.

The fire pans- these carried the hot coals as the altar was being moved from campsite to campsite. They also were used to carry coals to the altar of incense, Lev. 10:1, 16; 12

The bronze grate- it had 4 rings one on each corner.

The grate was hung halfway down in the altar

The altar was to be carried by two Acacia poles covered in bronze

The altar was an open box as seen in verse 8

If man had designed this altar it would have been an altar of religion and ritual; an altar of do your own thing

An altar of works and good deeds; an altar of go your own way

An altar of money, an altar of self help and self esteem

An altar of no sacrifice; an altar of ego boosters and self image

Let us be thankful that the Lord did not leave this altar to man.

*9-19 And thou shalt make the court of the tabernacle:
for the south side southward there shall be hangings*

for the court of fine twined linen of an hundred cubits long for one side: And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward shall be fifty cubits. The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three. 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. All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass. All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

The court yard served several purposes.

The outer fence drew a distinct line between the world and the Holy presence of God.

The outer fence kept the people from approaching in an unlawful manner. The only right way to enter God's presence is through the one gate or door.

God wanted a courtyard (9) to ensure the safety of all the Holy furnishings.

The south side of the fence was to be built as follows in (9-10)
150 feet of linen curtains

20 posts to fit into 20 bronze bases one every 7.5 feet
Silver hooks and bands attached to the posts
The north side was identical to the south side (11)
The west end of the fence is described in verse 12
75 feet of curtain
10 posts and 10 bases

The east side is found in verse 13
75 feet wide with the entrance or door in the center large
enough to allow anyone entrance.
The gate or door had 22.5 feet of curtain on each side supported
by 3 posts and 3 bases (14-15)
The entrance was 30 feet wide of fine linen
Embroider in blue, purple and scarlet yarn
The curtain was to be supported by 4 posts on 4 bases all of the
posts of the courtyard were to be supported by silver bands and
hooks (17)
Verses 18-19 are a summary to reinforce to Moses what the
Lord had laid out for the outer court of 150' x 75' x 7.5 feet high

There are 3 lessons here for us
The walls picture the Lord's righteousness; he is so holy He is
set apart from the world.
When the people looked toward the Tabernacle they could see
and be reminded that God is Holy.
When God is approached it is to be in awe and reverence.

Jesus fulfilled the symbols of the outer fence as the
righteousness of God, Romans 3:21-22; 2nd Cor. 5:21
The door to the Tabernacle teaches us 2 things
There is only one way to God not many
No one can live with God without coming to Him as He
demands.
Jesus is that door to the Father and He alone, John 10:9, 14:6

*20-21 And thou shalt command the children of Israel,
that they bring thee pure oil olive beaten for the light,
to cause the lamp to burn always. In the tabernacle
of the congregation without the veil, which is before*

the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

The lamp stand of the Tabernacle symbolized that the way to God is always open.

With its place in the Holy place the Lamp lit the priests view without it the Holy place would have been done and mysterious.

For the human heart darkness causes, stumbling about, false teaching, worship, confusion, loneliness, emptiness.

Notice the Lord commanded only pure olive oil to keep the light burning (v20). The oil came from unripened olives beaten not crushed, this produced oil that produced little smoke if any at all.

It was to sit outside the curtain of the Holy of Holies (21). This to illuminate the way to God and kept the priest busy trimming the wicks and adding oil to the lamps.

This was a command for all generations so

The light of God would not be hidden from men

This is true for us today we are not to hide the light of Christ from men

When there is no light people follow what is false, John 1:4, 9, 8:12; 2nd Cor. 4:6; Rev. 21:23, 22:5

The oil is a symbol of the Holy Spirit we must be filled up with the spirit on a regular basis so His fruit will be present in our lives, Gal. 5:22-23; Phil. 2:15; Matt. 5:14

Chapter Twenty Eight

Introduction

We move now from the Tabernacle to the clothing for those who will be ministering there. These clothes were to set the Levites apart from the other tribes and to command respect for them and the God whom they served.

1-5 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. And they shall take gold, and blue, and purple, and scarlet, and fine linen.

God called Moses' brother Aaron and his sons to be the first priest. Notice a few details

First, the source of the call was God (v1). Aaron did not suddenly decide to be the High Priest. When God calls a person to serve Him it is

God who makes the choice

God who equips His choice

God who empowers His choice

God who sends forth His choice

Second, God's purpose in calling the priests was to set them apart to serve. This service was in 5 areas

1. They were to offer gifts and sacrifices for sin, Heb. 5:1, 7:27

2. They were to show compassion for the people going astray, Heb. 5:2
3. They were to teach the people, Neh. 8:2, 9
4. They were to be representatives of God, mediators between God and men, Lev. 6:6-7, 16:30
5. They were to pray and make intercession for the people, Ex. 28:12; Heb. 7:23-25

to be called of God to be His minister is the greatest of all calls.

The call comes about because of the gospel, 2 Thess. 2:14

The call is a call to salvation, not on man's ministry, 2nd Tim 1:9

The call is from Heaven, Heb. 3:1

The call is to the glory of God, 1st Peter 5:10; 1st Thess 2:12

The call involves a great hope, Eph. 1:18

The call requires the individual to walk worthy of God, 1st Thess. 2:12

The call demands faithfulness and personal responsibility, Eph. 4:1; 1st Cor. 4:2

The call demands one to be diligent, 2nd Peter 1:10

The call is high, the ultimate goal of life, Phil. 3:14

The call is unique, personal, one of a kind, 1st Cor. 1:26

The symbol of High Priest call was his clothing, the call to be a priest would require holy garments.

Skilled workers were called for (v3) and God gave them their ability and wisdom.

The garments included

A chest piece, a robe, a woven tunic, an ephod, a turban, and a sash.

The colors were consistent with the Tabernacle, blue, purple and scarlet, with gold thread (5).

What does this say for us today; we are to put on holy garments also as follows

We are to put on Christ, Gal. 3:27

We are to put on the new man, Eph. 4:24; Col. 3:10

We are to put on the armor of God, Eph. 6:11

We are to put on the armor of light, Romans 13:12

We are to put on love, Col. 3:14

We are to put on compassion, kindness, etc., Col. 3:2

We are to put on incorruption, 1st Cor. 15: 53-54

6-14 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulder pieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. 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. And thou shalt make ouches of gold; And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

Next is the “Ephod” or sleeveless coat, this was to be the first item that they made.

The ephod was made using the following materials

Gold thread made from thin sheets of gold cut into thread like wires (Ex. 39:3) along with blue, purple and scarlet yarn with fine linen (v6).

The design was laid out with the following instructions

Make it in 2 pieces joined by 2 straps at the shoulder (v7).

A sash for the waist (v8) using the same materials as above.

2 Onyx stones with the names of 6 tribes engraved on each by birth date (v10). Engraved just as a gem cutter would make a seal.

These were to be mounted in gold settings fastened to the straps on the shoulders of the ephod (v 11-12).

The purpose of the ephod and the 2 onyx stones was to represent the priest carrying the people of God before Him as mediator and intercessor (v12).k

There were two final appointments for the ephod

All the settings were to be gold

There were to be 2 gold chains to attach the settings (v14).

Jesus is the high priest today for all who are His as He carries all of us before the Lord. He is our mediator and intercessor, Matt. 11:28-30; Romans 8:34; Heb. 2:17-18, 4: 15-16, 7:25; 1st Peter 5:7

15-30 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put

the two rings on the two ends of the breastplate. And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder pieces of the ephod before it. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. 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. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

Next was the breastplate a square of material made like a pouch used to determine the will of God.

To be made as follows

The basic material was the same as the ephod (v15)

It was to be 9 inches square, folded double to make a pouch.

There were to be 4 rows of 3 stones attached to the front each in a gold setting. Each stone was to bear the name of one of the 12 tribes.

It was to be attached to the ephod permanently as follows

There were to be braided chains of pure gold

Two gold rings at the top corners of the chest piece these for the gold cords which would be tied to the gold settings of the ephod garments on the shoulder.

Two more gold rings at the bottom corners on the inside piece and 2 on the outside piece near the sash, a blue cord was to be used to hold the 2 sets of rings and tie them to the ephod.

The purpose for the breast was 2 fold

First it symbolized the high priest carrying the Israelites on his heart before the Lord (v29).

For us it is the fact that Jesus knows us by name, not a number or a statistic or a goal. Jesus cares for us and carries us in His heart, Is. 41:10, 43:1-2; 1st Peter 5:7; Psalm 40:17

The second purpose was that it was the place where the “urim and thummin” was carried. These were two stones that were in the pouch near the heart of the high priest.

Urim means a curse

Thummin means perfection

They were carried into the Holy Place and reminded the high priest and the people that God would give the right direction for every situation.

We do not carry the umim and thummin, yet we are to carry the needs of others before God, Deut. 4:29; Psalm 91:15; Is. 55:6, 65:24; Eph. 6:18

31-35 And thou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

And it shall be upon Aaron to minister: and 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.

There was the robe of the ephod, a long sleeveless blue robe. It was woven with an opening for the head with a reinforced collar so as not to tear, (v32).

There were pomegranates woven out of blue, purple and scarlet yarn attached to the bottom hem. One pomegranate and then a gold bell all the way around.

There were 2 purposes for this

First, they symbolized the sounding of the intercessory ministry of the High Priest. The sounding of the bells marked the priest's steps. The pomegranate would symbolize the beauty and fruitfulness of his intercessory ministry..

Second, the continued sound of the bells let the people know that God accepted the offering, if they stopped then they would know the High Priest was dead and the offering rejected (v5). Jesus is the perfect fulfillment of the role of the High Priest, Heb. 7:25; Is. 53:12; Luke 22:32; 1st Peter 3:18

36 -38 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

There was the gold plate for the turban.

It was to be engraved with the words "Holy to the Lord" (v36). It was placed on the forehead for the purpose of drawing attention to it.

What a difference it would make for some if each of us had to wear this on our foreheads. A constant reminder of living a holy life, what we must do living holy lives, Ps. 101:3
Guarding our tongue, Ps. 34:13
To think only of holy and pure things Phil. 4:8; Lev. 11:45; 2nd Cor. 7:1; Eph. 4:24; 2nd Peter 3:11

The gold plate was to be attached to the turban with a blue cord.

The plate symbolized 2 things

First, the High Priest bore the guilt for Israel' shortcomings as he made the offerings for them.

Second that the people were to seek the Holy God, (v38).

Jesus bore the guilt for our coming short of God's glory, Is. 55:5; Romans 5:8; Gal. 1:4, 3:13; Eph. 5:2; 1st Peter 3:18

We too must seek God through Jesus alone, John 8:24, 14:6; 1st Cor. 3:11

39-43 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

These are the final instructions for the priest clothes.

One, the turbans and tunic (the coat like garment) was to be of fine linen (v39).

Two, the sash for his waist was to be embroidered (v39).
Three, the clothes for the rest of the priest was not as decorative, but still had to meet God's design with a tunic, sash, and headdress (v40). These too were used to set them apart for the Lord's service.

Fourth, the priests were to put on these garments and then they were to be ordained (41).

Fifth, the linen underclothes were the last garment to be made.

They were to cover the priests from the waist to the knees (v42).

They were to always be worn when serving God (v43).

The purpose was for modesty and purity when climbing or other activities while serving in the Tabernacle (v43).

It is fashionable for people to do good works for the Lord yet so much is done in God's name that is worldly, carnal and selfish. We are not to bring shame or embarrassment to the cause of Christ by being immoral.

The faithful believer must forsake all and follow Christ, Matt. 16:24; Luke 14:26, 33

The faithful believer must abide in God's word, John 8:31; 2nd Tim 2:15

The faithful believer must bear fruit, John 15:8; Gal. 5:22-23

The faithful believer must live Godly lives, 1st Thess. 4:5; Titus 2:12-13

Chapter Twenty Nine

Introduction

This chapter covers the dedication, consecration and ordination of the priests. There are in this chapter qualifications God looks for in leadership especially where serving Him is concerned.

People need good leaders in every area of life, whether it is family, business, political, or church. To often people are chosen to lead for the wrong reasons such as money, popularity, social standing, etc.

God chooses leaders not based on the above but on ones being forgiven, dedicated, consecrated, prepared by God and called by Him. This is what is covered in this chapter.

1-3 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

God makes the call for a dedication service. The time had come for Aaron and his sons to be publicly ordained and installed as the first official priests to God for Israel.

Moses was told two things by God here.

First, Moses was to secure the items for the various offerings he would need for this service.

A young bull and 2 rams with no defects, the sacrifices had to be perfect. These were symbols of Christ the perfect lamb of God.

Moses also was to secure unleavened bread, cakes and wafers made of wheat, flour and oil (v1). There could be no leaven as this was a symbol of evil or sin. The unleavened bread was a symbol of righteousness.

Moses was to bring all of these items to the Lord (v3).

A person called by God to serve should be openly set apart to serve. People's attention should be on the fact that the individual is to serve and minister to the people as God's appointed servant, John 15:6, 21:17; 1st Peter 5:2; Jer. 3:15, 23:4.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

There was to be a moral cleansing. This is a special cleansing that takes place after the call to consecration. When a person is called by God the person is to seek to become morally cleansed by the Lord.

The Lord symbolized this by having Aaron and his sons publicly washed in water in front of the Tabernacle in the very presence of the people, 2nd Cor. 7:1; 2nd Tim. 2:21; James 4:8; Psalm 79:9. Is. 1:16.

5-6 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

The Lord even gave instructions on the putting on of the Holy garments.

We are to be clothed with the righteousness of Jesus Christ, to put on the new man.

This is what we see in Aaron putting on of his priestly robes, Romans 13:14; Eph. 4:24; Col. 3:10, 12; Psalm 132:9; Is. 61:10

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

This anointing is a type of the Holy Spirit the appointment of God's power on Aaron.

No one can really serve God apart from His anointing, Acts 10:38; Gal. 5:22-23; Eph. 5:18; Micah 3:8

8-9 And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

This is the Lord's promise and command that the priests would always be from the line of Aaron.

They were to be dressed and then declared priest.

What this means for us today is that once God puts one in the ministry it is a permanent call. The one called is forever responsible to serve faithfully, Luke 19:13; 1st Cor. 4:2; 15:58 Also the office of the priesthood was established forever by God. Each believer today is a priest before the Lord, Is. 61:6; 1st Peter 2:5; Rev. 1:6

10-14 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

Before Aaron and his sons could begin their service there had to be a sacrifice for their sins. No one could serve until their sins were cleansed and forgiven. The cleansing was based on the atoning of the shed blood of the sacrifice.

Notice the Lord's instructions to Moses.

First, the priests were to lay their hands on the bull this symbolized their identification or transferring of sins to the animal (10). The bull became the sin-bearer, this pointed to Jesus as the ultimate sin bearer for the world, Is. 53:6; Heb. 9:28; 1st peter 2:24

Second, Moses was to kill the bull before the Lord, this to symbolize appeasement, substitution of God's judgment (v11). God's wrath toward sin can only be appeased or satisfied by a sacrifice. During Old Testament times it was animal sacrifices that pointed to Jesus Christ as the ultimate sacrifice for mankind, Romans 5:6, 8-9, 10-11; Gal. 1:4; Tit. 2:14

Third, Moses was to take the collected blood and put it on the horns and base of the brazen altar.

This was a symbol of the sanctifying of the place of worship.

This pointed to the sanctifying of the place of worship.

This too points to the shed blood of Christ as a constant reminder of His great love for His people.

The cross without the blood is powerless, empty and worthless. It is His blood that set apart the altar of the cross as holy, Matt. 26:28; Heb. 9:14; Rev. 1:5, 5:9

Fourth, Moses was to burn the fat and choice parts of the bull on the altar. The bad parts were taken outside the camp and burnt, (13-14).

This to symbolize the fact that the bad, is a type of sin that had to be taken out of the camp away from the worshippers. It was Jesus Christ who fulfilled this symbol on the cross, as He was crucified outside of Jerusalem at Calvary, heb. 13:12; 2nd Cor. 5:21; Tit. 2:14

15-18 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. And thou shalt burn

the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

Aaron and his sons were to take a “whole ram” and sacrifice it to the Lord to symbolize their total dedication to the Lord, holding nothing back in their lives. Notice again the explicit instructions.

First, the priests were to lay their hands on its head (v15). Second, they were to kill it then take and sprinkle the blood on the sides of the altar (v16).

Third, they were to cut the ram into pieces and wash the legs and inner parts (v17).

Fourth, they were to burn all the parts, the entire ram on the altar as a sweet aroma toward the Lord, (v18).

This it symbolize that God accepted the person’s sacrifice and dedication. The Lord God wants us to give all they are to Him. God’s people must be willing to climb on the altar and become a living sacrifice to God.

God has no use for those

Who go their own way

Who have their own agenda

Who have their own plans and programs

Ro. 12:1-2; Luke 9:23, 14:33; 1st Peter 2:5,9; Pro. 23:26

19-21 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

Next we have the sacrifice of a ram as a symbol of consecration.

Notice what we can learn from this sacrifice

First, the priests again were to put their hands on the sacrifice (v19).

Second, they were to kill the ram and take the blood and place it

On the tip of the right ear, setting their hearing apart to the Lord (v20)

On the thumb of the right hand this to symbolize that they were set apart to touch and do only righteous things (v20)

On the big toe of the right foot to symbolize that they would always walk in the way of God (v20)

Christians are to be completely consecrated to the service of God.

Our ears are to be sanctified to God we are to guard what goes in our ears, Pro. 8:34; James 1:19; 2nd Tim. 4:4

Our hands are to be used to do good to others, Gal. 6:2, 10; Psalm 2:11

Our feet are to be set apart to walk in the ways of God, Eph. 4:1; Deut. 10:12

Third, some of the blood and anointing oil was to be sprinkled on the priests clothes (v21). This may seem strange after taking such care to make these garments so beautiful.

The blood and oil on the garments speak to what the priests were to do that is to serve others.

They were not to stay pretty and clean living a life of ease.

They were to serve the people in their sufferings.

Far to many believers have no desire to be involved with broken lives, or getting dirty while serving fallen desperate, offensive people, Psalm 126:5; Matt. 10:42, 20:28; Luke 22:27; Phil. 2:6-7

Fourth, the purpose for killing the second ram was a symbol of consecration to God, Deut. 10:12; Psalm 2:11; Eph. 6:7; Heb. 12:28

22-28 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration: And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD: And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD. And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD. And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part. And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.

There were to be 2 wave offerings to symbolize their commitment to God.

There was the first wave offering (v 22-25)

Moses was to cut away the fat and choice parts of the ordination ram (v22).

Moses was to take one unleavened loaf, one cake and a wafer from the basket (v 23)

Moses was to then take all 5 items and place them in Aaron's hands along with his sons and they were to be lifted up and waved before the Lord (v24). This was an act that required physical involvement for the priests

The wave went toward the altar and then back not up and down.

Moses then was to take all 5 items and burn them on the altar for a sweet smelling aroma to the Lord (v25)

Next the second wave offering (v26-28). This time, it was the breast and shoulder of the ram, which was to be waved before the Lord for 2 reasons (v26).

First to sanctify these parts as belonging to the priests (v27)

Second these parts were to be given to the priest when ever a peace or fellowship offering was made by anyone (v28)

Notice that only the best part was offered to God, this teaches us that God deserves the best we have what is our best here are a few

1. God is pleased when we give Him our bodies, Ro. 12:1-2; 1st Cor. 6:19-20
2. God is pleased when we obey Him, 1st Sam. 15:22
3. God is pleased when we are faithful to Him, Matt. 25:21
4. God is pleased when His people give the gospel to the lost, Acts 1:8, 5:20; Romans 1:16
5. God is pleased when we do well toward others, Heb. 13:16

29-30 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

There was to be a passing down of the clothes used in the ordination service. They were not the possession of any one person but were to be worn by each succeeding son of Aaron. They were to be worn for 7 days, remember if you will that this is the number of completeness. So what we see in the 7 days of ordination is Aaron and his sons being completely consecrated to the Lord's service, Deut. 6:5; Romans 12:1-2

31-34 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation. And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy. And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

Here is a meal for the purpose of fellowship or communion. Moses was to boil the meat for the ram in the Holy Place (v31), somewhere near the brazen altar and in view of the people. Aaron and his sons were to take some of the boiled meat along with bread from the basket at the Tabernacle door. No one else could eat of this meal as it was sacrificed to the Lord and was holy to Him (v33). Whatever was left was to be taken to the brazen altar and burned to the Lord v34.

For us Jesus invites all of His people to come and dine in communion with Him, Is. 55:2; John 6:35, 51; Rev. 3:20

35-37 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them. And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

Every step of consecration and ordination that had been set out was to be repeated for 7 days during which Aaron and his sons could not leave the Tabernacle.

This repetition to stress to them, the people and to us the matter of obedience, v35.

Each day a bull was sacrificed as a sin offering v36

Moses was to go through the purifying of the altar for 7 days to make it holy unto the Lord and to make whatever touched it Holy also, v 37.

For us it is Jesus who is Holy and it is He who makes every sinful heart Holy unto Him, Luke 1:74-75; 1st Peter 1:15-16

38-46 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. 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.

Here is the order for the daily offerings for the morning and evening.

There would be a one year old lamb offered each morning and one each evening, v 38-39. These were in addition to any other offerings or sacrifices made during the day.

The Lord wanted Israel to worship Him from morning until night or all day every day.

Each of us need a renewal in the morning as we begin our day and at night before we retire for the day, 1st Sam. 1:19; Job 1:5; Psalm 5:3, 55:17, 113:3, 119:164; Mark 1:35; 1st Thess. 3:10; 1st Tim. 5:5

The morning lamb was to be offered with 2 quarts of flour mixed with one quart of Olive oil and 1 quart of wine as a drink offering, v40.

Then in the evening the same was to be offered, v41

These would be a satisfying odor to the Lord.

These were done to show that the believer needs a daily relationship with the Lord and was to be done throughout the succeeding generations.

If God's people did these daily sacrifices with a heart trusting in the Lord.

The Lord would meet and talk to Moses providing direction, v 42; Ps. 73:24; Is. 30:21; John 14:21.

God would meet with the people, v 43, He has promised to speak to us in a way we can understand, John 10:27; Heb. 1:1-2; 2nd Tim. 3:16

The Lord would set apart the place of worship with His glory, v 44 residing there.

Today we as Christians are the Tabernacle of God, Ezk. 36:27; 1st Cor. 3:16, 6:19; Gal. 2:20, 1:27; 2nd Tim. 1:14

The goal or aim of believers should be to serve God to be used by Him in some service, John 17:17; 1st Cor. 1:30; Eph. 5:26; 2nd Tim. 2:21; Heb. 10:10, 13:12

We find in verse 45 that the Lord will dwell with His people.

This is a two part promise.

First, God will dwell with His people, live, care and love them, Gen. 28:15; Is. 4:2

Second He will be their Father, Lord, and Saviour, Is. 43:1

The people would know by these sacrifices that it is God who delivers from sins bondage.

For us it is Jesus that sets us free from sins power, Is. 61:1;
John 8:32; Romans 6:23, 8: 1-2

Chapter Thirty

Introduction

This chapter opens by returning to a piece of furniture for the Holy Place the altar of Incense the place for the prayers of Israel to go up before the Lord.

God then gives Moses final instructions for the Tabernacle including the last item for the Tabernacle Court yard the brass laver or wash basin. Last are the oil and the incense to be used in the service of the Lord.

1-6 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

Here are the designs for this altar for the burning of incense to the Lord. It was to be made of Acacia wood (Christ's humanity). Jesus is the perfect support for our prayers, it is He who stands between God and us and makes us acceptable to God, Heb. 7: 25-27.

The altar was to be 18 inches square to typify unity in human relationships. It was to be 36 inches high to typify man's relationship with Christ.

The altar was to have 4 horns one on each side made from the same piece of wood, v 2. These represent God's power to hear

and answer prayer, 2nd Cor. 12:9; 2nd Tim. 4:18; Heb. 13:6; Psalm 23, 28:7, 40:17; Is. 41:10, 46:4

The altar was to be covered in gold with a gold crown work around the top between the horns, v 3. This to typify that the Lord Jesus is the most precious possession anyone can have, Heb. 7:25

The crown work was to keep the hot coals from falling off to the floor. These coals came from the Brass altar of sacrifice. This tells us that no prayer can be offered to God unless an adequate sacrifice has been made to satisfy the holiness and righteousness of the Lord.

As the priests went by this small altar of burning coals and incense they were probably reminded of several things.

God's righteous and just nature against sin

They could see the hot coals

They also were reminded of God's mercy that invited them to His throne.

They were reminded of the reason they were at the altar to intercede for the needs of the people, Ps. 34:17-18, 40:1, 42:1-2, 63:1, 8.

There were to be 2 gold rings on each side of hold the poles of Acacia wood covered in gold, v 4-8

The altar was to move typifying that prayer is not limited to a single place on earth, 1st Thess. 5:17; 1st Tim. 2:8

Moses was to place the altar just outside the curtain of the Holy of Holies opposite the mercy seat, v 6.

It was close enough so that the smoke of it permeated the curtain and went into the Holy of Holies, Ps. 16:8, 34:18, 73:28, 145:18; Heb. 10:22; James 4:8

Today there is no longer a curtain and we can come boldly to the throne with our petitions, Heb. 4:16.

7-8 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.

There are two reasons for this altar.

It was the place where incense was offered every morning and evening. He did it while tending the lamp, v 7.

This was to be a symbol for us of regular prayers morning and evening.

Second it was the place for incense that was a type of Jesus permanent intercession for us, Is. 53:12; Luke 22:32, 23:34; John 17:9; Romans 8:34; Heb. 7:25; John 14:16; 1st Chron. 16:11

9-10 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

The Lord puts a great deal of emphasis on the holiness of the altar of incense

It was never to be desecrated, nothing was to be placed on it except the coals and incenses anything else was to offend God.

Once a year Aaron was to purify it by placing blood on the horns from the sin offering. This connected the sin offering to prayer this gave lasting impact.

The prayers of believers today are connected to Christ shed blood. We plead the blood for cleansing it is at the altar of prayer where we stand in the atonement of Christ.

Why was the altar purified because it was holy to the Lord v 10. Just as Christ atoning sacrifice is holy to the Father. It is Jesus intercessory ministry of Christ as He stands as our mediator, John 14:6; 1st Tim. 2:5-6; Heb. 9:15, 24.

His intercession opens the door to God's presence, John 10:9, 16:24; Romans 5:2; Eph. 2:18, 3:12; Heb. 10:22

11-16 And the LORD spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

Moses is instructed by God to raise money for the support of the Tabernacle and the care of the people.

If you are wondering why this is placed here between the altar of incense and the brass basin which follow here?

Prayer is important and available to us, however if we are hoarding up in our lives the Lord will not answer our prayers. We are to be giving to the Lord, Pro. 11:25, 22:9; Is. 58:10; Malachi 3:10; Luke 6:38; 2nd Cor. 9:6

Here are the facts on raising money for the Tabernacle. The people were to pay a ransom tax each time a census was taken, this to remind them of their redemption. Israel's obedience in this would assure God's protection.

Why would there be a need to make such a census on a regular basis, for military and other public duties.

If Israel was faithful they would give the tax willingly.

If they were not faithful then they of course would not pay it.

Each person was to pay one fifth of an ounce of silver v. 13
The census was to count every one 20 and over v. 14
The tax was to be the same for rich and poor, v. 15 this
because it was for their atonement. The lesson here is that
wealth will not buy reconciliation nor a life of poverty will not
bring it either. Everyone must be redeemed by the blood of
Christ, Romans 3:10, 20, 6:23

There were two purposes for this offering
First, to take care of the Tabernacle, v. 16. It is the
responsibility of God's people to take care of the church, Pro.
3:9; Deut. 16:17; Matt. 10:8; 19:21; Romans 15:26-27; 1st Cor.
16:2; 2nd Cor. 9:7

Second, there was a spiritual purpose also as it was a
memorial to the atonement, v. 16
It was to remind the people of the reward for obeying God,
since He had blessed them.
He delivered them from Egypt a type of the world
He was leading them to Canaan a type of Heaven
He had bought them and they were now His people.

When we say yes to Jesus we are redeemed by His blood
Therefore we are to give it all to Jesus
Our material possessions, Matt. 19:21
Our hopes and dreams, Mark 10:21
Our very lives, Phil. 1:21, 3:10

17-21 And the LORD spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: So they shall

*wash their hands and their feet, that they die not:
and it shall be a statute for ever to them, even to him
and to his seed throughout their generations.*

Here we have the instructions for the last piece of furniture from the Tabernacle the Brass Laver or wash basin. This Basin was placed between the Brass Altar and the entrance to the Holy Place.

The material was furnished by the Israelite women as they gave their polished bronze mirrors. This item will play an important role in the daily lives of the priest.

The builder was to make this basin and place it on a bronze Then it was to be placed where I previously stated before the entrance of the Holy Place.

Before a priest could enter the Holy Place a sin offering had to be made at the Brazen Altar. A portion of the blood was sprinkled on the wash basin to represent the cleansing power of the blood sacrifice.

The only purpose of this basin was to wash the hands and feet of the priest (v19). They were to wash upon entering the Tabernacle and when he went to make a sacrifice.

We as Christians must be cleansed regularly so we do not become entangled in sin, Psalm 26:6; Is. 1:16; 2nd Cor. 7: 1; 2nd Tim. 2:21; James 4:8

Verse 21 contains a warning for the priest either wash as directed or die. God's holiness will not permit anyone bringing sin into His presence. Since their lives depended on obedience, the priest simply could not afford to skip washing at the laver. God is very serious about holiness, no exceptions, 2nd Peter 3:11; Rev. 15:4; Lev. 11:45; Psalm 99:9; Is. 6:3

The importance of washing was of such that it was made a law for all generations.

The need to be cleansed from defilement is for every believer of every generation of every generation. There must be a cleansing from the defilement of sin, John 13:9; Eph. 5:26; Heb. 9:14; Psalm 19:12, 51:2, 7, 79:9; Is. 1:18

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

Here we have the anointing oil; this was needed to represent both the call and appointing of God by the Holy Spirit. It is the Holy Spirit that equips a person for serving God! The Lord gives Moses detailed instructions for creating this special oil. He was to collect 12.5 pounds of Myrrh v 23

6.25 pounds of Cinnamon v 23- the leaf
6.25 pounds of Sweet cane v23
12.5 lbs of Cassia v 24 this is in the Cinnamon family but
not the Cinnamon above it is much stronger.
1 gallon of Olive Oil v24

These ingredients were to be mixed into anointing oil v25 a
total of 37.5 lbs of spices mixed into a gallon of olive oil.

This special oil would be used to anoint the Tabernacle and
it's furnishings.

There was 2 purposes for the oil

To sanctify so everything would be holy to the Lord v 29

To anoint the priest for ministry and make them holy to the
Lord also v 30.

The Lord stresses in v 31-32 the importance of the oil.

It was for the Lord's use alone. It was never to be misused by
putting it on anyone not appointed by God.

The anointing is not man's to give, it is the Lord's to use
upon whom He chooses to be set apart for His service, Lev.
8:11, Numbers 7:1

The Lord calls people and He anoints them through Him, the
Holy Spirit for His purposes not the person's, Lev. 8:30. 1st
Sam. 10:1, 16:13; 1st Kings 1:39

*34-38 And the LORD said unto Moses, Take unto
thee sweet spices, stacte, and onycha, and
galbanum; these sweet spices with pure
frankincense: of each shall there be a like weight:
And thou shalt make it a perfume, a confection after
the art of the apothecary, tempered together, pure
and holy: And thou shalt beat some of it very small,
and put of it before the testimony in the tabernacle of
the congregation, where I will meet with thee: it shall
be unto you most holy. And as for the perfume which
thou shalt make, ye shall not make to yourselves
according to the composition thereof: it shall be unto*

thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

Last comes the making of the incense to be used only for the Lord's purpose by the priest. It was not to be used on the Altar of Incense to cause there to be a sweet aroma that filled the Holy Place and the Holy of Holies.

This to represent God's pleasure in their prayers.

Moses was to gather the following in equal amounts of Resin drops, Mollusk scent, galbanum and pure frankincense. There were to be ground and blended as a perfumer would do. It was pure and holy incense v35.

It was to be put on the altar in front of the Ark where the Lord met with the people, v 36.

The warning in v. 38 that anyone found making this incense was to be cut off from the nation.

Think of the pleasing aroma a picture of the believers prayers going up to God and being accepted by Him

Remember Gideon, Judges 6:39-40

Remember Hannah, 1st Sam. 1:27

Remember Samuel, 1st Sam. 7:9-10

Remember Solomon 1st Kings 9:3, or Elijah, 1st Kings 18:37-38

Remember Hezekiah, 2nd Kings 19:19, Jehoshaphat, 2nd

Chron. 18:31

The list could go on and on, Luke 1:13; Acts 4:31; Psalm 91:15

Chapter Thirty One

Introduction

People want a purpose, a meaning to their lives. Many ask such questions as

What am I living for, or am I making a difference?

To often the answer comes as a feeling of emptiness, loneliness, depression, despair. They live a life where nothing lasts for very long.

This is not as much for a Christian who follows God. Who take the charge of God and obey Him. It is His charges that bring purpose and meaning to life and it works for all types and classes of people.

His great charges stir us to serve Him, when we do we experience a deep, rich fulfillment.

This is what this chapter is about.

1-11 And the LORD spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, And the altar of burnt offering with all his furniture, and the laver and his foot, And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, And the anointing oil, and sweet

incense for the holy place: according to all that I have commanded thee shall they do.

God gives Moses the names of the men who are to head up the preparation of the material and the actual building of the Tabernacle.

The man appointed to be over all of it was Bezalel. He was born in slavery in Egypt knowing a hard cruel life. He had learned a trade or maybe several trades. His name Bezalel means “under the shadow of God”, what this tells us is that God had been protecting and guiding this man making sure he learned what would be needed now to build this Tabernacle for God.

When God calls a person to serve Him, it is a personal call. Just as God knew Bezalel from his mother's womb and had set him for this service, he still calls the same way today that is personally, Ps. 139:1-5; Is. 43:1; Jer. 1:4-5; Psalm 91:1-2; John 15:16.

Notice his heritage in verse 2

His father's name was “Uri” which means “light”. This is reference to knowledge, wisdom of the light of God.

His grandfather was “Hur” which means “free”, this in reference to being free from slavery.

He was from the tribe of “Judah” which means “praise”.

It will be Judah leading the way in front of the Tabernacle when it moves. Psalm 61:5, 119:11; Col. 1:12

Notice that God filled Bezalel with the Holy Spirit (v3). When God calls a person to serve He fills them with His Spirit. The Spirit gives the skill and ability (v 4-5), Matt. 25:15; Romans 12: 6-8; 1st Cor. 12:4-6; Eph. 4: 11-12

Bezalel's assistant was to be “Oholiab” (v 6), his name means “tent of the father” or “the father is my tent”. God had been preparing him as He had Bezalel.

He was from the tribe of Dan (v6). Danites were a rough, war like people. The chief craftsman on Solomon's temple was Hiram who was also from the tribe of Dan, 2nd Chron. 2:14. The lesson from Oholiab is that God can take someone who is rough and turn them into a craftsman for Him.

The other craftsmen from the slavery in Egypt were to work under the direction of these 2 men. They would be chosen not only for their skills but for their commitment to the Lord also, (v 6-11).

In verse 11 the Lord gives a warning to make sure everything is made exactly as they are told.

For us the warning is clear, we are to live just as He says by obeying His word, Mark 11:24-26; John 14:6; Matt. 6:33; Luke 9: 23-25; Mal. 3:10; Rev. 22:18-19.

12-17 And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

The people were willing to work around the clock so much so that they would work on the Sabbath.

So to prevent this the Lord gives Moses instructions concerning the Sabbath.

First, the commandment of the Sabbath rest had to be kept while the work on the Tabernacle was going on, (v 13).

They were to keep the Sabbath because it was a sign of the covenant with God. The import of this is that even we today need to set aside a day of rest for the Lord.

They were to keep the Sabbath because it reminds us that God is Lord the one who makes us holy, who sets us apart to be His people. It was then and should be now a day to focus on the Lord.

God gave a warning to keep His commands in v 14. It was to be kept Holy, set apart, and kept pure and righteous.

Anyone who violated the Sabbath was to be judged severely. If they did anything evil on the Sabbath they were to be executed. If they worked on the Sabbath they were to be cut off from the people, that is no fellowship or living among the people.

The Sabbath is important to God (v 15). He gave man 6 days to work and one to rest. God sees the day of rest as holy and though the judgment of execution may seem harsh to us today the Lord knows more than we do. For instance

He knows we need work and rest

He knows we need work for our sense of purpose and worship for our spiritual well being

He knows that if one keeps the Sabbath they will likely obey the rest.

This commandment was to be forever (16-17). The command to have this day of rest goes back to creation itself. The Lord created for six days and then rested on the 7th and if He did it then we ought to do it also, Mark 2:27

18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

God gave a valuable gift to men the tablets of testimony or the 10 commandments. These are the foundation of the law of God. They originated with God, they were written by His finger in stone and given by Him to Moses.

Man is to obey God's great gift, we are to live righteous pure lives, John 4:23-24, 17:7, 14:21, 15:10; 2nd Thess. 3:16

Chapter Thirty Two

Introduction

No one is sinless, Paul said so in Romans 3:23 “all have sinned and come short of the glory of God”. Here in this chapter we will see just how sinful men’s hearts can be. As ugly as this scene is God left it in the story of Israel so that we can see that the only way to correct such sins is to face the corrupt nature of our hearts.

Israel had seen the power and glory of God repeatedly over the previous few months. They had committed to build a sanctuary for God. Now six weeks had passed by since Moses had went back up on Sinai. The Lord stops communing with Moses to deal with Israel’s breaking their commitment.

1-6 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

What causes people committed to God to commit a terrible sin. Let’s look at the causes of their sin.

First they became impatient in verse 1. Israel had been at Sinai for a couple of months, now Moses has been gone up on the Mountain for 6 weeks with Joshua. The people did not know what had happened to them to them, maybe They were both dead or Moses had forsaken them and seeking the Promised Land.

Or worse he just went back to Jethro and his sheep. Six weeks was a very long time, Moses should they thought have sent Joshua with some news on what was happening. They had just run out on patience and this was the first step in their terrible sin.

Second, there was pressure from the crowd. Aaron was in charge while Moses was away and it seems a delegation came to Aaron to take Moses place permanently and lead the people on to the Promised Land. Each day they added more pressure to the demand to pack up and go.

Third, evil suggestions were given to Aaron who was a weak leader. Aaron would not stand up for God choosing rather to give in. He made an idol to represent god to the people. He made it from the gold earrings of the people which by the way most often were small images of the Egyptian gods. He made it into a calf of Apis the bull god. He gave it to the people who then committed terrible sin.

Fourth, accepting what is false as god or godly. The people wanted Aaron to make a god they could follow to the Promised Land.

People then and now were pantheist or had many gods. They wanted help from god any god, they chose one that was powerful, strong like a bull. It is no different today as people make gods of what represents power and strength.

Fifth, there comes disobeying God's commands. Making and believing in false gods breaks the first 2 of God's commands
We are to only follow the one true God
We are not to follow after any image of God.

Sixth, by believing that deliverance of any kind come from man.

How quickly Israel forgot what the Lord had done for them in delivering them

Thru the plaques on Egypt

From slavery in Egypt

Through the Red Sea

Provision of water

Provision of bread and quail still going on

The light and shade made by the glory cloud.

The awesome cloud surrounding Sinai above them.

Seventh, it comes from giving in to fear of the crowd.

Aaron gave in to the people and caused a terrible sin as the people began to worship this false god. We will see that there were over 3,000 who were leading this rebellion; many were Egyptian converts who ere part of the mixed multitude that left Egypt with Israel. These are the ones Aaron gave into, they wanted to mix their religions into what God had given Israel.

Eighth, there follows false worship in verse 5-6. when Aaron gave in to the crowd and saw the false worship he builds an altar and announces throughout the camp that the next day there would be a festival to the Lord. He was convicted fo the sin he had caused and was hoping to bring the people's attention back to the Lord from the calf. However it was to late the offerings and sacrifices were empty and false and God rejected them.

Ninth, indulging in wicked practices brings sin. The people went from making a show of piety to an outright orgy. The word "play" has the idea of crude, vulgar language and actions such as seen in wild parties, rock concerts, etc.

God warns against such behavior, Romans 1:18, 29-31; 1st Cor. 6:9-11; Gal. 5:19-21; 1st Peter 4: 3-5.

7-14 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: They

have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD repented of the evil which he thought to do unto his people.

From 7 to 14 we have great intercession for a terrible sin. God saw what was happening and He was angry. God sees what people are doing. He stops His communing with Moses and orders Moses to go to “Moses people”. God was disowning Israel as He did not say “my people” as in the past. Israel’s sin had separated them from Him.

God then levels the charge against the people to Moses. He charged them with corruption in verse 7. the word “corrupt” means “running to destruction, ruin or perishing. It is the same word used for the sin of the people in Noah’s day, Gen. 6:11-12.

He charged them with being quick to turn from His commands. They had just received them and took an oath to fully obey them. It is the picture of walking in one direction and then spinning around and running in the opposite direction.

He charged them with false worship. He saw the bull idol and the people bowing before it.

He charged them with giving a false message. That is that deliverance and salvation come from man not God.

He saw their rebellion and apostasy.

He charged the people with being stiff necked, that is stubborn, impudent, and obstinate. A people unwilling to hear God, unwilling to turn away from the lusts of the flesh and pride of life.

The Lord had no choice but to deal with the people in verse 10. Notice what He says “Moses, leave me alone so that my anger may burn and destroy them”. Moses says nothing as he stands no doubt in shock at the abrupt end to the communion. Why tell Moses, to leave me alone? Two reasons

One He was drawing Moses to intercessory prayer for the people.

Two, He was teaching the importance of intercessory prayer. He placed Moses between the people and Himself this to picture our great intercessor Jesus, Romans 8:34; Heb. 2:14-15, 17, 7:25

God then threatens to fulfill His covenant He promised to Abraham in a different way. He would build a nation from Moses descendants.

This moved Moses to intercede as he wanted Abraham’s covenant fulfilled unaltered.

Moses began to intercede making four pleas before God. Moses asked God to remember that He saved and delivered Israel and made a covenant with them, v11.

Moses reminds God that they were His people notice the phrase “your people”.

Moses asked the Lord to preserve His own honor in the eyes of the world namely Egypt. That His name not be slandered. If God destroyed Israel they would say He is weak.

Moses asked God to turn from His fierce anger in 12b.

Moses then asked the Lord to remember His promise to the patriarchs in 14. What are the promises?

That God would cause Abraham's descendants to number as the stars in the sky.

That God would give the Promised Land to His people as an inheritance forever.

God answered Moses prayer and God relented on destroying all the people in v 14.

Intercessory prayer is essential for the salvation of people. The lack of such prayer is the reason more people are not reached for Christ, not making decisions for Christ, not delivered from temptation and sin, Matt. 7:7; James 5:17; Deut. 4:29; Jer. 29:13; Zech. 2:3

15-20 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strowed it upon the water, and made the children of Israel drink of it.

These 5 verses give us a picture of righteous anger against sin.

After praying for Israel Moses turned and headed down the Mountain to the people. He is carrying two tablets of stone engraved by the Lord with the 10 commands (15-16). Written on both sides unlike the image we see with 5 on each side.

As Moses comes closer to the camp the noise of the party grew louder and Moses anger begins to rise getting stronger the closer he gets to camp.

When he is within sight Moses could see the calf, the dancing, drinking, immoral misconduct, notice Moses reaction.

Moses cast the tablets down in anger but also to symbolize that the people did not deserve God's commands.

Moses burns the golden calf in verse 20 and grinds it to powder and scatters it in the water and makes those who were part of the party to drink it. This to show that they were unclean in their entire being.

There is justified anger, a righteous anger that strikes against sin. This type of anger should be aroused in us against sin and evil that destroys friends and family, Eph. 4:26; John 2: 14-17; Is. 59:17

21-24 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

Here come the excuses for this sin.

Moses confronts Aaron first and demands an explanation for his part in this sin. He was left in charge and caved in to the pressure of the people, this made him accountable as the leader. He should be cut off from the people, disciplined or executed.

Moses accuses Aaron of leading the people in the sin in verse 21. what saved Aaron was Moses intercession for him as seen in Deut. 9:20.

Aaron made excuses blaming the people and Moses for the sin in verses 22-24. he did what many do even today he blamed everyone for his failure to transfer his guilt on to someone else. This started in Eden and continues today.

He accused the people of being prone to evil in 22

He accused the people of forcing him to sin in 23

He accused Moses of being gone to long in 23

He suggested that the calf came by a miracle in v 24 possibly because he was rebelling against Moses leadership

We must not make excuses for sin, we are to confess it as such and repent Matt. 3:2; Luke 13:3; 2nd Chron. 7:14; Is. 55:7; Ezk. 18:21

25-29 And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

Here is the judgment for this sin, Aaron has been dealt with and now Moses is to deal with the people. Moses has seen that the people had thrown aside all moral constraints. The people were running wild, totally out of control. The people had

apparently stripped off their clothes and were engaging in an open orgy due to the partying, drinking, and sensual dancing. Moses moves to the camp entrance and calls for the people to stand for the Lord (v 26). It was decision time, sadly only the Levites moved to Moses side.

Moses then passes the judgment upon the people; it is the judgment that God had ordered, the guilty were to be executed (27). Moses calls on the Levites to carry out the sentence even on their own family members if necessary. The Levites obeyed and 3, 000 evil people fell by the sword (v28).

God is holy and executes justice upon people, Ps. 62:12; Jer. 17:10; Matt. 16:27, 25:31-33, 41; Rev. 20:12.

Moses then declared that the obedience of the Levites had set them apart to the Lord, (v29). God demands first place in our lives, even to placing our family behind the Lord, Luke 9:23, 14:26-27, 33; Phil 3:8

30-32 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.

Here is the great plea for forgiveness of this sin.

Notice all the people were guilty of sinning, even those who had not physically taken part in the rebellious actions.

The Lord God spared them because they had not participated but still held them accountable. Why? Because they had not stopped the crowd from sinning (30). Sin and evil can only be controlled when good people step forth standing for God.

The people stood in dire need of atonement for this sin (30).

Moses announces that he will intercede with the Lord on their behalf. He would seek reconciliation for their sin.

In 31-32 we have that intercession by Moses.

He first confesses the sin in 31. He spelled it out about the rebellion of idolatry.

He then pleads for forgiveness in v 32.

Moses cried out to God if he would not spare the people then just blot him out also in v 32. There are two books of record in the Bible; one is the book of the living where every human is written, Ps. 69:28; Is. 4:3. The other one is the Lamb's book of life, Rev. 3:5; Rev. 21:27, 22:19

Moses gives us a great example of love for others, Eph. 6:18; Ps. 91:15; Is. 65:24; Jer. 29:13

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Notice what God's answer to Moses is, every person pays for his own sin. Each is responsible for what they do themselves. God states it clear even for today in v 33, Ps. 62:12; Jer. 17:10; Matt. 16:27; 2nd Cor. 5:10; 1st Peter 1:17; Rev. 22:12

34-35 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. And the LORD plagued the people, because they made the calf, which Aaron made.

God gives a pronouncement of chastisement for the people's sinning.

God orders Moses to lead the people to the Promised Land in v34.

God promises to have the angel of the Lord lead them to the Promised Land.

There would be chastisement at some point from this sin in the form of some plague.

God chastises His people; He loves us too much not to correct us when we go astray. Chastening is always for the overall good of the person, Deut. 8:5; Ps. 94:12; Pro. 8:11-12; John 15:2; Heb. 12:5-11.

Chapter Thirty Three

Introduction

Sin separates one from God. He is holy and will have nothing to do with sin. He has to judge sin, His nature demands it. Israel had done this sin and broken God's commands and judgment would necessarily fall on them. Moses will go to the Lord for Israel and ask for God to forgive Israel and to restore them.

1-3 And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

The first essential to restoration is clear a person must hear God's call and God's warning, the warning that sin causes God to withdraw His presence.

First, notice God's call. God told Moses to leave Sinai and to head toward the Promised Land (v1). God had made a promise to the Patriarchs and if Israel believed Him and followed Him. He would give them the inheritance of a land that would flow with milk and honey, a place of rest and peace from their enemies, a type of heaven.

God always fulfills His promise even if breaks His, 2nd Tim. 2:13. Israel had committed a terrible sin; they had turned away from God. But Moses had interceded for the people, He prayed long and hard for God to forgive their sin. God heard and did forgive them now it was time for Israel to get moving.

Second, notice God's promise, a limited presence and limited guidance (v2). God would no longer guide personally instead an angel would guide them.

This no doubt shocked Moses and the people. They would see the pillar of fire and cloud removed from protecting them.

Third, notice why God could no longer grant them His presence and guidance (v3).

Because the people were stubborn and sinful

Because God cannot stand in the presence of sin

This stands as a warning to all from God.

The people were stubborn; as they traveled they were likely to continue in sin and disobedience. To have His holy presence among them when this happens would mean immediate justice.

Sin separates from God. When we continue in sin, God's presence is no longer alive within our hearts. We become dull and lose the sense of His presence, Ps. 66:18; Is. 59:2, 64:7; Hos. 5:6; Heb. 10:38-39.

4 -6 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb.

The second essential for restoration in an essential, that of repentance.

The news that God would not be present with Israel caused them some distress. They become troubled over the news they knew that their relationship with God was not right.

They began to mourn and repent (4-5). This is symbolized in that they wore no jewelry a sign of worldliness, carnality that a person was seeking to attract attention to the flesh. Verse 5 gives us 3 reasons for the people's repentance (v5).

They heard God's charge, that they were extra stubborn
They heard His warning of judgment, that to continue in sin
would bring destruction.

They heard God's demand for repentance that they strip off
their worldliness.

The people obey God in vs 6, they repented and stripped off
the world.

Repentance is essential to restoration, when we sin we must
repent using the warning above, Is. 55:7; Ez. 18:21, 31; Joel
2:12; Matt. 3:2; Luke 13:3

*7-11 And Moses took the tabernacle, and pitched it
without the camp, afar off from the camp, and called
it the Tabernacle of the congregation. And it came to
pass, that every one which sought the LORD went
out unto the tabernacle of the congregation, which
was without the camp. And it came to pass, when
Moses went out unto the tabernacle, that all the
people rose up, and stood every man at his tent door,
and looked after Moses, until he was gone into the
tabernacle. And it came to pass, as Moses entered
into the tabernacle, the cloudy pillar descended, and
stood at the door of the tabernacle, and the LORD
talked with Moses. And all the people saw the cloudy
pillar stand at the tabernacle door: and all the people
rose up and worshipped, every man in his tent door.
And the LORD spake unto Moses face to face, as a
man speaketh unto his friend. And he turned again
into the camp: but his servant Joshua, the son of
Nun, a young man, departed not out of the
tabernacle.*

The third essential for restoration must be understood. A
person must understand that God does chastise His people
when they sin. When Israel sinned God in His great love had
to chastise them, to correct and discipline them. He did this by
withdrawing His presence.

This was symbolized by Moses taking a tent outside the camp
and telling Israel it was to be the worship center of Israel (v7).

It was called the “tent of meeting”. Those who wanted to seek the Lord would have to go outside the camp to find Him.

Moses went daily to seek the Lord’s presence (v8). God’s withdrawal drove Moses to seek the Lord even more. The people were also deeply concerned when Moses entered the tent every man rose and stood in the door of their tents. They stopped their activities and went to the door to watch Moses.

When Moses entered the tent the pillar of cloud came and hovered at the entrance (v9). There Moses and God talked. The people continued to stand in the doorway and worship the Lord (v10). They sought the Lord’s restoration.

Moses is said in vs 11 to have talked face to face with God. Not as we see face to face but God was veiled in the cloud.

Notice also that Joshua stayed behind Moses to guard the worship center (v11). Moses made it a habit to expose Joshua to the presence of God.

One thing is clear God chastens us where sin is concerned to correct us and keep us from harming ourselves, Deut. 8:5; Ps. 94:12; Pro. 3: 11-12; Heb. 12:5-6

12-17 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the LORD said unto Moses, I will do

this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

The next essential to find restoration is intercession, spending time in prayer, asking and crying out to God.

On. Moses was concerned, very concerned about God's chastisement of Israel. He did not want an angel to guide them, He wanted God, Himself, His guidance, presence and protect.

Moses did the only thing He could he stayed before God until God heard and met his need. Moses asks for 4 things.

First, he asked God who was going to help him in v 12.

Second, he asked for renewed assurance, that he knew him by name v 13a.

Third, he asked God to teach him His ways 13b. Moses wanted to know so he could be pleasing to God.

Fourth, he asked God to remember Israel were His very own people v 13.

What was God's response? He gave Moses a great promise, the promise of His own presence v 14. God forgave Israel and restored His full presence, 1st Kings 8:56; Ps. 55:6, 116:7; Matt. 11: 29; Heb. 4:3

Moses emphasis as he prayed was on God's presence being an absolute necessity (15-16). Why?

Because they could not reach the Promised Land without the Lord's presence

Because God's presence would demonstrate His grace and approval (v16) How could Israel witness for the Lord without His presence

Because the Lord's presence would show others that they were His special people v 16.

Notice how God met Moses need by giving strong assurance of His presence v17. Why? Because of Moses intercession and Moses close relationship with God, Is. 58:9, 65:24; Ps. 91:15

18-23 And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass

before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

The last essential for Israel's restoration is spiritual growth, a pleading to know more of God.

Moses made a bold yet humble request, he asked to be shown God's glory, v18. Moses wanted a greater knowledge of God a deeper experience of God's glory.

Notice what God said to such a hunger and craving after Him, v19.

The Lord promised to reveal His goodness to Moses in v 19 "goodness" here is all that God is 19a

The Lord promises to reveal His name to Moses in v19b Jehovah, the God of revelation, salvation, and redemption.

There was one restriction to Moses request no person could see God's face and live v 20. His purity and holiness would consume a person so no one not even Moses could see it and live

God answers Moses by showing him what he could bear to see in v 21-23. The experience was so powerful that Moses used 3 verses to describe it as follows

God told Moses to stand in a particular place v 21

God put Moses back into a cleft in the rock v 22

God then covered Moses with His hand v 22

God removed His hand at some point and Moses saw some faint image of God's back v 23, Is. 43:10; Jer. 9:24; John 7:16-17, 8:31-32; Phil 3:10; Heb. 6:1

Chapter Thirty Four

Introduction

One of man's great needs is expressed in this chapter. It is that one can start all over again; they can make a new beginning, a new life. No matter how bad the sin, shame, or failure, no matter the problem or trial, there is a place of starting over. This can happen because God loves and cares for him. This is a chapter of hope for all of us.

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

When starting over the first step is to heed and respond to God's call, to come back into His presence. God called Moses to return to His presence. Notice that the invitation is to Moses alone not even Joshua was to come along this time.

This, because Moses is the mediator between Israel and God it would be through Moses that God was renewing His covenant with Israel. This is a picture of Jesus as our mediator, John 14:6; Acts 4:12; 1st Tim. 2:5; Heb. 8:6, 9:15, 24

God has called Moses back on the mountain for one reason; to receive a second copy of God's law. It was Moses anger that broke the first set, also it was Moses intercession that had caused God to forgive Israel and bring Moses back up the mountain for the renewal of the covenant and the second set of laws.

Moses responds in obedience, Moses does not use selective obedience as some do but rather total obedience. Moses gives us here the first element of a new beginning getting into God's presence and seeking the LORD, Ps. 105:4; Is. 55:6; Jer. 29:13; 2nd Chron. 7:14

Moses met God early in the morning (v 2,4). Here are a few who practiced this

Abraham rose up early, Gen 22:3; Jacob in Gen. 28:18; Joshua in Josh. 3:1, 6:12, 8:10; Samuel in 1st Sam. 15:12; David in 1st Sam. 17:20, 29:10-11; Job in Job 1:5 and many of the greatest men of God through history also rose early.

5-9 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

Here then is the next part of starting over that is experiencing God's presence afresh. When Moses reached the top of the mountain God's presence in the cloud came down once again and covered the mountain.

First, God revealed Himself and stated His name, the LORD (5-7). In ancient history ones name stood for all that a person is and does. All that God is and does is wrapped up in God's name, LORD.

God was proclaiming all of who He is to Moses and is giving us the same message. He is the great I AM the God of salvation, deliverance and redemption.

God is merciful and gracious (v5). He wants to have mercy on us.

God is long suffering that is slow to anger (v5). He is patient before executing justice and judgment.

God abounds in goodness. His character is wrapped in goodness toward us.

God executes righteousness and justice; He does punish the guilty (v7).

All of these and more are descriptions of God's name the LORD.

Notice what Moses does as God reveals His name and nature. Moses fall to the ground with his face down in worship and prayer (8-9). Moses asks God for guidance and His guidance only.

Moses prayed for God to forgive Israel, because Israel was short of God's glory just as we at times are.

Moses prayed for God to accept Israel as His special people.

When starting over, we must seek Gods presence afresh.

We must learn and understand that God is the LORD, Deut. 6:4-5; Neh. 9:6; Heb. 11:3

We must learn that God is merciful (v6), Heb. 4:15-16; Mic. 7:18

We must learn that God is long suffering v6, 2nd Peter 3:9

We must learn that God is goodness, Nahum 1:7

10-26 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the

inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Thou shalt make thee no molten gods. The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest. And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. Thrice in the year shall all your menchildren appear before the Lord GOD, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

We are given here the third step to starting over with the Lord. There needs to be a renewal of our commitment to the Lord, for Israel it was a renewing of the Covenant. God's love is evident in that He reaches out to Israel to reestablish their relationship.

The terms of the covenant had to be recovered

Notice God's part in verses 10-11

He promised to do great work for Israel, Why? So that the world could see what a great God Israel served.

He had chosen them for this purpose and He would carry it out, Is. 43:10; John 20:21, 15:16, 27,

God demanded that the people obey Him in verse 11. He is the living sovereign God of the universe; this gives Him the right to demand obedience. He expects no less from us today. We are to be obedient to His word.

God promises to defeat Israel's enemies as they journey to the Promised Land. He will do no less for Christians if we are obedient to Him, 1st Cor. 15:3; Gal. 1:4 Heb. 9:28; 1st Peter 2:24. Jesus conquered sin for us, and He has conquered death for us also, 1st Cor. 15:25-26; Heb. 2:14-15; Is. 28:8

Jesus has defeated Satan for us, John 12:31 14:30; Heb. 2:14

Jesus has conquered the world for us, 1st John 5:4-5

Jesus has conquered every enemy, Romans 8:35, 37-39

There is Israel part of this renewed relationship in verses 12-26 is a restating of the covenant a rewriting of the commands so Israel could be reminded of their duties to God. We have the Bible so that we can be reminded of our duties to God and Jesus.

Israel was to live their lives separated from those around them in the sense that they were to have no associations or ties to the world in v. 12. This so they would not be influenced to sin against God. We are not to be yoked

with unbelievers, 1st Cor. 5:11 2nd Cor. 6:14, 17-18; Eph. 5:11; Pro. 24:1 Is. 52:11

They were not to worship false gods in verse 13-14. There was to be no false gods or worship of them among the Israelites. They were to destroy all altars and images. They were to do this because Jehovah is a jealous God it is part of His name, Jehovah-quanna, Deut. 11:16; Is. 42:8

Israel was never to make an alliance or permanent tie with unbelievers in verses 15-16. Why? Because of evil's influence, God knows that we are not strong enough on our own to resist the influence of evil if we tarry too long around it, Ps. 1:1; 2nd Cor. 6:14

Israel was to make no images or idols whatsoever in verse 17, Lev. 26:1; Acts 17:29

Israel was to celebrate the Passover in verse 18. To always be reminded of their deliverance from Egypt. The firstborn of every family was to be dedicated to God in verse 19-20 also the first born of the flocks and herds in 19.

They were to redeem the donkey with silver or a lamb in 20.

They were to give a lamb for their sons 20

This to teach them to give as giving shows the true heart of a person, Deut. 16:17; Pro. 3:9, 2nd Cor. 8:12; 1st Cor. 16:2

Israel was to keep the Sabbath even during harvest in verse 21.

The other feasts were to be kept in verse 22, Ps. 26:8, 27:4, 95:6, 9

The men were to appear before the Lord 3 times a year, 23-24

This required a real commitment to the Lord as they left all they had to do this, 2nd Chron. 16:9 Ps. 34:7, 91:4

Israel was to guard the Passover so that it would never be profaned by anything.

They were to bring the first fruits to the house of the Lord in verse 26, Mal. 3:10; 1st Cor. 16:2

They were never to cook a young goat in its mother's milk.

This was Israel's part in renewing their relationship with God. There has to be obedience to be in a right relationship with God, Deut. 26:16; Josh. 1:8 1st Sam. 15:22 matt. 7:21; John 14:21, 23

27-28 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

When Israel is starting over or anyone for that matter there is a need to know God's commands.

First, The 10 commands are the basis of His covenant with Israel in particular and mankind in general. When one reviews these commands they can see that they are the basis for order, decency and respect. Without them life would be in chaos. Second the commands were so important that Moses neither ate nor slept while receiving them, v28. He depended of the Lord to sustain him during his 40 days on the mountain. Third, though there are 636 laws in the Old Testament the Lord set these 10 apart with their own name just as we here in America set the Bill of Rights apart from the rest of the Constitution. This is to give them a special responsibility to be followed, Deut. 5:29, Matt. 7: 21 Rev. 22:14

29-35 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the

children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

The next step in Israel's starting over is for them to proclaim God's word. Moses, 40 days were up and now was the time for him to come down the mountain and give it to the people. There are in these verses several important facts about Moses. First, God's servant was prepared; he had been with the Lord, symbolized for the people by the glow on his face, 29-31. Moses had stayed in God's presence until he was permeated with God's glory.

Second, Moses declared God's word as it was given, v31. Third, Moses was faithful to give all of God's commands in v 32. All of God's servants are commanded to always give God's word to people, 2nd Chron. 17:9; Acts 4:20, 5:20; 2nd Cor. 4:13; 2nd Tim. 2:2; Titus 2:15

Fourth, Moses covered God's glory after giving Israel God's word in v. 33. Israel being a people always needing a sign from God was given this shining to prove that God had given these words to Moses. We on the other hand are not to seek after signs and miracles but to live by faith. Jesus said it was an adulteress people that would seek after a sign.

Fifth, Moses removed the veil whenever he entered God's presence in v.34. The only other time was when he was giving out God's word. This is a great truth there is to be nothing no mask, no counterfeit, no deception when someone is receiving or giving of God's word.

Sixth, Moses received a renewed radiance from God every time he entered God's presence, v. 34-35; Ps. 66:16; Is. 63:7 Mal. 3:16; 2nd Cor. 4:13; Tit. 2:15

Chapter Thirty Five

Introduction

We move back to the Tabernacle its construction and dedication and the people agree to obey the Lord in these closing chapters.

There are no short cuts in serving God. There is no way to circumvent or go around the commitment God requires. This chapter deals with this and to the person God has called to serve Him.

1 And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

Everyone is called to have a part in building the Tabernacle. Moses assembled all the people not some of the people or most but all the people. The call was a command of God and was not to be altered.

Every believer is called to build God's church. Every one is to be involved; it is not the sole responsibility of a few. Those who are born again have been called to have a part in building God's church on Earth, Luke 12:48 John 15:16, 17:4; 1st Cor. 3:9, 15:58; 2nd Cor. 6:1; 1st Peter 4:11

2-3 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.

God lays out a most important command for Israel. They were to work 6 days on the Tabernacle and then they were all to observe the day of rest. The Sabbath was a special sign between Israel and God.

First, the believer is to work 6 days but one day is for rest and worship.

Second, God has the importance stressed in that violaters were to be executed. This is so strict that even someone

lighting a fire for cooking or any other reason was to be executed.

Man is to work, but man is also to worship, Ex. 23:12, 31:15, 34:21; Lev. 23:3; Luke 4:16; Matt. 12:9; Mark 1:2; Heb. 10:25

Though the Lord will not execute us for not having a day of worship however we will be destroying ourselves as this will lead us into sin, rebellion and loss of fellowship with God, Ex. 16:27-28, 31:14, 20:13, 22:8

4-9 And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, 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, And rams' skins dyed red, and badgers' skins, and shittim wood, And oil for the light, and spices for anointing oil, and for the sweet incense, And onyx stones, and stones to be set for the ephod, and for the breastplate.

God instructs Israel to give offerings to build the Tabernacle. There can be no building unless God's people are willing to contribute their tithes and offerings, their talents and spiritual gifts to the Lord. We are to do this so we can be co-workers with Him, 1st Cor. 3:9; 2nd Cor. 6:1

Two important points

First the privilege of giving was given to everyone. Everyone was to take part so that they would know they had a special part in building God's house of worship. Everyone is to have a part in building and supporting the church.

Second, the offering was to be freely given freely. The Lord did not put a heavy tax burden on the people. The Lord does not force us to give He wants us to give to Him as part of our worship. Notice what the people gave.

God looks for those who are not stingy or greedy; He doesn't want people who give with a clenched fist. He blesses those

who see their giving to Him as an investment in eternity, Deut. 16:17; 1st Chron. 29:9; Ezra 8:28; Pro. 3:9; Matt. 10:8; 2nd Cor. 9:7

Too many Christians are making generous contributions to things with no eternal value. To massive buildings only used a few hours a week, to programs that only add to materialism to ministries that exist only to make the staff rich. The world is full of lost people going to hell because there is no investment in them, Matt. 28:18-20; Mark 16:15; Luke 19:10

Israel was obedient and brought what was needed to build the Tabernacle.

10-19 And every wise hearted among you shall come, and make all that the LORD hath commanded; The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, The ark, and the staves thereof, with the mercy seat, and the veil of the covering, The table, and his staves, and all his vessels, and the showbread, The candlestick also for the light, and his furniture, and his lamps, with the oil for the light, And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, The altar of burnt offering, with his brazen grate, his staves, and all his vessels, the laver and his foot, The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, The pins of the tabernacle, and the pins of the court, and their cords, The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

The time had come to begin the actual making of all the items described previously. The call is for all skilled workers to come forward to provide the labor.

First, the workers were to make the Tabernacle, which would be a symbol of God's dwelling among the people, John 14:6; 1st Tim. 2:3-6

Second the workers were to make the ark and mercy seat and inner veil. This was the place the High Priest would meet God here. Here the blood would be applied for the atoning of sin.

Third they would then make the table of showbread. Man will always have a deep hunger that only Christ can satisfy, John 6:33, 35, 48, 50-51, 58

Fourth would be the lamp stand. This is Christ as the light of the world, John 8:12, 12:46; Eph. 5:14; 2nd Tim. 1:10

Fifth would be the altar of incense, this altar would represent mans need to walk in unbroken prayer, 1st Chron. 6:11 Luke 18:1 Eph. 6:18; 1st Thess. 5:17

Sixth, they were to make the outer veil or door. This would be a reminder that God can only be approached one way, that door is Jesus Christ, John 10:9, 14:6; Acts 4:12; Romans 5:2 1st Tim. 2:5-6

Seventh, they would make the burnt altar, this would be a constant reminder of man's need of atonement, John 1:29; Eph. 2:16 Col. 1:20; Heb. 9:13-14; 1st Peter 3:18

Eighth was the bronze wash bowl. This would picture the washing away of daily sin by the water of the word, Eph. 1:7

Ninth were the outer walls of the courtyard. These would be a reminder for separation from the world. The animals killed for the necessary skins was a picture of the need for the sacrifice of blood to approach God, Romans 5:9; Gal. 1:4; Heb. 9:13-14; 1st Peter 1: 18-19, 2:24

Tenth they were to make the entrance door or veil. God's invitation is come there is a door of entrance there for whosoever will, Is. 45:22; 55:1; John 7:37; Romans 10:13 Rev. 22:17

Eleventh, they were to make the pegs and ropes to hold up the walls, these are a picture of Jesus who holds us up, John 13:33-34

Twelfth and last they were to make all of the clothes for the priests, these to remind us of the dignity and honor of God, 1st Cor. 4:1-2, 6:19-20, 15:58; 1st Peter 4:10

20-29 And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

The people responded to the call to make all of this. God offers an infinite number of opportunities for His people to serve Him.

Everyone with a willing heart brought their offerings to the Lord. Most responded to the call but some held back they had no heart for it.

Many is the person who misses the opportunity to be used by God, Why? They refuse to get involved they refuse to serve in

the church, refuses to support the work, they keep silent to the grace of Christ, Matt. 16:27; Eccl. 5:19; Matt. 6:19

Everyone men and women brought what they had and presented it as a wave offering. They were not owned by their possessions, Deut. 8:18; Pro. 13:7; Eccl. 5:19; Matt. 6:19

Everyone who had linen of the colors needed brought them along with animal skins. No gift no matter how large or small was refused. God does not love based on what we can give but on how we give it, Mark 12: 41-44

Everyone who had the metals needed brought it.

Every woman who could sew went to work on the curtains.

Every leader brought the gems, and the spices.

All who were willing brought their free will offering, Mal. 3:10; Pro. 3:9, 11:25; Luke 6:38; 2nd Cor. 9:6

30-35 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; And to devise curious works, to work in gold, and in silver, and in brass, And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

The two men God called by God stepped up to oversee God's plan for the Tabernacle. These two men were chosen because they would stick with the plan and not be swayed.

With these men and their God given qualities along with the instructions the Tabernacle would soon come into being.

We should never shrink back from serving the Lord. The Lord will not call you to something that He will not equip you for it, Matt. 25:15; John 15:16; Romans 12: 4-8; 1st Cor. 12:4-7; Eph. 2::16, 4: 11-12; Phil. 4:13; 2nd Tim. 1:7

Chapter Thirty Six

Introduction

How to spend ones time is an important decision for a person to make each day.

Often it is the least important things that require the bulk of our time. We at times put too much time into those things that will not last. Those things that are recreational are not productive, they are wasteful and unprofitable. God is concerned about our use of time. He wants us to use our time in worship and service to Him.

1-2 Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it:

the time has arrived, they have the plans, materials, and workers, and now they must start to work. What a tragedy it would have been to have everything ready and have no workers. This is the Lord's heart cry, for workers who are willing to use His resources, Matt. 9:37-38.

The workers were to acknowledge that their abilities came from God, 1st Cor. 12:4-6; James 1:17

They were to build the Tabernacle to god's exact plans. This was the greatest structure ever to be built to this point in time, as it was to be God's dwelling place. God calls us because He trusts us to be faithful, it is up to us to live up to that trust, Luke 19:13; 1st Cor. 4:2, 15:59; 1st Tim. 1:12, 6:20

Every gifted worker was summoned. Imagine standing before Moses and Bezalel were the cream of the artists, craftsmen and skilled worker, they were from all 12 tribes.

Each person had a unique experience of God

Each person was given a special gift and ability

They were all willing to lay down has talents before God. They left pride behind to fulfill God's plan, romans 12:1; 1st Cor. 3:9, 6: 19-20; 2nd Cor. 6:1

3-7 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

We find here the amazing faithfulness of the people in their giving.

The offerings were passed out to the workers. The people made sure their offerings were going to the right place.

There are times when the Lord's money is misused, wasted, stolen, hoarded, unused, Pro. 15:27; 21:13, 28:27; Eccl. 5:10,13; Acts 5:1-5; James 5:3

The offerings continued to flow in from the people, so much came in that the people had to be stopped. Why? Because the generosity was just overwhelming, the workers went to Moses and told him they had more than enough to prepare the Tabernacle.

Moses then had the message sent throughout the camp to not bring any more material.

One item of note is the integrity of the workers, how easy it could have been to take advantage of the people's generosity, but they did not.

The church is not for profiteering or greed, it is not a place to seek a profession, or financial abundance, Luke 9:25, 12:15-

21. Believers are to give sacrificially to meet needs, Matt. 19:21; Luke 12:33; 2nd Cor. 9:6; Pro. 11:25

8-13 And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them. The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size. And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another. And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another. And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

Here are the first items to be made. The curtains of fine linen, which pictures God's purity and righteousness, there were 10 curtains, 42 feet long by 6 feet wide. Five curtains to set to make 2 sets of 10 they were to have 50 loops of blue along the edge of each set. There were to be 50 clasps of gold made to join the loops together, these would form the Tabernacle. Wherever the priests would look while inside the Tabernacle they would be reminded of God's purity.

This is the great truth we need to learn and remember. We need to remember the name of God is righteous, Jer. 23:6 Righteous in all His ways, Ps. 145:17; Psalm 48:10

We can only approach God with a pure heart, Psalm 24:3-4; Matt. 5:8

We need to keep ourselves pure, 1st Tim. 5:22; 1st Peter 1:22

14-19 And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them. The length of one curtain was thirty cubits, and

four cubits was the breadth of one curtain: the eleven curtains were of one size. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. And he made fifty taches of brass to couple the tent together, that it might be one. And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.

Next up were the outer coverings for the Tabernacle.

First, was the 11 curtains of goat hair 45 feet long by 6 feet wide in two sets one of 5 curtains and one of 6 curtains they also had 50 loops and 50 clasps. This covering represented the need for a sin offering and cleansing.

There are 3 lessons for us in this covering

First, if there is no sin offering there is no cleansing without it there are terrible consequences.

Sinners who are not cleansed are miserable, Ps. 107:17; Pro. 13:15; Romans 2:9, 3:16; James 5:1

Sinners not cleansed are never freed from sins's bondage, Pro. 522; John 8:34; Romans 6:16, 723-24

Sinners not cleansed are always trying to hide their sin, Gen. 3:8; Ps 19:12, 90:8; 2 kings 17:9; Eph. 5:12

Sinners not cleansed are dead in sin, Pro. 21:16, Ezk. 18:20; John 6:53

Second, the perfect sin offering to cleanse someone has been made, Jesus Christ, Eph. 1:7 1st Peter 2:24; Rev. 1:5

Third, once a person is cleansed some wonderful things happen, such as,

The person who is cleansed is forgiven of sin, Psalm 85:2

The person cleansed experiences the mercy of God, Micah 7:18

The person cleansed is made alive, Col. 2:13

The person cleansed immediately receives the Holy Spirit, Acts 2:38

The person cleansed has their conscience purified, Heb. 9:14

The person cleansed will live with God forever, Heb. 2:14-15

The second outer covering was the rams skins dyed red. They were dyed red to picture, the blood that was shed, so we can approach God. These are symbolic of Jesus shed blood. God sent His Son, to this lost and dying world to save us, Luke 19:10; 1st Tim. 1:15

Jesus is our substitute, Is. 53:5; 2nd Cor. 5:21; Gal. 3:13

Jesus took the full weight of our sin, Is. 53:12; Heb. 9:28

Jesus came as the perfect lamb, Is. 53:6-7; John 1:29; 1st Peter 1:18-19

The third outer covering was made of leather. This was the top or outer most covering used to protect the Tabernacle.

This covering was a picture of separation from the world.

Believers day to day lives needs to be guarded lest the world slip in and spoil it. The world can quickly stain ones heart even of the most mature believer. There is the danger of being contaminated by the unclean things, Is. 52: 11; 2nd Cor. 6: 17-18

There is the danger of loving the world too much, Col. 3:2; 2nd Tim. 2:4

There is the danger of being in love with sinful pleasures, Heb. 11: 24-28

There are many more dangers that need to be guarded against however these should give you the right idea of the need to be on guard and to stay separate from the world.

20-34 And he made boards for the tabernacle of shittim wood, standing up. The length of a board was ten cubits, and the breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. And he made boards for the tabernacle; twenty boards for the south side southward: And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the other

side of the tabernacle, which is toward the north corner, he made twenty boards, And their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the two sides. And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets. And he made bars of shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. And he made the middle bar to shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

Here we have the making of the frame work for the Tabernacle. The frame is a picture of stability and a strong foundation. Without a strong foundation the curtains would be useless. The size of each board was 15 feet long by 2.25 feet wide with two pegs for attaching to the base. There would be 20 of these boards. Each base was made of silver 2 bases for each board. Next they were to make the boards for the north wall to match the south wall.

Then would be built the west wall consisting of 6 boards along with the corner boards joined at the top and bottom with rings. There were a total of 8 boards and 16 bases on the west wall.

The metal workers fashioned crossbars for the boards, 5 for each side.

Each of these was overlaid with gold and the rings to hold them were covered in gold.

The foundation frame is representative of our great foundation Jesus. He is our support our stabilizer for our daily lives

He is our rock, 1st Peter 2:6 Is. 28:16
He is our only foundation, 1st Cor. 3:10-12
He is the rock of our salvation, Ps. 95:1
He is the rock that protects from storms and enemies, Matt. 7:24-25; 2nd Samuel 22:2-3
He is the rock upon which the church is built, Matt. 16:18

35-36 And he made a veil of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work. And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver.

Next they made the inner veil that would separate the Holy of Holies from the Holy Place.

The veil was made of linen and colored yarns to make the cherubim.

It would need 4 posts overlaid in gold with gold hooks to hold the veil up and bases for the posts of silver.

There are 3 lessons we should take from this

First, God is holy, Ps. 99:9; Is. 6:3; Ezek. 39:7; Hab. 1:13

Second, man is separated from the Lord by sin, Romans 3:10-18, 23; Pro. 20:9; Gen. 6:5; Is. 64:6-7; Hosea 5:6

Third, Jesus has bridged the gulf between God and man.

He is the veil through whom we can approach God, John 10:9, 14:6; Heb. 6: 19-20, 10: 19-22

37-38 And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

Last for the Tabernacle proper was the outer veil that was the symbol of the door to God's presence. There was only this one doorway into the Tabernacle. This veil was made the same as the inner veil except for the cherubim.

Five posts with hooks for the veil the tops of the posts and the bands were of gold with 5 bronze bases.

God in His grace has made a way for us to reach Him, there is no need to stumble in the dark trying to find Him. He is not somewhere out there unreachable. He has revealed Himself through Jesus who is that way, John 10: 1-2, 14:6 Romans 5: 1-2.

Chapter Thirty Seven

Introduction

I am sure you have heard “ignorance is bliss” this at times might be true however if it keeps one from growing or learning an important truth from God it is not a good thing. Anyone who remains ignorant of God and His truth will always be handicapped. The great challenge faced by people today is to learn and relate to God. Man on his own cannot do this so God provides the way to learn and approach Him. This is what this chapter does is lay out the means to learn and approach the Father.

1-5 And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: And he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark.

Bezalel was not only over the building of the Tabernacle he was given the privilege to build the “ark” which would be the meeting place for God and men. It was made of Acacia wood measuring 3.75 long by 2.25 feet wide by 2.25 feet high overlaid with gold inside and out and trimmed with pure gold. He fashioned it with 4 rings of gold and two carrying poles of acacia wood covered in gold.

How important is the throne of God? It is the place for everyone to come and worship the Sovereign king of the universe.

Here are a few things about this greatest of all thrones.

It is a great white throne, Rev. 20:11

It is high and glorious, Is. 22:23, matt. 19:28, 25:31; Jer. 17:12

It is like a fiery flame, Dan. 7:9

It is surrounded by a rainbow, Rev. 4:3
It is a place of lightning, thunder, voices and fire, Rev. 4:5
It has a great sea of glass in front and surrounded by 24 seats,
Rev. 4:4,6
It has a pure river flowing from it Rev. 22:1

There is the purpose of the throne
It is the place that the Father sits as sovereign Lord, Rev. 3:21,
5:7; Jer. 3:17; Ps. 47:8
It is the place where the Father is worshipped, Rev. 4: 6, 9-11,
19:4-5, 5:13, 7:9-11, 14:3
It is the place where the Father's judgment and justice are
carried out, Ps. 9:7, 87:14, 97:2; Is. 9:7; Rev. 6:16
It is the place where mercy, grace, provision and comfort come
from, Is. 16:5; Rev. 7:17
It is the place where prayer is directed, Rev. 7:15, 8:3
It is the place where believers are accepted, Rev. 14:5
It is the place where all things are made new, Rev. 21:5

There is the location of the throne of God
It is in heaven, Ps. 11:4, 103:19; Is. 66:1 Matt. 5:34, 23:22;
Rev. 4:2
It will be in the New Jerusalem, Rev. 21:1-2, 22:3

The security of the throne, Ps. 45:6, 89:36, 93:2; heb. 1:8
The relationship of Jesus to the throne
Jesus sits next to it, Heb. 12:2; Rev. 5:6 Heb. 8:1; Rev. 5:1

6-9 And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with

their faces one to another; even to the mercy seatward were the faces of the cherubims.

The mercy seat is then constructed to sit atop the Ark. It is important to note what sets God's throne apart from all earthly thrones, it is the covering. God's throne is covered by mercy; every aspect of the mercy seat speaks of mercy, forgiveness, atonement and reconciliation, Mark 2:5-12. The cherubim were made by hammering out the gold; they were made out of one piece of gold. The wings went up and over the mercy seat as they faced one another.

What is the impact of the mercy on the Christian?

God's mercy causes us to repent, Joel 2:13

God's mercy forgives our sins, Micah 7:18

God's mercy saves us, Titus 3:5

God's mercy saves us from being consumed, Lam. 3:22-23

God's mercy cannot be measured, Ps. 108:4

God's mercy will last forever, Ps. 103:17

10-16 And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: And he overlaid it with pure gold, and made thereunto a crown of gold round about. Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. Over against the border were the rings, the places for the staves to bear the table. And he made the staves of shittim wood, and overlaid them with gold, to bear the table. And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

The next item built was the Table of Showbread, the bread of life. Only God can satisfy man's craving for a full heart. This table would point to man's most important need, to feed the hunger for God. The table was 3 feet long by 1.5 feet wide by

2.25 feet high. After the table was built it was covered in gold. On the top was a 3 inch high gold rim along the edge. Four gold rings at the four corners were made so it could be carried by its poles. The utensils were also made of pure gold.

God feeds us spiritually to satisfy the hunger of our souls.
We are satisfied by good things, Ps. 103:5, 107:9
We are satisfied within our souls Ps. 63:5
We are filled with joy, John 15:11
We are filled with the fullness of God Himself, Eph. 3:19
We are filled with the knowledge of God's will and wisdom, Col. 1:9
We are nourished by the Lord even during the barren times, Is. 58:11
We are filled to overflowing, Ps. 23: 5

17-24 And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. And in the candlestick were four bowls made like almonds, his knops, and his flowers: And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. Their knops and their branches were of the same: all of it was one beaten work of pure gold. And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold. Of a talent of pure gold made he it, and all the vessels thereof.

Here the Lampstand is constructed it would symbolize God as the light of the world. Without the light of God the world would be in total darkness, with no one able to see their purpose of life.

The lampstand was of one piece of gold hammered out.

There were 6 branches, 3 on each side

Three cups shaped like almond flowers with buds and blossoms for each branch. On the center shaft there were 4 almond flowers with buds and blossoms, one blossom under each set of branches.

The seven lamps and accessories were all made of pure gold, the lamp and accessories were made from one 75 pound piece of gold.

The lamp would give light to those who entered the Holy Place. So it is with the Christian who enters God's presence, they become God's light to the world.

Here is what the Bible says about God's light

God's light demands that we believe and trust, John 12:36

God's light eliminates fear within us, Ps. 27:1

God's light shows us the way even in darkness, Micah 7:8

God's light demands that we work while we can, John 9:4

God's light will never burn out, Is. 60:20

God's light shines through us to the world, Is. 60:3; Matt. 5:14

Eph. 5:8; Phil. 2:15 1st Thess. 5:5

There is also the light of Jesus in the Bible

Jesus is the true light, 1st John 2:8

Jesus light eliminates all darkness, John 8:12

Jesus light gives life to men, John 1:4

Jesus light gives us knowledge of God, 2nd Cor. 4:6

Jesus light gives light to those in darkness, Luke 1:79

Jesus light is the great light, Matt. 4:16; Is. 9:2

Jesus light will light the New Jerusalem, Rev. 21:23

25-29 And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same. And

he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. And he made the staves of shittim wood, and overlaid them with gold. And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

Last in this chapter is the Altar of Incense it was made 18 inches square by 3 feet high, covered in gold, the top, sides, horns and molding, with two gold rings on each side for carrying. The poles were also covered in gold. The anointing oil and incense was made by skilled perfumers. The altar would be a symbol of prayer ascending to God and pleasing Him. Prayer is the most important tool God has given to us.

The altar was small in size but not in importance. The priest could not say his work was done if he did not take time to minister at this altar. Sometimes we become so busy with life we forget to pray. This altar is too important to ignore, we must intercede at the altar of incense.

We must call upon the Lord, Ps. 116:17; Zeph. 3:9; Ro. 10:13
We must pray and make an eternal deposit with God, Rev. 5:8, 8:3

We must seek God, 1st Chron. 16:11

We must watch and pray, Matt. 26:41

We must continue in prayer, Luke 18:1

We must make our request in Jesus name, John 16:24

We must pray with the help of the Holy Spirit, ro. 8:26-27;
Eph. 6:18

We must pray always, 1st Thess. 5:17

We must pray in humility, 2chron. 7:14

Chapter Thirty Eight

Introduction

We continue with the actual construction of the Tabernacle and the lesson of how do we approach God so that He will accept us?

Approaching God in an acceptable manner has eternal consequences. If a person denies or rejects God or approaches Him in the wrong way, they are doomed to an eternity in hell. On the other hand if a person believes God and approaches Him in the right way, then God forgives sin and gives eternal life. There is only one way to approach God and that is His way and it's a narrow way!

1-7 And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the fleshhooks, and the firepans: all the vessels thereof made he of brass. And he made for the altar a brazen grate of network under the compass thereof beneath unto the midst of it. And he cast four rings for the four ends of the grate of brass, to be places for the staves. And he made the staves of shittim wood, and overlaid them with brass. And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

Here we find the workman making the burnt altar which would stand as symbol of the need for atonement and reconciliation with God. It would sit just inside the courtyard always ablaze consuming every offering. The altar could not be missed the flames were always licking up and the smell of burnt flesh permeated the air. The altar would be a constant reminder of substituting of one life for another reconciling one to God.

This altar was a strong symbol of the cross of Jesus. The altar was 7.5 feet square and 4.5 feet high of acacia wood. There were 4 horns on the corners and the entire altar was overlaid with bronze, including the utensils. The grate of bronze was hung in the middle of the altar. There were 4 bronze rings for carrying made of bronze, the poles for carrying the altar were acacia wood covered in bronze. The altar was hollow except for the grate that was hung middle ways up.

This altar stood as the witness that men needed an atonement to be reconciled with God.

The Bible makes it clear that we need the atonement, because Our sins have separated us from God, Is. 59:2, 64:7; Ps. 66:18 Our forsaking of God has separated us, 2nd Chron. 15:2; Ezra 9:22; Jer. 1:16, 2:13

Our wicked works have separated us from God, Col. 1:21

Our worldly walk, Eph. 2:2-3

Our rejection of Christ has separated us, Eph. 2:12

Our lusts have separated us, Ps. 81:12; Ro. 1:24

Our unfaithfulness has separated us, Hos. 5:6-7

The Bible declares that God reconciles us by Jesus Christ and only by Him, Ro. 5:8-11; 2nd Cor. 5:18; Eph. 2:13, 16; Col. 1:20-22; Heb. 2:17

Notice where the altar was placed, it was not outside the court but inside the court entrance. It is only inside the Tabernacle that the atonement can be applied to man's heart. A person must be in Christ to approach God.

It we are in Christ, we receive the greatest gifts

In Christ, a person can not be separated from God's love, Ro. 8:35, 37-39

In Christ, a person is sanctified, 1st Cor. 12

In Christ, we receive, righteousness, 1st Cor. 1:30

In Christ, we are a child of God by faith, Gal. 3:26

In Christ, we are raised to sit with Christ in heaven, Eph. 2:6

In Christ, we are brought near to God, Eph. 2:13

In Christ, we will be made perfect, Col. 1:28

In Christ we are changed, redeemed, set free
In Christ, we are justified by His grace, ro. 3:24
In Christ, we are free from condemnation, ro. 8:1-2
In Christ, we are made alive, 1st Cor. 15:22
In Christ, we are new creatures, 2nd Cor. 5:17; Gal. 6:15
In Christ, we are reconciled, 2nd Cor. 5:19
In Christ, we are conquerors, 2nd Cor. 6:14; Eph. 2:10; Phil.
3:14

8 And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

Next was the bronze wash basin, it would always remind them of the need to have sins washed away.

The basin was made from polished bronze mirrors given by the women; it would sit on a bronze stand. It would be placed between the burnt altar and the entrance to the holy place. The priest could not enter the holy place until they first stopped here and washed their hands and feet.

The basin is a symbol of Christ, cleansing us through the washing of the word, 1st John 1:7-9; Rev. 1:5

It is easy to become puffed up with ourselves we need to be reminded that we are redeemed sinners who need to be washed, cleansed on a daily basis, James 1:22-25

The Old Testament declares this, Gen. 6:5; Ps. 53:3; Pro. 20:9; Eccl. 7:20; Is. 64:6

The New Testament also declares it, Ro. 3:10-19, 23; Titus 33

9-20 And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits: Their pillars were twenty, and their brazen sockets twenty; the hooks of the pillars and their fillets were of silver. And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver. And for the west side were hangings of fifty

cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. And for the east side eastward fifty cubits. The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three. And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three. All the hangings of the court round about were of fine twined linen. And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver. And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver. And all the pins of the tabernacle, and of the court round about, were of brass.

The court yard was the last constructed, to remind people that God can be approached but only His way and only through the door way He provides.

The south wall was 150 feet of white linen, held up by 20 posts set in 20 bronze bases, using silver hooks and band or bars.

The north wall likewise was 150 feet of white linen, held up by 20 posts on 20 bases, with silver hooks

The west end was 75 feet of white linen with 10 posts, 10 bases of bronze with the necessary silver hooks

The east wall also was 75 feet, divided so that there was 22.5 feet of curtain on each side held by 3 posts with there bases and hooks.

Each post was bronze made to sit in bronze bases with silver hooks, bars and caps.

The gate of the courtyard was of linen embroidered with blue, purple, and scarlet yarn, it was 30 feet wide by 7.5 feet high.

There were 4 posts set in 4 bronze bases, with hooks, bars and caps of silver.

All of the tent pegs were made of bronze.

God has invited men to approach Him, this invitation to come to God is found throughout the Bible, Gen. 7:1; Is. 1:18, 55:1; Matt. 11:28, 22:4; Luke 14:17; Rev. 22:17

21-31 This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest. And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; an hundred sockets of the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them. And the brass of the offering was seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets to the door of the tabernacle of the

congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar, And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

The thing in this chapter is the inventory of the material to be used in making the Tabernacle.

We find here how faithful God's people were in giving to God's work. The Levites were in charge of completing and tracking all of the items given.

The chief recorder was Aaron's son Ithamar

We have a restatement of the superintendent Bezalel

Also Oholiab, was a craftsman at engraving and embroidery

The total amount of gold collected was 2,200 pounds with a value today of 66,880,000 dollars

The total of silver collected was 7,545 pounds with a value today of 6,036,000

The silver was collected through a census tax of 1/15 oz. from every man over 20.

There was a total of 5,310 pounds of bronze collected.

There are 2 lessons for us from these figures

First we must be faithful in our labors for the Lord. We are to work being diligent to complete the work of God that He has given to us, John 4:34-35; 17:4; 1st Cor. 3:4, 15:58; 2nd Cor. 6:1; 2nd Tim. 1:6, 4:7; Eccl. 9:10

Second God will always supply what is needed to do His work, Acts 4:33; 2nd Cor. 9:8; Eph. 3:20; Phil. 4:19; 1st Tim. 1:12; 2nd Tim. 1:7; Micah 3:8; Zech. 4:6

Chapter Thirty Nine

Introduction

We find here in this chapter the clothes of the priests. The person who is going to serve the Lord needs to have on the right clothes. There is a need for one who serves the Lord to wear clothes that bring dignity to what they are doing which is working for the Lord. Let's see these clothes of the priests and what we can learn from them.

1 And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

Here we start the sacred clothes for the priest. These clothes were a picture of God's dignity and honor in His call for one to serve.

They were made from blue, purple, and scarlet yarn and only to be worn while serving the Lord in the Tabernacle. The clothes were to be made just as the Lord instructed.

There is no greater call than the Lord's call to a believer to serve Him. It is a unique opportunity to train others in the Word of God, to give the lost the gospel of Jesus, Matt. 20:27-28, 28:19-20; Mark 16:15; Acts 20:28; 2nd Cor. 4:5; 1st Peter 5:2

2-7 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work. They made shoulder pieces for it, to couple it together: by the two edges was it coupled together. And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses. And they wrought onyx stones enclosed in ouches of gold, graven, as signets

are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.

First is the Ephod, this would be the constant symbol of the people being carried before the Lord. Israel was chosen to be God's people to the rest of the world.

We are given 5 particulars about how the Ephod was made. First the Ephod was made of blue, purple and scarlet yarn and fine linen.

Second the Ephod had strands of gold woven into it, these were made by hammering gold into very thin sheets and then cut into strips like thread.

Third the shoulder pieces were made and attached at the corners of the Ephod.

Fourth the bottom of the Ephod had a waistband woven as part of it of the same yarn.

Fifth there were to be two onyx stones set in gold settings. Each stone would have the names of 6 of the tribes. These two stones and their gold settings were then attached to the shoulder pieces.

All of this was to be done exactly as commanded.

Christians can today learn two valuable lessons from the Ephod.

First God wants every person to have a personal relationship with Him. He desires that His children come into His presence to worship, fellowship, learn and seek His guidance, 1st Cor. 1:9; Heb. 10:22; James 4:8; Psalm 34:18, 73:28, 145:18; Is. 43:2

Second we learn that God knows each Christian by name. we are His sons and daughters because we are adopted by Him, Luke 10:20; John 1:12, 10:3; 2nd Cor. 6:17-18; Gal. 4:4-6; Is. 43:1

8 -21 And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. It was foursquare; they made the breastplate double: a span was the

length thereof, and a span the breadth thereof, being doubled. And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row. And the second row, an emerald, a sapphire, and a diamond. And the third row, a ligure, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper: they were enclosed in ouches of gold in their enclosings. And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. And they made upon the breastplate chains at the ends, of wreathen work of pure gold. And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate. And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder pieces of the ephod, before it. And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod. And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

Next was the chest piece, a pouch like garment. This was worn to show that the high priest held God's people ever so near to his heart, ministering to them as needed.

It was made this way

The materials were gold, blue, purple, scarlet yarns and fine linen.

It was designed to fold in half and be square

There was to be 4 rows of precious stones in settings attached to it as follows.

The top row held a ruby, a topaz, and a beryl

The second row held a turquoise, a sapphire and an emerald

The third row held a jacinth, an agate and an amethyst

The last row held a chrysolite, an onyx and jasper

Each of these stones represented one of the twelve tribes and was engraved with their name on them.

This was then attached to the Ephod with braided chains of gold, along with 2 gold rings which were attached to the top of the chest piece. The chains were then attached to the shoulder piece of the ephod.

The bottom of the piece had two additional rings that attached to two gold rings attached to the ephod and these were tied together with a blue cord.

This gives us a strong picture of how much we mean to our Father, He loves us and keeps us close to His heart, Ps. 139:13-16; Jer. 1:5; John 10:14

Second God knows our every need, Matt. 6:8, 31-32; Phil. 4:19; Ps. 40:17; Is. 25:4, 43:2

Third God knows the pain of every lonely heart, Ps. 34:18, 37:28; Is. 46:4

Fourth, God knows everything that we do for Him, Rev. 3:8 Dan. 2:22

Fifth, God knows the smallest details of our lives, 1st Peter 5:7; 1st Chron. 28:9; Ps. 115:12; Jer. 17:10, 23:24

22-26 And he made the robe of the ephod of woven work, all of blue. And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; A bell and a

pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses.

Under the Ephod was the robe. God's people could not approach the Lord on their own merit. They could not have the personal relationship with God that we can through Jesus. When Israel saw the High Priest put on the robe and Ephod they knew he was about to approach God on their behalf.

This robe was made after this manner

The material was blue linen that was woven.

The opening for the priest head had a woven collare to keep the material from tearing when it was put on and taken off.

At the bottom were bells of gold and pomegranates of the 3 colors of yarn with fine linen.

It was worn for the intercessory ministry of the High Priest

The lesson for us is that Jesus Christ is our high priest who lives to intercede on our behalf. Jesus takes our needs before the Father.

Jesus prays for sinners to forsake sin Is. 53:12

Jesus prays for those who hate him, Luke 23:34 Romans 8:33-34; Heb. 7:25

Jesus prays for us, John 17:9,20, 14:16; Luke 22:32, 40-41

27 -29 And they made coats of fine linen of woven work for Aaron, and for his sons, And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen, And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

The rest of the priests garments were symbolic of putting on God's righteousness.

Tunics of fine linen made by a weaver

Turbans were made of fine linen with headbands

The undergarments were of fine twisted linen

The sash was of fine linen with multi colored yarn

The tunics were long coat like garments that covered the body along with the turban covering the head, were symbols of putting righteousness. Those who are the Lords must bear His righteousness, Job 29:14; Ps. 132:9,16; Is. 61:10; 1st Cor. 1:30
2nd Cor. 5:21

The headband was worn as a symbol of the mind and will being subjected to God. We as Christians are to willingly subvert our will, our thoughts and our agenda's to God, Ps. 40:8, 143:10; Romans 12:1-2; 2nd Cor. 10:5

The underwear was a symbol of covering of our spiritual nakedness. The person outside Christ is exposed and shamed. We must put on Christ and leave no provision for the flesh, Lev. 16:4; Romans 6:6, 13:14; Eph. 4:24; Col. 3:10

The multicolored sash was a symbol of the truth of God's word. It is the word of God like the sash that wraps a person and holds our spiritual wardrobe together, John 8:32, 17:17, 20:31; Romans 15:4; Eph. 6:13-14; 2nd Tim. 3:16-17; Heb. 4:12

30-31 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

Last was the gold plate for the front of the turban. It was a symbol that the High Priest bore the guilt for the short comings of the people. The words on the plate summarized the entire wardrobe "Holy to the Lord".

The high priest was challenged by these words to meet the high standard of holiness, the call of personal sacrifice. The plate was attached to the turban by a blue linen cord.

The lesson for us is that we need a high priest who can bear out short comings but also take away the guilt and judgment of sin. As our high priest Jesus took our sins, Is. 53:12; Heb. 9:28 1st Peter 2:24. He became the final sacrifice for sin, Gal. 1:4; Titus 2:14; Heb. 9:26-28. He did so much more as seen in these passages, Heb. 2:17, 5:5,9, 6:19-20, 7:26-27, 8:1, 10:21-22

32-43 Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they. And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering, The ark of the testimony, and the staves thereof, and the mercy seat, The table, and all the vessels thereof, and the showbread, The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. According to all that the LORD commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

Finally the work of making all the parts of the Tabernacle was complete. Israel had accomplished the work entrusted to them alone.

If we do that God wants done the work will be completed, John 15:16

We should seek to know and learn what He would have us do and obey Him in it, Deut. 5:29 Matt. 7:24; John 14:23; James 1:25

Every thing was brought before Moses so that Moses could make a final inspection of everything to make sure the Lord's instructions were faithfully carried out and they were.

Chapter Forty

Introduction

Man was made to worship God, when we fail to worship Him in the right way His way we become empty, void of purpose. The only way a person's soul can be full and fruitful is to worship the Lord in His way. This is why He gave to Israel the Tabernacle would be the right place and way for Israel to worship God.

The Tabernacle would also serve as a shadow of Christ, everything about it and what took place inside of it was a shadow of Jesus Christ and His ministry to us.

1-15 And the LORD spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the veil. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court gate. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the

*holy garments, and anoint him, and sanctify him;
that he may minister unto me in the priest's office.
And thou shalt bring his sons, and clothe them with
coats: And thou shalt anoint them, as thou didst
anoint their father, that they may minister unto me in
the priest's office: for their anointing shall surely be
an everlasting priesthood throughout their
generations.*

The Lord gives the instructions for the assembly of the Tabernacle and the preparations for worship. Israel had just spent 400 years in slavery and had come a long way in a short time, it had been now a year since they left and a lot had happened in that time, they had seen
God's miraculous guidance with the pillar of cloud
God's parting of the Red Sea
God's cleansing of the bitter waters of Marah
God's provision of food
God's provision of water from the rock
God's victory over the Amalekites and so much more
Now God told Moses to assemble the Tabernacle, they were to start on the first day of the first month of a new year. This was to reinforce the fact that God is a God of new beginnings.
Notice the order in which each piece was to be put in place.
The Tabernacle was to set up
The ark was to be brought in and set up
The veil was to be placed in front of it
Next the table of Showbread
Then the Golden Lamp
Last in the Tabernacle was the altar of Incense in front of the inner veil.
Then the curtain at the Tabernacle entrance
Then the altar of Burnt Offering
The Wash Basin between the altar and the tent, filled with water
Then the outer courtyard curtains
Last the curtains for the gate
God then gave Moses instructions on the dedication of the Tabernacle. Moses is instructed to anoint everything to make it holy unto the Lord.

Moses also is instructed to bring Aaron to the entrance of the Tabernacle and to first wash him. Then after the washing he was to be dressed in his High Priest robes and consecrated. Next came Aaron's sons who were dressed in priest's tunics and then anointed for service.

This was done to set these priests and set the proper order of consecration of all those who would follow as priests.

There are 3 lessons gleaned from these instructions

First, God is the God of new beginnings, a person can start over with God again have a new life, John 1:12-13, 3:3 2nd Cor. 5:17; Eph. 4:24; 1st Peter 1:23

Second, just as every piece of the Tabernacle was dedicated to the Lord, we need to dedicate all that we have to Him if we hold anything back then we are placing that item before God and therefore it becomes an idol and a sin to us, Matt. 6:24; Luke 9:25; 1st Tim. 6:9-10; 2nd Tim. 3:1-2

Third we must, just like the priests dedicate ourselves to God, to set ourselves apart to God, Luke 9:23; Romans 12:1-2; 1st Cor. 6:19-20; Pro. 23:26

16-33 Thus did Moses: according to all that the LORD commanded him, so did he. And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the LORD commanded Moses. And he put the table in the tent of the congregation, upon the

side of the tabernacle northward, without the veil. And he set the bread in order upon it before the LORD; as the LORD had commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the LORD; as the LORD commanded Moses. And he put the golden altar in the tent of the congregation before the veil: And he burnt sweet incense thereon; as the LORD commanded Moses. And he set up the hanging at the door of the tabernacle. And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses. And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat: When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses. And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

We find here a major point of this chapter, obedience to God. Eight times from 16 to 32 it states Moses obedience as each piece of the Tabernacle was put in place. The wisdom of choosing Moses is evident in these verses as God did not need A man who wavered back and forth
One who might or might not follow the Lord's instructions
God needed a man like Moses one who would be faithful and obedient, Moses was that man.

Moses will set up the Tabernacle according to the Lord's direction he starts on the 1st day of the 1st month of the 2nd year of Israel being in the wilderness.
The Tabernacle had to be first so that God's presence would have a place to dwell with men. Nothing else toward God could be done until His dwelling place was ready. This is a type of

Christ coming to dwell (tabernacle) among men, John 1:14 Is. 7:14, 9:6; Luke 1:31

Second Moses carefully had the Ark set in its place in what is the Holy of Holies. This would be the place for the Lord's mercy and grace to pour forth, Heb. 4:16; Titus 2:11, 3:5-6 This was the last time Bezalel and the workers would ever see the ark. From this point on only the High Priest would see it. It is through Jesus our High Priest that we have access to the throne of God, Matt. 27:51; John 10:9; Romans 5:1; Eph. 2:18, 3:12; Heb. 10:19-20

Moses then put in the table of showbread it's utensils and placed the first 12 loaves on the dishes, John 6:32-35, 6:51 Moses has the Lamp and all of its appointments brought in and situated across from the table. This lamp that provided the light was a picture of that true light to come in the Lord Jesus, John 8:12, 12:46; 1st John 1:5

Moses brings in the last item the altar of incense and places it close by the veil. He then puts on it the incense and lights it and it will never be allowed to go out. This to point to Jesus our intercessor who lives to make intercession for us, John 16:24 Romans 8:34; Heb. 7:25, 13:15

Moses then places the outer curtain on the entrance, Heb. 10:19-20; John 4:24, 14:6

Moses sets up the Burnt Altar and offers the sacrifices to the Lord. This altar would point to Jesus the perfect sacrifice, John 1:29; 1st Peter 1:18-19

Moses places the base and the Laver right where the Lord said to put it. He has it filled with water and he, Aaron and his sons wash their hands and feet.

This basin was a symbol of spiritual cleansing, this pointed to Jesus as the one who cleanses us from sin, Eph. 1:7; 1st Peter 2:24

Moses finishes the outer court of curtains and places the curtains of the gate. This was the one entrance to God's presence and pointed to Jesus as the only way.

34-38 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

The Lord responds to the setting up of the Tabernacle by having His glory come down and fill the Tabernacle. What an awesome display of God's power this was.

The Lord covers and fills the Tabernacle with His glory cloud.

This was the pillar that has been with Israel for a year.

From this point on when this glory cloud lifts off the Tabernacle then Israel was to pick up and move on.

This cloud will stay with Israel for the entire 40 years of wandering.

Moses could not approach through the brilliance of God's glory. Jesus was able to do so for us because He was the perfect man. Because of Christ we can approach God in a new way, Heb. 10:19-20

Be acceptable to God, Heb. 7:25, 9:24

We will inherit our Promised Land, 2nd Cor. 5:1; Phil 3:20-21

ABOUT THE AUTHOR

Pastor Casey was born in Logan W.Va. and grew up there graduating from Logan High School in 1970. After spending several years living in Toledo Ohio he returned to go to work in the coal mines not realizing at the time that the Lord was at work leading him to his salvation. He was saved on February 21st 1976 at Van Lear KY. After spending time visiting several different churches Pastor Casey settled down at Logan Baptist Temple while there he started working in the bus ministry, learning to knock on doors, care and maintain the bus and both captain and drive when necessary. From there the Lord moved him on to began his ministry of teaching Sunday School as the Senior High Class teacher and Youth Leader in 1980 at Wilkinson Community Church at Monitor, W.VA. Since that time he has taught the Bible, line upon line precept upon precept without compromise going into his 31st year.

He has taught, in several churches in southern West Virginia, teaching in every type of class from Nursery to Junior Church and finally as Senior Adult teacher. Pastor Casey went into the ministry in 1989 and began preaching the gospel along with his teaching. He currently serves as Pastor of Freedom Baptist Fellowship in Madison W.Va. a Church work that is 7 years old and the Lord has blessed with some wonderful people.

Pastor Casey has spent time in the Philippines doing Missionary work. While there he taught the Bible, preached to the lost with many receiving Christ along with encouraging native pastors and missionaries. This work was a life changing event in Pastor Casey's ministries.

Pastor Casey has a love for the Lord and His work. He teaches with practical application and on a level so that everyone from a new convert to a mature believer can gain something from the teaching classes, he also adds a touch of humor, as laughter is good medicine for the soul.

These studies are not meant to be overly scholarly, but down to earth and easy for anyone who desires to know more about Jesus and the Christian life to understand.

It is Pastor Casey's hope that these edited studies will bless you richly.

