

24 Hours Through the Bible*

*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, Thomas Nelson

Hour 5: Birth of the Nation: Exodus, Leviticus, Numbers, Deuteronomy

Finishing Hour 4

GENESIS 37-50 JOSEPH

The Career of Joseph: Genesis 37-50

- Joseph, favored: firstborn of Rachel, the wife Jacob loved.
- Coat a 'seamless robe' not "of many colors." That is from the Latin Vulgate, not the Hebrew
- Indicating that He was chosen to be the firstborn, though the eleventh son.
- But his brothers are enraged. At whom? Father Jacob .. But Joseph becomes a legitimate substitute for their rage.

Prophetic Dreams of Ascendancy.

- Two dreams to establish the truth
- Similar but different
- First dream, wheat sheaves bow down to Joseph.
- Second dream, Sun, Moon, 12 stars, 11 stars bowed down to Joseph.

But the Best Way Up for Joseph is by Going Down First...

- Sold into slavery by his brothers.
- Wrongly accused of sexual assault and Imprisoned by Potiphar.
- Interprets dreams (Butler and Baker) and is forgotten...

The Ascendancy of Joseph

Pharaoh's Dreams.

- 7 Fat Cows then 7 Lean Cows.
- 7 Plump Heads of Grain then 7 Thin Heads.
- Joseph called to interpret.
- Joseph appointed Prime Minister (second in command) of Egypt.

Famine Brings His Brothers to Buy Food.

- Keeps Simeon as a hostage for Benjamin.
- 2nd Visit: Benjamin with them.
- Joseph reveals himself after testing his brothers to see if they had changed!
- Jacob and the family migrate to Egypt, 70 in all.

The Prophesies of Jacob Over the Tribes of Israel

Genesis 48

-Joseph is told that his father is dying so he brings his sons Manasseh and Ephraim to Joseph to receive Jacob's blessing

-Jacob blesses Ephraim as the firstborn though Manasseh was older

-Joseph thinks he made a mistake because he is old and cannot see well

-But Jacob knows what he is doing, **Heb. 11:21** says

21 By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

-The Lord declares Ephraim his firstborn to corroborate Jacob's blessing Ephraim first

**Jer. 31:9b For I am a Father to Israel,
And Ephraim is My firstborn.**

-It is significant that Ephraim over time became the most dominant tribe in the north after the split of the ten tribes from Judah under Rehoboam.

-Jacob declares that Joseph's two sons were now his and would become tribal-land possessors

-After Jacob's prophetic blessing over Joseph's we come to Jacob's other sons

Genesis 49

49:1 And Jacob called his sons and said, "Gather together, that I may tell you what shall befall you in the last days.... to the last verse ...

49:28 All these are the twelve tribes (not sons) of Israel, and this is what their father spoke to them. And he blessed them; he blessed each one according to his own blessing.

-This verse ends his prophetic blessings

-The future view of chapter 49 is not about his immediate sons but what they will be like as Tribes

-It is interesting that we get an actual picture of how these sons will look when they are tribes in the promised land.

Hour 5: Birth of the Nation: Exodus, Leviticus, Numbers, Deuteronomy

The Torah

GENESIS	The Book of Beginnings
EXODUS	The Birth of the Nation
LEVITICUS	The Fellowship Law of the Nation
NUMBERS	The Wilderness Wanderings
DEUTERONOMY	The Laws Reviewed

The Book of EXODUS: (The "Outgoing")

Three Main Subjects

The Exodus (Chapters 1-18)

The Law (Chapters 19-24)

The Tabernacle (Chapters 25-40)

The Exodus From Bondage (Chapters 1-18)

-Exodus is a continuation without a finish

-It continues Genesis and is finished in Numbers

The Exodus - Background

First Necessitated

- Israel's expansion in Egypt.
- Israel's oppression in Egypt.

Exodus Speaks

-of Judgment	Plagues
-of Grace	The Blood covering
-of Might	Red Sea crossing
-of Guidance	Shekinah
-of Provision	Manna, water, etc.
-of Faithfulness	Abrahamic Covenant
-of Condescension	The Tabernacle

The Satellite Optics

- They entered Egypt as a family; they emerged from Egypt as a nation
- Entire race shedding the shackles of generations, a weaned and raised long servitude.
- Migrating to a new country, emerging in a new corporate life
- Is there any more amazing national spectacle in all of history?
- From 70 people to millions in just over 400 years

A Closer Look at The Years of Oppression

- Israel's Expansion in Egypt.
- Prospered in Goshen.
- The Pharaoh "who knew not Joseph."
- An Assyrian, not Egyptian (Acts 7:18; Isa 52:4).
- Insecure due to the rapid increase of Hebrews.
- Oppressed and enslaved them...
- The Hyksos may have placed the Assyrian on the throne and may have built the Great Pyramid (which is not "Egyptian").
- 400 + 30 years affliction = 430 years of Galatians (Gal 3:17).

Our "Exodus" in Christ

- Emancipation from Bondage
- Spiritual, not just physical
- Delivered by the shedding of blood
- In the Fullness of Time, His, not animal substitute blood, was shed
- It will be a universal sacrifice, not just national

Egypt as a "Type" of the World

- Material wealth and power.
- Ruled by a despotic prince: Pharaoh = type of Satan.
- Fleshly wisdom and false religion.
- Organized on force, ambition, pleasure.
- Persecuted the people of God.
- Overthrown by Divine judgment.

Moses was schooled in all of "The Wisdom of the Egyptians"

- The standard of measure, see 1Kings 4:30, Acts 7:22

-What did that learning and wisdom look like?

-The Papyrus Ebers, 1332 B.C., states the following remedies: Embedded splinter? Apply worm's blood & donkey's dung. Losing Hair? Apply six fats (horse, hippopotamus, crocodile, cat, snake, ibex).

Turning Gray? Anoint with blood of a black calf which has been boiled in oil or fat of rattlesnake.

-The well-stocked medicine cabinet included: lizard's blood, swine's teeth, putrid meat, moisture from pig's ears, milk goose grease, asses' hooves, animal fats, excreta from animals (human, donkeys, antelopes, dogs, cats, and flies).

-Moses stands out in the pre-Christian world.

-Born during, but delivered from, government ordained genocide.

-He took a race of slaves and molded them into a powerful nation that altered the entire course of history.

The Burning Bush

-Levitical symbolism:

-Acacia: Thorn bush of the desert

-Fire: Judgement

-Judged, not consumed: Mercy/Grace

-"I AM that I AM":

-Jesus' claim in **John 8:58**

58 Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

The Ten Plagues

"...against all the gods of Egypt I will execute judgment..."

Plagues

	<u>gods judged</u>
Water turned to blood	Osiris, Isis, Horus, Hapimon, Tauret, Nu
Frogs	Hekt
Lice (Sand Flies?)	Geb
Scarabs ("Swarms")	Amon-Ra
Murrain in animals	Apis, Hathor, Bubastis
Boils (Ashes)	Thoth, Apis, Serapis, Imhotep
Hail, Fire	Shu, Nut, Horus
Locusts	Nepri, Ermutet, Anupis, Osiris
Darkness (that was felt)	Ra, Aten, Horus, Tem, Shu
Firstborn (Passover)	Pharaoh's own dynasty

The Passover

-Life: "This month shall be the beginning of months."

-Liberty: Delivered from bondage.

-Deliverance: Covered by the blood, not nationality.

-Fellowship: Memorialized as a feast to this day.

-Prophetic: "Behold the Lamb of God that takes away the sin of the world" (John 1:29 & 34).

Crossing the Red Sea

-Israel was cornered against the Sea

-Shekinah, as a fiery pillar, blocked the Egyptian army as the Sea parted to allow Israel to cross;

-As the Egyptians followed, they are drowned.

A Measurement Standard

Micah 7:15 According to the days of your coming out of the land of Egypt will I show unto him marvelous things...

-See also Ps. 136:13, 15

The Law Codified (Chapters 19-24)

-Remember of Abraham the LORD said this to Isaac in **Gen. 26:4-5**

4 And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed;
5 because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.

-Are they what Moses codified?

The Mosaic Covenant.

-Commandments (Moral) Chapters 19-20

-The Terms.

-The Parties.

-The Altar.

-The "Judgments" (Social) Chapters 21-22

-Rights and practices.

-The Ordinances (Religious) Chapters 23-24

– Sabbaths and Feasts.

The Ten Commandments

- 1) You shall have no other gods before me.
- 2) You shall not worship any graven image.
- 3) You shall not take the name of the Lord your God in vain.
- 4) Remember the Sabbath Day to keep it holy.
- 5) Honor your father and your mother.
- 6) You shall not murder. (Abortion: John the Baptist began his ministry at 9 in long, 1.5 lbs...)
- 7) You shall not commit adultery.
- 8) You shall not steal. (Private ownership ordained...)
- 9) You shall not bear false witness.
- 10) You shall not covet.

Why Was the Law Given From a Post Cross Perspective? (Romans 7-8:4)

-Law was given to expose our sin nature (7:7).

-It incites the sin nature to sin more! (Sin nature cannot be reformed). (7:8-23)

-To drive us to despair in self-effort (7:24, 25).

-To drive us to dependence upon the Holy Spirit alone (8:1-4).

Romans 8:3, 4 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

-Outward Command vs. Inward Power.

-Objective Code vs. Subjective change.

-Condemning Ethic vs. Transforming Dynamic.

-"Walk not after the flesh but after the Spirit."

Gospel Supersedes the Law

-Commandments fulfilled by Christ: **Romans 10:4** For Christ is the end of the law for righteousness to everyone that believes.

-The Law's Ordinances, Feasts, Sabbaths: Shadows which are now superseded:

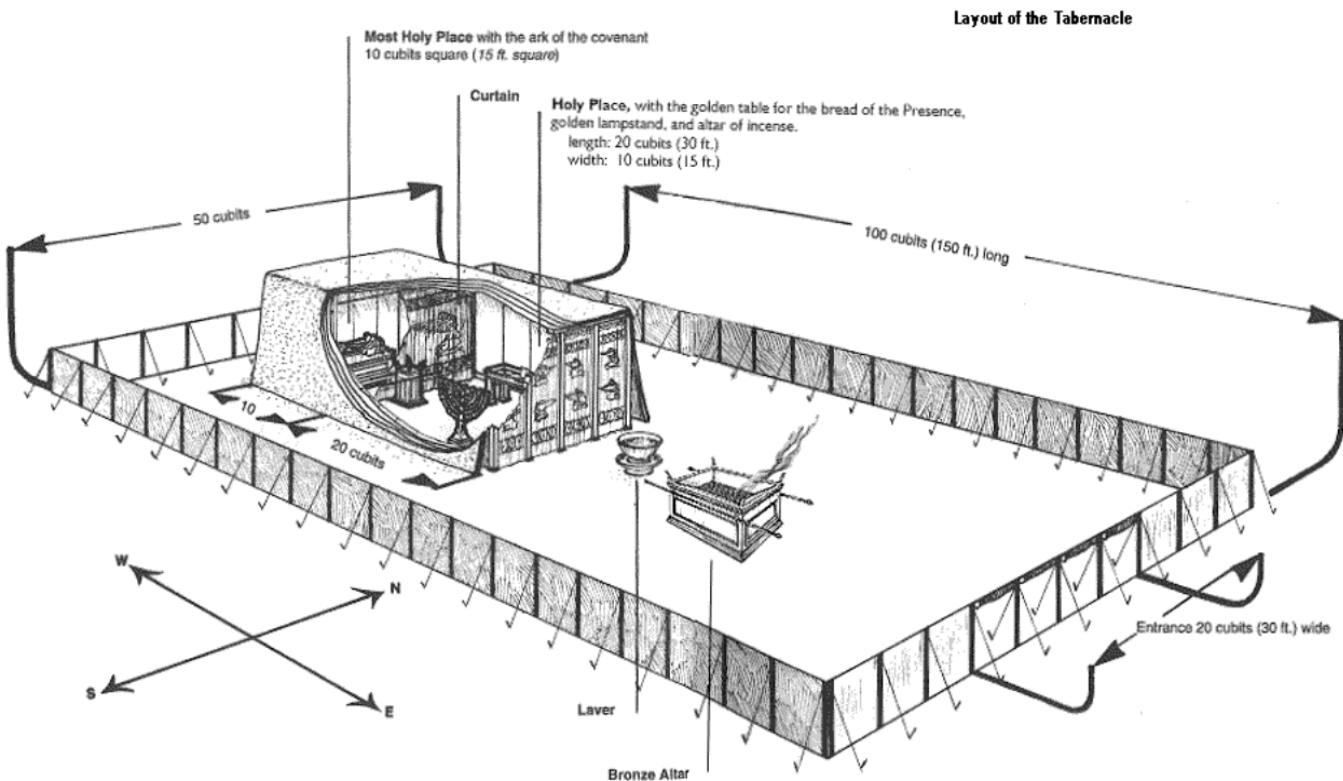
Col. 2: 16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, 17 which are a shadow of things to come, but the substance is of Christ.

The Tabernacle and The Priesthood

"The House of Blood" (Chapters 25-40)

- In addition to the famed Two Tablets of the Law,
- Moses also received a set of engineering specifications for a portable sanctuary.
- The Scriptures devote more space to the description of the Tabernacle than any other single subject.
- The Structure, Furniture, and Priesthood described in Exodus.
- The Offerings described in Leviticus

The Tabernacle



Note: When the Temple is to be built God will add several architectural elements (we will explore the implications when we get to the Books of Kings).

The Coverings (from outside to inside)

- Porpoise or Badger Skins (drab grey, no beauty that we should desire Him);
- Ram's Skins, (dyed red);
- Goat's Hair (Sin Bearer);
- Embroidered Linen: Cherubim (gold, purple, blue, scarlet, of the Heavenlies).

Material Symbolism

Brass	Fire, Judgment
Gold	Deity
Silver	Blood (Silver Redemption Shekel; 30 pieces of betrayal silver.)

V. THE DISPENSATION OF LAW—FROM EXODUS 19:1 TO ACTS 1:26

A. The Name

The fifth dispensation is a lengthy one, and it is called the Dispensation of the Law.

- It gets this name from the fact that God's economy was being dispensed through the Law of Moses which contained a total of 613 specific commandments.
- The Dispensation of Law covered the entire span of time from Exodus 19:1 throughout the rest of the Old Testament,
- Plus the 400 year intertestament period, and through gospel history until Acts 1:26, when the dispensation finally changed.

B. The Chief Person

The key person in the fifth dispensation was Moses.

- It was Moses to whom God gave the foundational revelations on which this dispensation was based.

C. Man's Responsibility

In this dispensation, man was responsible to the Mosaic Covenant.

- The covenant involved two major areas:
- First:** they were responsible to obey the 613 commandments of the Law of Moses.
- Second:** they were to obey the prophets whom God would send to further elaborate on the Law, define the Law, give meaning and application to the Law, and explain it.

D. Man's Specific Test

The specific test of this dispensation involved two major things.

- First:** They were responsible to keep the entire Law, with all of its 613 commandments.
- The breaking of only one of these commandments meant to incur guilt for breaking them all (Jas. 2:10).
- Second:** They were to accept and believe the Prophet who would arise, the One who would be like unto Moses (Deut. 18:15–18).
- In other words, they were to accept the Messiah once He came, because He was going to be the Prophet like unto Moses.

E. Man's Failure

Man failed in both aspects of the test.

- 1-They failed to keep the Law in its entirety (Rom. 10:1–3).
- In fact, not only did they fail to keep the Law, they tried to get around the Law by establishing their own righteousness.
- By putting in their own laws and saying that because they obeyed their laws, therefore, they did not have to obey the laws of the Lord.
- 2-they also failed to accept the Messiah (Mat. 23:1–39).
- Jesus denounced the Scribes and Pharisees, the leadership of Israel of that day, not only because they rejected His messianic claims,
- And also because they were leading the nation to the reject those same messianic claims.

F. Man's Judgment

The judgment of this dispensation came in A.D. 70 and involved two things:

- 1-the destruction of Jerusalem and the Temple; and
- 2-the world wide dispersion of the Jewish people as they were exiled from the Land.

G. God's Display of Grace

- The facet of grace was seen throughout the Dispensation of Law in two ways.
- First**-The sacrificial system was provided because the Jew was not able to keep all 613 commandments.
- Whenever the individual Jew failed, this could be covered by the sacrificial system as a means for restoring the sinner.
- The sacrificial system would not take away their sin, and no Jew was ever saved because he merely brought a sacrifice to the Tabernacle or the Temple.
- As in every age, the Jew was saved by grace through faith in God.
- His faith was the element that saved him, but his faith had to have content.
- In this case, the content of his faith was the sacrificial system.
- When he brought that sacrifice to the Tabernacle or Temple, he had the faith that by the means of the shedding of blood, his sins would be covered, and fellowship would be restored.
- Second**-The way grace was displayed during this dispensation was by God's provisions of judges, kings, and prophets.
- Judges were given to deliver the Jews from subjugation to various outside peoples.
- Righteous kings were provided to give them a kingdom of righteousness and justice.
- Prophets were sent in order to expound the Law, to call the people back to obedience, to remind them of where they had failed, and to call them to repentance.

Leviticus: The Laws of Fellowship

- Requirements for Fellowship: Holiness: Separated from _____ (fill in the blank) unto the LORD!
- To be studied rather than just read
- Hebrew title is in the first phrase,'yiqra', 'He called'
- Morgan**: The moral law (*Exodus*) had been given from amid the splendors of the mountain.
- The laws regulating fellowship and worship were spoken from the tent of meeting.
- Thus, the content of the book is linked to the subjects dealt with in Exodus, and is in direct continuation thereof.

Leviticus Falls into Five Parts

- First: The setting forth of the Ground for Fellowship: Sacrifice (1-7).
- Second: The Institution of the Priesthood through which fellowship is maintained (8-10).
- Third: The Life of Separation (Sanctification), which is necessary for appropriating life's needs (11-22).
- Fourth: The Feasts, which portray the Benefits of Approaching God in true Fellowship (23-24).
- Fifth: Actions which safeguard the Relationship and Fellowship when they come into the land (25-27)

Levitical Offerings (Chapters 1-7)

Voluntary – “Sweet Savor” (to God)

- Burnt Offering.
- Meal Offering.
- Peace Offering.

Compulsory, “Non-Sweet Savor” (for us)

- Sin Offering.
- Trespass Offering.

The Appointed Times: The Feasts of Israel (Chapter 23)

Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and **seasons**, and for days and years; Gen. 1:14

-the Word 'seasons' = 'the appointed times', here in Lev. 23, the feasts

Appointed Times

-'The Jew's catechism is his calendar'

Samson Raphael Hirsch

The Heptadic (*sevenfold or by sevens*) Calendar

-The Week of Days	Shabbat (<i>weekly sabbath day</i>)
-The Week of Weeks	Shavuot (<i>aka in NT Pentecost</i>)
-The Week of Months	The Religious Year (<i>lunar based, monthly New Moon celebration</i>)
-The Week of Years	The Sabbatical Year (<i>every seventh year</i>)
-Seven Weeks + 1	The Jubilee Year (<i>every 50 years</i>) -All land reverts to its owners; -All slaves go free; -All debts forgiven; - " The time of the restitution of all things " (Acts 3:21).

The Spring Feasts (1st Month: Nisan)

- Passover
- Feast of Unleavened Bread
- Feast of First Fruits

Passover

- Examined on the 10th of Nisan.
- Offered "between the evenings": 14th.
- Not a bone to be broken...
- Jesus is our Passover: John 1:29, 36; 1 Corinthians 5:7.

Feast of Unleavened Bread

- Hag ha Matzah: Leaven a symbol for sin.
- Three matzahs: one broken, hidden.
- Joseph: The baker and the wine steward.
- The four cups: "Bringing Out," "Delivering," "**Blessing**," and "Taking Out."

Feast of First Fruit

- "The morrow after the sabbath that is after Passover..." (Leviticus 23:11)
- The morning of the ultimate "First Fruits."

Feast of *Shavuot*, Feast of Weeks

- "Counting the Omer" (49 days).
- Missler**: the Feast of Firstfruits, is to be celebrated on "the morrow after Shabbat" after the Feast of Unleavened Bread—that is, on the Sunday which we would call Easter Sunday. The Jews were then to begin "counting the omer" for seven weeks—49 days—and the following day was to be celebrated as the Feast of Weeks. This 50th day led to the Greek label "Pentecost," which simply means "fifty."
- Only use of Leavened Bread.
- Prophetic: The Birth of the Church (Acts 2: Feast of Pentecost.)

The Fall Feasts (7th Month: Tishri)

- Feast of Trumpets
- Yom Kippur
- Feast of Tabernacles

Feast of Trumpets

- Coincident with Rosh HaShanna.
- Teki'ah Gedolah*, The Great Blowing.

“Last Trump?” versus the “Seventh Trumpet Judgment?”

- The Last Trumpet = The Trumpet of Gathering

Numbers 10: 1 And the LORD spoke to Moses, saying:

2 “Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps.

3 When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting.

1 Thes. 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise (*to gather*) first.

1 Cor. 15:52 ... For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed ... *and gathered together.*

Versus The Seventh Trumpet of Judgment

Rev. 10:7 but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.....

-Followed by *Yomim Noraim*, Days of Affliction.

..... **16:1** Then I heard a loud voice from the temple saying to the seven angels (come forth from the seventh trumpet angel), “Go and pour out the bowls of the wrath of God on the earth.”

-AKA: The great tribulation

Yom Kippur: Day of Atonement

- Day of national repentance
- High Priest enters the Holy of Holies
- The Scapegoat

Sukkot: Feast of Booths

- Feast of Tabernacles. cf. Transfiguration?
- Leave their temporary dwellings for their permanent ones (2 Cor. 5:1-2)

The Book of Numbers: The Wilderness Wanderings

- Hebrew: *Be-midbar*, “In the Wilderness” (Greek: *Arithmoi*, hence Numbers)
- Resumes where Exodus left off.
- In Exodus, we saw the emergence and consolidation of the nation which God had chosen to be the channel of communication between Himself and the world at large.
- In Leviticus, we considered the laws of its fellowship and worship.
- In Numbers the movement toward actual possession of the land commences.
- It is a book about arrested progress: It took only 40 hours to get Israel out of Egypt; it took 40 years to get Egypt out of Israel.

Numbers Falls into Three Parts

Chapters 1-10 The Preparation for Entrance into the Promised Land

Chapters 11-25 The story of Exclusion and Wanderings

- It is the failure of the First Generation.
- Why did they fail? In a word UNBELIEF
- The results of their unbelief were: Discontent > Disaster > Discipline/Discipleship for the benefit of the 2nd & 3rd Generations
- Chapters 26-36** gives the account of how, after the long discipline, they were brought back and prepared for the actual Possession
- This marked by a second numbering of the men over twenty
- Except for Joshua and Caleb this numbering only includes the second and third generations.
- It is principally the story of a long discipline due to continual disobedience.

The Camp of Israel: Numbers 2

- The Order of the Camp.
- Every detail by Design.
- What might be hidden behind the details of the Camp of Israel?
- “**The volume of the Book is written of Me**” (Ps 40:7; Heb. 10:7).

Judah 74,600
Issachar 54,400
Zebulun 57,400 = 186,400

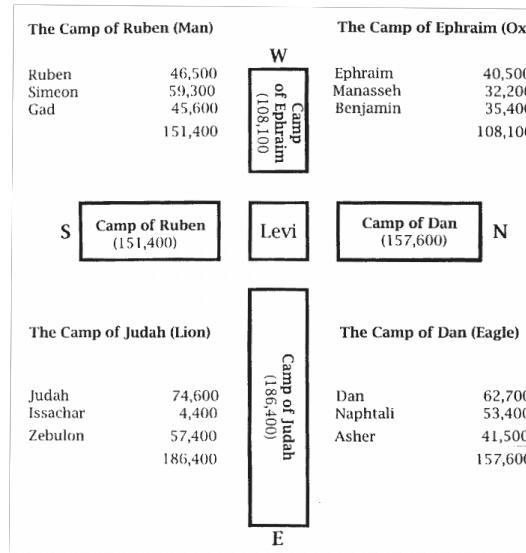
Ephraim 40,500
Manasseh 32,200
Benjamin 35,400 = 108,100

Reuben 46,500
Simeon 59,300
Gad 45,650 = 151,450

Dan 62,700
Asher 41,500
Naphtali 53,400 = 157,600

Rabbinical Precision

- The Camp of Judah: East of Levites
- The Camp of Reuben: South of Levites
- Strict obedience denies area Southeast
- Thus, only cardinal directions ordained
- Only width of Levite's camp allowed
- Length proportional to population



Kadesh-Barnea

- After 40 days Moses sent out 12 spies (Num. 13:1-2).

-10 Came back terrified: **Numbers 13:33:** "And there we saw the Nephilim ... and we were in our own sight as grasshoppers, and so we were in their sight."

-Joshua and Caleb: "Let us go up at once, and possess it; for we are well able to overcome it." Num. 13:30
The Lost Opportunity

Num. 14:2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, would God that we had died in the land of Egypt! or would God we had died in this wilderness!

-Will God answer this prayer request?

-God threatens to wipe them out, but Moses intercedes...

Num. 14:13 And Moses said to the LORD: "Then the Egyptians will hear it, for by Your might You brought these people up from among them,

14 and they will tell it to the inhabitants of this land. They have heard that You, LORD, are among these people; that You, LORD, are seen face to face and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night.

15 Now if You kill these people as one man, then the nations which have heard of Your fame will speak, saying,

16 'Because the LORD was not able to bring this people to the land which He swore to give them, therefore He killed them in the wilderness.'

17 And now, I pray, let the power of my LORD be great, just as You have spoken, saying,

18 'The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.'

19 Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now."

20 Then the LORD said: "I have pardoned, according to your word;

21 but truly, as I live, all the earth shall be filled with the glory of the LORD—

-Moses' intercession is a riot: Think of what the Egyptians will think....

Missler: Prayer = God's method of involving you in what He is doing.

-....and they continued to rebel and not repent

-And yes He will answer their prayer!

Num. 14:30 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me..."

-Only Joshua and Caleb—and the children of the murmurers—entered the Land.

40 Years in the Wilderness

-God had prepared Moses for the 40 years of wanderings;

-He had married Zipporah, daughter of Jethro, priest of Midian (East shore of Gulf of Aqaba) ;

-Midianites descended from Keturah, Abraham's second wife

Significant Types in Numbers

Why was this embarrassing history recorded?

1 Cor 10:11 Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the age are come.

-"examples" = *tupos*: A figure, image, pattern, a prefiguring; a type (cf. a "prototype")

The Brazen Serpent

-Brazen Serpent (Num. 21:4-9): an anticipatory symbol of Christ! (cf. Jn. 3:14-16.)

-In response to murmuring, God sent fiery serpents which bit the people and they died.

-Moses interceded and was instructed to place a brass serpent on a pole on a high hill; all that would look toward it would be spared.

-Why this strange remedy? "And as Moses lifted up the serpent in the wilderness

John 3:14-16 even so must the Son of man be lifted up: That whoever believes in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whoever believes in Him should not perish, but have everlasting life."

-Hezekiah in pieces the "Nehushtan", the bronze serpent (2 Kings 18:4).

Missler: Later the bronze serpent finds its way into the folklore of the Greeks regarding Aesculapius, God of Healing.

-But the double serpent on a cross was the symbol for Hermes, the God of Commerce!

Rod of Hermes



Rod of Aesculapius



Top Ten Principles for Studying the Old Testament

Principle #4

The OT was Written for Our Example and Admonition

1-what not to follow or not to do, versus what to do, 1 Cor. 10:1-11);

2-Written for our learning and our hope (Rom. 15:4). Not everything written in Scripture is condoned by God, just because it is written.

-Because something happens or people act in a certain way and there is no condemnation recorded does not mean God condones or approves of the behavior or action.

-'The Law' governing man's behavior in each dispensation is the determining factor for judging behavior, not God's forbearance.

Prophetic Application was practiced by Jesus. At times when quoting the Old Testament and applying it to the people of His day. Jesus would say: *well did Isaiah prophesy of you...*though the prophesy to them was secondary and not primary.

-Being of the same nature and under the same dispensation as those in Isaiah's day the direct prophetic application was very real indeed. See Matt. 15:7-9

Manna In the Wilderness

-In need of food, God provided a daily provision of Manna

-'Manna', miracle bread from Heaven (the original Wonder Bread!...)

-It was provided only on 6 days, with a double portion on the 6th, to prevent gathering on the Sabbath.

-Note: This was before the Law was given

-**Jn. 6:32-33, 35** Jesus said this: **“32 Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.**

33 For the bread of God is He who comes down from heaven and gives life to the world.” ... 35 “I am the bread of life.

Water in the Wilderness

-In need of Water from the Rock recorded twice (Ex. 17:6, cf. Num. 20:8)

-Would have modeled the two comings of Christ if Moses had followed very specific instructions! (1 Cor 10:4)

-At Rephidim, water came from striking the Rock (Ex 17:6);

-At Mirah, water was for the asking (cf. Num. 20:8 and Luke 11:13).

-But Moses struck the Rock instead of speaking to it, thus misrepresenting God to the people.

-Type: “The Rock was Christ” (1 Cor. 10:4).

-Moses denied entry into the Land, for his disobedience and thus misrepresentation of God to the people!

-Why spend time on Manna and Water in the Wilderness? All See 1Cor. 10:1-5

Deuteronomy: The Laws Reviewed

-The bridge between the first four Books (just outside The Land) and the next seven Books (inside The Land).

-The Book of Deuteronomy is instructive, interpretive, applicable rather than historic or new.

-It consists of a collection of the last messages of Moses and is a Book of review and ...

-Possible Prophetic Previews: If you seek: this will happen; if you forsake: this will happen.

-Its actual history covers a very brief period, probably several days

-Having surveyed the history from Horeb to Beth-Peor, he exhorted them to obedience.

-At the close of the first discourse we have a brief account of his appointment of three cities of refuge.

-Chapters 1 to 4:43 Commences with a discourse in which Moses reviewed the forty years.

-Chapters 4:44-27:10 His Resume of Laws

-Continuing the introductory part of the great discourse, Moses called

on all Israel to attend to "statutes and judgment," and the "testimonies."

-The three words occur together (6:20).

"**Testimonies**" are the actual words of the law given.

"**Statutes**" are the provisions for worship and the conduct that harmonizes worship.

"**Judgments**" deal with the arrangements for the administration of justice.

-Chapters 27:11-28:68 Warnings: Cursings and Blessings

-Chapters 29-31:13 The Mosaic Covenant

-Chapters 31:14-32:47 The Song of Moses

-Chapters 32:48-34:14 The Blessing and the Historical Conclusion

Shema: The Great Commandment.

Deut. 6:4 “Hear (*Shema*), O Israel: The LORD our God, the LORD is one!

5 You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

6 “And these words which I command you today shall be in your heart.

7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

9 You shall write them on the doorposts of your house and on your gates.

- LORD = YHWH (Yahweh, “LORD”) appears three times in the ***Shema***.
- “One” = *echad*: compound unity; collective sense; components in unity (“one cluster of grapes”).
- The man and the woman shall be ‘one’ flesh
- *echad* versus *yacheed*, which equals absolute unity, no components (never used of YHWH).

Death of Moses, 34:1-12

Moses After His Death

- Michael fights with Satan over Moses’ body, Jude 1:9.
- Transfiguration appearance, Matt. 17:3.
- Is he one of the two witnesses in Revelation 11?

Next Time: Hour 6

- Joshua (The Military Conquest of Canaan);
- Judges (350 years of doing “what was right in their own eyes”), and
- Ruth (The Kinsman-Redeemer).

Focusing

Morgan: Exodus, Leviticus, and Numbers

Exodus

THE book of Exodus is a continuation of the story told in the latter part of the book of Genesis. In Exodus nothing is commenced and nothing is finished. It is a link in the chain of the story of God’s dealings with the human race. For the sake of linking the subject to that which has gone before, let it be remembered that the book of Genesis was divided into three parts: first, Generation; secondly, Degeneration; thirdly, Regeneration.

In considering Regeneration we saw the work proceeding with regard to the individual, the family, and society. The last note in Genesis indicated the line of the regeneration of the nation.

We now turn to Exodus. The word “Now,” with which the first chapter commences, may with perfect accuracy be translated “And.” It is a word marking continuity. If we take the book of Genesis away, the book of Exodus becomes meaningless. All the history in Exodus depends upon that in Genesis. We left the children of Israel a people without a national consciousness, or organisation. We are now to study the account of the emergence of the nation.

There are three clearly defined divisions in the book: Bondage, Deliverance, and Organization.

A. BONDAGE

Segregated from the corrupting influences of the land of Canaan, the children of Israel rapidly multiplied in the land of Goshen.

This very growth became a menace to Egypt, and from the standpoint of political expediency Pharaoh was justified in resorting to extreme measures to check it. High enthroned over Pharaoh, Jehovah permitted His people to pass through the long period of oppression and suffering, and so stiffened the national fiber, and thereby made the people strong for the campaigns of the future.

As the appointed time for deliverance approached, the instrument of God was found and prepared. The story of Moses occupies the next section. His preservation presents a wonderfully human picture as it

manifests the sweet art of mother-love. The inspiration of love's activity was, as we learn from the New Testament, that of faith.

Jehovah's overruling of circumstances toward the accomplishment of His purpose is seen in the coming of Pharaoh's daughter. The history of the human race has been affected by the fact that on a given day a baby cried into the face of a woman. The baby found its way into the woman's heart, and the woman carried the baby into the heart of Egypt's power. There the future leader of Israel received his education, and the first part of the preparation necessary for the work that lay before him.

Forty years passed away, and the child, having become a man, turned his back upon the court of Egypt, and upon all its splendors. His flight was also under the government of God. If he had attempted to deliver Israel at forty years of age, he would have failed. The man, cultured and refined, with all the learning of his time, passed to the next period of his preparation in the majestic loneliness of the Sinaitic peninsula. It was change from lesser to greater grandeur. The solitude of the mountains, under the golden light of sun by day and the stately solemnity of stars by night, is more full of majesty than all the glitter of an earthly court. There Moses was a shepherd, and so received the next part of his preparation for leadership. Then follows the account of his direct call and commission. In it Jehovah had to meet and deal with the difficulties of Moses' fear. The victory was with God, and Moses turned his back this time upon the loneliness of the wilderness, and set his face toward the court of Pharaoh.

B. DELIVERANCE

In this division Jehovah emerges from the shadows into clear light, and becomes the center of supreme interest. He is seen dealing with Moses by way of preparation, with Pharaoh in judgment, and with His people in deliverance and guidance.

In the first section we have the account of the answer which Jehovah gave to the complaint of His servant when he was discouraged at his first reception both by Pharaoh and his own people.

This answer consisted in the first place of a great Self-declaration. In the course of it the words "I am Jehovah" are used four times, and surrounding these declarations are affirmations concerning the Divine activity. "I appeared ... I was not known ... I have established my covenant ... I have heard the groaning ... I have remembered My Covenant ... I will bring you out ... I will rid you out ... I will redeem you ... I will take you to Me ... I will be to you a God ... I will bring you in ... I will give it you." The value of this declaration may be gathered by a recognition of the difficulty of the position which Moses occupied. The man who had been brought up in the court of Egypt had returned to declare the authority of another Potentate, an unseen King. He had been treated with contempt by Pharaoh. The very people he had come to deliver had refused to hear him. He had returned to God with his complaint, and the method of the Divine dealing with him was that of unveiling before Him His own glory. Moses was never afraid again. There were other failures, but no dread of God was manifest from that moment to the end. He had seen a new vision of Him, and doubted His power no more.

And yet fear was immediately manifest, but it was fear of himself. It was difficult to believe that he could be the instrument of such a God. This new fear Jehovah answered by assuring His servant that his strength before Pharaoh would not be that of his own eloquence or power, but rather that of Divine preparation and equipment. Then faith triumphed over fear, and Moses went forward to the work appointed him.

The next section reveals Jehovah dealing with Pharaoh in judgment. That judgment moves in three cycles, in each of which three plagues demonstrate the power of God. These all failing to bring the heart of Pharaoh into willing submission, a fourth and final judgment fell upon him.

In the story of this process of judgment it is necessary to draw a most careful distinction between Pharaoh's hardening of his own heart and God's hardening of his heart. This is one of the great passages in Scripture in which the Authorized Version is apt to mislead. There, throughout the account, it is declared that the Lord hardened the heart of Pharaoh. The Hebrew text does not warrant any such translation. As a matter of fact, it is never stated that Jehovah hardened Pharaoh's heart until the end of the second cycle of plagues.

Moreover, two different words are made use of, although both are translated "hardened." One of these means to make strong or courageous. The other means to make stubborn. It is declared from the beginning that God made his heart strong or courageous, thus setting him absolutely free for the unfearing exercise of his own will. It is never declared that God made his heart stubborn until it had been five times affirmed that he hardened his own heart.

There is a moment when God does that with a man. There is no Bible warrant for teaching that a man will be able, whenever he chooses, throughout the ages, to turn back to God. Every man has his own probation, and his own opportunity, and the Judge of all the earth holds the balances with infinite precision. Whosoever stubbornly refuses to submit himself to God in the day of opportunity, and that repeatedly, finds at last that his own decision has become his destiny. By the outworking of law God seals the choice of the human will.

In this whole process of judgment the patience of God is as clearly manifest as is His power. In spite of persistent lying and deceit by Pharaoh in the promises made to Moses, God patiently waited. It was not until he had repeated opportunities of yielding himself to the Power Who was manifesting Himself that, by the will and decision and act of God, the stubbornness he had cultivated became such that he could not escape therefrom.

The final section in this division is occupied with the account of the actual deliverance of these people, and the commencement of that wonderful guidance which included provision for all their need, and power for all their weakness.

Judgment is seen in its purpose as it merges into deliverance. As they moved on toward the realization of their nationality, the very calendar was altered, and there dawned for them a new year, and a new order began. Before the march to liberty they observed the religious rite of Passover. This rite was called an ordinance, a feast, a sacrifice. It was wholly an ordinance to be observed. It was essentially a feast of rejoicing or deliverance. It was fundamentally a sacrifice perpetuating the memory of vital and essential truths. The night of the exodus was indeed, as the historian declares, "a night to be much observed." The people passed from slavery to liberty, from the lash of oppression to the place of power, from degradation to the realization of national life.

Immediately the nation, delivered and consecrated, is seen under the direct government and guidance of God. "God led them not by the way of the land of the Philistines, although that was near." "God led the people about."

The first march after that from Egypt was back into a place of danger. The definite meaning of that march was declared to Moses. The just judgment of the sin of Pharaoh must be carried out to its last degree, but it must also be carried out in such a way as to make evident its justice. Was ever the madness and blindness of sin persisted in, more manifest than in the proud preparation of chariots and armies to overthrow and destroy a people for whom God had so wondrously wrought?

No comment is necessary on a story so full of life and color and dramatic power as that of the crossing of the sea. In the silent hush of the march through the solemn night there was revealed to the people the fact that, under Divine government, there are no obstacles which cannot be overcome. In fatuous rebellion Pharaoh and his host attempted to walk by the pathway specially prepared for the men of faith. With the morning watch God manifested Himself in some way to the Egyptians. He "looked forth upon the hosts through the pillar of fire and of cloud." There then dawned upon them the consciousness of their folly, and they attempted flight. It was too late. Their doom was sealed, and with the hand of Moses outstretched by Divine authority, the sea broke over them in rushing waves of destruction, and the power of the mighty people that had oppressed God's nation in spite of every opportunity for repentance was broken forever. It was a great and glorious song that rose upon the morning air on the far side of the sea. There now commences the more direct story of the guidance of the people by Jehovah. Marah afforded an opportunity for the discovery of the resources of God. Elim was an evidence of His tender care for them. As they passed into the wilderness they began to be conscious of the scarcity of some of the things which they had possessed, even in the midst of Egyptian slavery. Again the resources of their God were proved as He supplied them with manna and with meat. Again their faith was tried by lack of water, and notwithstanding their murmuring against Moses, God was proved to be the God of patience. The march of the people brought down upon them the army of Amalek. Perfect victory was gained by Israel, and in the first battles the principles of their perpetual conflict were revealed. They won by a combination of fighting and faith, a union of practice with prayer.

This division ends with the story of Jethro. His advice to Moses was reverent in its recognition of the Divine authority, "If thou shalt do this thing, and God command thee so." The fact that Moses acted on his advice is almost certain evidence that he recognized that God was speaking to him through this man.

C. ORGANIZATION

The people of Israel, delivered from bondage, were still a promiscuous multitude rather than an organized nation. In this division we have an account of the giving of the constitution, and of the great work of organization. It is divided into three sections, dealing with matters preliminary and fundamental, the moral code, and the established system of worship.

The Divine purpose of grace was first declared. The people were to be His "peculiar possession ... a kingdom of priests ... a holy nation." They were not yet prepared for the fulfilment of so great an intention, and their unpreparedness was manifest in their ready declaration that they would keep all the words of Jehovah. Immediately the new method, necessary in view of their condition of mind, was commenced. They were brought face to face with the supreme fact of the majesty of God. The law was given amid the accompaniments of thunders, voices, fire, and smoke. All of this was symbolic of the majesty and holiness of God. By special covenant He had brought the people near to Himself. It was a nearness characterized by untold blessing. Yet they must be reminded of the majesty of their King, and so be filled with reverence for Him.

The ten words of the moral law were preceded by a proclamation of God concerning Himself, first as to His name, "I am Jehovah"; secondly, as to His relation to them, "thy God"; and, thirdly, as to His deliverance of them from bondage. The Decalogue consisted of two parts. The first four commandments constituted the first, and governed the relationship existing between God and man. The last six constituted the second, and conditioned human inter-relationships. These ten words revealed a philosophy of life as well as a law. The true morality was to be learned from this philosophy. Man's first business is with God. His every other relation depends upon that, and will be created by it.

The effect produced upon the people by the uttering of these words was that they were filled with fear. The nearness of God became a terrible thing as they understood His holiness through the spoken words. Their fear was due to ignorance as surely as was their presumption. The Divine answer was full of grace. They were charged to have no other God, and a way of approach to God was at once provided. It was the way of the altar, and of sacrifice. These earliest instructions concerning the altar were deeply significant. It was to be constructed of simple and unmade things, devoid of any workmanship in which the heart of man might make its boast.

Then followed the laws which were to govern the new nation as a state. These had first to do with the person. The relation of slaves to their masters was dealt with, and they were of such a nature that wherever they were obeyed they led ultimately to emancipation.

The sacredness of life was safeguarded by the enactment that any man taking the life of another was to forfeit his own. If the act was premeditated there was to be no escape. Injury or death wrought by cattle on men and women, and also on cattle, was to be punished and compensated. The laws of property were such as to make it patent that no man was to imagine that when he had fulfilled certain direct obligations to God he might live his life without reference to his neighbor. Wrong inflicted by neighbor on neighbor in the material realm was accounted sin against God in the moral realm.

These requirements were characterized by the most careful adjustment of relation between man and man, and revealed the intimate relation of God to all, and His remarkable interest in every phase and department of human life.

There followed a group of laws promiscuously stated, yet all having to do with the bonds which strengthened the state. In two of them sins of unchastity were dealt with. Passion was penalized, in the more natural expression by stern social requirement, and in the more unnatural by death. A blunt, stern word, "Thou shalt not suffer a sorceress to live," revealed how harmful, according to the mind of God, were all attempts to traffic in secret and hidden things. Laws affecting the lending of money and the receiving of pledges followed, and finally such as conditioned the administration of justice.

In this connection the feasts of the Lord were placed in their true relation to the social life of the people. The sabbatic year was arranged in order that the poor might eat. The rest of the Sabbath was revealed to be a provision of tender care for cattle and servants also, who were included in its intention. This section ends with a gracious promise which Jehovah made to His people of that Presence which should lead and guide them in all the days to come. A study of the subject of this Presence will show that the Person referred to was the Angel-Jehovah.

The third section deals at length and in detail with the preparation for the true worship which followed upon the promise of the Angel Presence, and the warning against false worship. There was a preliminary solemn assembly of the elders of Israel in the presence of God. Perhaps there is nothing more august in the whole book than this account of the approach of the elders. We are told "they saw the God of Israel." No description is given of what they saw. It may be that Jehovah manifested Himself to them in that Angel Presence which He had promised. It is better, however, to leave the statement as it stands, remembering that it can only be interpreted by the facts which followed, namely that Moses went into yet closer communion with God almost immediately afterwards. The vision was characterized for the elders by immunity from judgment, for upon them "He laid not His hand"; and, moreover, by a sacred act of communion in which they "did eat and drink." Finally, Moses was called beyond the people in the valley, and beyond that more select circle of the elders, into the very midst of the mount, where he received in yet fuller detail the law which was to govern them, and saw the heavenly things, and so learned the pattern of the earthly worship.

In examining the structure of the Tabernacle, it will be well to endeavor to understand what it meant to the people for whom it was provided. That detailed study is not within the compass of our present work. We notice now merely the general method of procedure. The first instructions were not concerning the building itself, but concerning its contents. They began at the very center with the ark, which symbolized the fact of the presence of God, and the right of the people to approach Him as their King. Next in order the table of shewbread was described. Two ideas were suggested by this table. To the Eastern mind a table was always a symbol of fellowship and of hospitality. Thus the nation was reminded of the privilege of fellowship with God, and of the fact of a friendship which expressed itself in hospitality. The golden lampstand was the symbol and the figure of the testimony which these people were to bear to the outside world. The curtains and coverings of tabernacle and tent were made of materials which suggested the conditions among which God could make His dwelling-place. The boards and bars, set up in sockets of silver, spoke, in the symbolism of the time, of the standing of these people as a redeemed nation before God. The veil and the screen indicated at once the exclusion of the people from nearness, and yet the way of their approach through mediation. The veil of the outer court, the brazen altar, and all its fittings, reminded them of the life of devotion, based on sacrifice, which they were called to live. The gorgeous robes of the priest are seen to be in common with everything else, full of symbolic teaching. The ceremony of the priests' consecration is described, as is also the altar of incense, and the arrangements for placing the whole of the furniture within the sacred enclosure.

Instructions followed as to the gathering of the half-shekels from the people, which were to be used in the construction of the foundation sockets; and also as to the preparation of the holy oil to be used in anointing.

The final words of instruction were those of a promise, full of grace and tenderness, that equipment should be granted to certain men which would enable them to do the work necessary for the construction of the tabernacle.

While the lawgiver was yet in the mount receiving this pattern of heavenly things in order to earthly worship, the people in the valley had fallen into grievous sin. This making of the golden calf consisted of a positive violation of the promise they had made to keep the words of the law. When they said, "Up, make us Elohim," it was not that they desired to substitute other gods for the One God, but rather they sought a similitude of God. Their choice of a calf was in itself significant. In Eastern symbolism the ox was ever the type of sacrifice and service, and they had at least some glimmering of the truth concerning the Divine attitude. It is also to be observed that, the day after the calf was erected, they observed a feast to Jehovah. The evil of their action was seen in the attitude of mind produced in them by their creation of a symbol. They "sat down to eat and to drink, and rose up to play." Worship at once became materialized and sensual.

Moses is manifested in all the grandeur of his character in this connection. His pleading with God was not so much on behalf of the people as on behalf of God. He was swayed by an infinite pity for them, but at the back of the pity, and burning through it like a fire, was a passion for the honour of God. Having stood before God for the people, he came to stand before the people for God. In hot anger he broke the tables of stone, and seizing the calf, ground it to powder, and compelled the men who made it to drink of the water into which it was flung. He then proceeded to the ceremony of mediation and restoration, and passed back into the mount. We have no detailed account of the happenings of the second period save that the tables of the law were written anew. During this second absence the people waited patiently until Moses returned, his face shining with the glory of the awful and solemn fellowship of the mount.

The final movement of the book tells the story of the construction and consecration of the Tabernacle. A willing people offered of their substance until there was "much more" than enough. Then, by the hands of

specially equipped workmen, the work went speedily forward until all was completed according to the Divine pattern. This is declared in the general statement "thus did Moses; according to all that the Lord commanded him, so did he." Finally it is recorded, "so Moses finished the work." Everything was completed according to the Divine pattern, and in the Divine order.

Everything symbolized the real presence of Jehovah, and that fact was made living in the consciousness of the people when the glory of Jehovah filled the completed place of worship. So great was the glory that Moses was not able to enter the Tent of meeting.

Thus the nation was organized around the presence and power of Jehovah, and the chronicle closes with the simple statement that they went onward in their journeyings guided ever by the presence of God manifested in connection with this center of their life and worship.

Leviticus

THIS is a book of laws. It has been aptly called the handbook of the priests. Its Hebrew title, Vayyikra, which means "And He called," is the first phrase of the book itself. The first verse indicates the character of what follows. The moral law had been given from amid the splendors of the mountain. The laws regulating worship were spoken from the tent. Thus the content of the book is linked to the subjects dealt with in Exodus, and is in direct continuation thereof.

The nation had been brought out of bondage and organized. At the very center of its life was a provision for worship in the Tabernacle. The whole outlook of Exodus teaches the supreme place of worship in the life of the nation. It, moreover, reveals the fact that there can only be worship through propitiation, because man is a sinner. The fact of sin thus underlies all now to be considered. The fact of redemption in the purpose and economy of God is seen overshadowing the fact of sin and making worship possible. The laws enunciated here have to do with these matters of supreme importance.

The book falls into five parts. First, the setting forth of the Provision for Approach (1-7). Secondly, the Institution of the Priesthood through which the Provision might be appropriated (8-10). Thirdly, the Life of Separation, which is the condition of Appropriation (11-22). Fourthly, the Feasts, which portrayed the Benefits of Approach (23-24). Lastly, Symbols of Relation which safeguarded the maintenance of the right of Approach (25-27).

A. DEDICATION: THE OFFERINGS

In this division there is revealed the provision of God for the approach of His people to Himself in worship. The offerings are first described, and then their laws are enunciated.

As to the offerings, five were needed to perfectly unfold the meaning and method of personal dedication. The first was the burnt offering, which suggested the need for perfect dedication. The lamb without blemish consumed by fire indicated the necessity of a dedication perfect in quality and quantity. The meal offering was the work of men's hands, of the fruits of the ground, the result of cultivation, manufacture, and preparation, suggesting that dedication necessitated the offering of a perfect service as well as a perfect life. Of the peace offering, part was burned by fire and part consumed by the worshipper. It was the symbol of communion. In the white light of the Divine holiness, sin is sin, whether it be willful or not; and the sin offering was provided to teach that the failure of those dedicated to God must yet be dealt with on the basis of sacrifice. The trespass offering was provided for definite acts of wrong-doing. Trespass in this connection is more than a mere missing of the mark. It includes the thought of positive and willful wrongdoing.

The Divine provision for worship having been revealed in the offerings, there followed instructions concerning the method of offering, which revealed the true attitude of the worshipper. In connection with each there were detailed instructions which are full of suggestiveness. The ceremonial was Divinely arranged, and nothing was frivolous or unnecessary. Every detail had signification, and was intended to impress upon the mind of the worshipper truths which were of vital importance, in order that he should recognize the solemn nature of his dedication as a member of the nation whose greatness consisted in its intimate relation to Jehovah.

B. MEDIATION: THE PRIESTS

The second division of the book deals with the laws of mediation. It consists of a brief historical portion, which gives an account of the actual ceremony of the consecration of the priests and the tabernacle, and the commencement of worship; and so sets forth God's provision for the approach of His people to Himself through mediation on the basis of sacrifice. In the midst of a solemn assembly the priests were washed, and Aaron was arrayed in the garments of his sacred office. The holy rites of consecration then moved forward. The ceremonies were repeated daily for seven days.

This account of the consecration of the priests is immediately followed by that of the commencement of their work. The people were first gathered together, bringing with them offerings according to the instructions given. While they stood in solemn stillness in the presence of Jehovah, Aaron, in full official capacity, commenced his work. His first act was that of presenting the sin offering and the burnt offering for himself. Then followed immediately his first acts on behalf of the people. First the sin offering, indicating the necessity for expiation of sin; next the burnt offering, indicating the devotion of the whole life to God; following that the meal offering, speaking of the devotion of work and service; finally the peace offering, the symbol of communion. Thus the values of the offerings of approach could only be appropriated through the mediation of the priests.

At the commencement of the history of the official work of the priesthood there were evidences of failure. Nadab and Abihu, two sons of Aaron, offered strange fire before the Lord, and were swiftly slain by fire. Strangely solemn were the words: "Aaron held his peace." They were his own sons, but his relation to God was superior to his relation to them, and the only attitude becoming to him was that of submissive silence. The other priests were solemnly charged to show no signs of mourning, and to abide at their posts.

C. SEPARATION: THE PEOPLE

While provision for approach was made, and the method of appropriation was provided, there were still very definite conditions which must be fulfilled in order that the people might avail themselves of the provision made. These conditions may be summarized as those of entire separation to God. They were to be a people God-governed and God-manifesting. The Divine government must be recognized and obeyed in the matter of health. Minute regulations were given as to food, as to childbirth, as to leprosy, and as to all uncleanness. In the midst of this section instructions were given for the observance of the great Day of Atonement, which was perhaps the most important religious rite of the whole year in the Hebrew economy. It was the day on which the high priest entered into the holy place, all the arrangements for which entry were given in detail. In the ceremonial of this day provision was made for dealing with the whole question of sin, known and unknown. Most particular instructions were given as to the attitude of the people on the great day. They were to rest and afflict their souls. It was to be a day of solemn fasting and humiliation in which they reminded themselves of the fact of their sin, of the provision made for their cleansing, and of their consequent right of approach to God in worship. Strict instructions were next given concerning sacrifices.

The laws of separation then assumed a slightly altered character. So far the principal note had been that of the fundamental matters of relationship to God. The habits of the life of separation are more particularly dealt with. The people were distinctly forbidden to conform to the doings either of Egypt or Canaan.

Then followed a repetition of laws already given, with one reiterated emphasis: "Ye shall be holy, for I, the Lord your God am holy." No less than fourteen times in the course of one chapter (19) does the solemn declaration "I am Jehovah" occur. Yet further laws concerning unchastity and uncleanness were repeated, and the death penalty was associated with certain forms of disobedience.

The final section in this division deals with the responsibilities of the priest. Standing, as he ever did, in a place of special nearness to God as the appointed mediator of the people, he must of all men manifest in the externals of life and conduct that holiness without which no man can see the Lord.

D. CONSECRATION: THE FEASTS

The feasts of Jehovah were the national signs and symbols of the fact that the people, dedicated to God as the offerings witnessed, permitted to approach through the mediation of the priestly service, separated in all the details of life, were by God consecrated to Himself.

The foremost place was given to the Sabbath. It was a perpetually recurring feast, to be observed throughout all the year, on every seventh day.

Following this we have the appointment of the set feasts in their relation to times and seasons and the passing of the year. Thus all time-measurements were related to eternal truth. The first feast was the Passover, which merged into that of unleavened bread. With these the year commenced. The Feast of First-fruits was appointed for the land into which God would bring them. Marking the beginning of possession, it served as a constant reminder of the truth that all they had was the result of His giving rather than of their getting.

After a lapse of seven full weeks, during which the whole harvest was gathered, the Feast of Harvest was observed, and Pentecost reminded them that all they needed was provided by Jehovah. The seventh month was the most sacred of all. Therein two great ordinances were observed: the Day of Atonement, and the Feast of Tabernacles. Preceding these, and preparing for them, came the Feast of Trumpets. This was held on the first day of the month. Its characteristic notes were rest, and proclamation of the will of God. The tenth day of the month was the great Day of Atonement, which has already been described. The last Feast of the year was that of Tabernacles. It was observed after all the work was completed, and the results thereof gathered. For seven days the people dwelt in booths, and heard the reading of the law. The section ends with instructions concerning the symbols of consecration, those namely of the oil and the shewbread.

E. RATIFICATION: THE SIGNS

The laws of ratification consisted of the outward signs of the principle of possession to be observed in the land, together with solemn promises and warnings. The first sign was of the Sabbath of the land. In the seventh year of rest the original Ownership of God was recognized. The second sign was that of the jubilee, wherein great human inter-relationships, dependent upon the fact of Divine possession, were insisted upon.

The laws of the year of jubilee affected the land, dwelling-houses, and persons. In these the foundations of the social order were firmly laid. All inter-human relationships, both of person and property, were conditioned in the fundamental relationship of the people to God.

The book ends with a section dealing with vows. The principle laid down is that it is not necessary that vows should be made, but that if they are made they must be religiously observed.

Numbers

THE book of Numbers deals with the wilderness. It is principally the story of a long discipline due to disobedience. The national idea moves forward, for God ever protects His own purposes against the failure of His chosen instruments. In the book of Exodus we saw the emergence and consolidation of the nation which God had chosen to be the channel of communication between Himself and the world at large. In Leviticus we considered the laws of its worship. In Numbers the movement toward actual possession of the land commences. This movement, however, was hindered for nearly forty years, and the book is principally occupied with matters relating to that period. It closes with the account of the return of the people to the borders of the land.

Thus it naturally falls into three parts, the first dealing with the Preparation for Entrance (1-10); the second giving the story of the Exclusion and Wandering (11-25); while the last gives the account of how, after the long discipline, they were brought back and prepared for actual Possession (26-36).

A. ON THE MARGIN OF THE LAND

In this division we watch the final movement of the chosen people in preparation for coming into the land, and in doing so observe the order of the camp, the purity of the camp, the worship of the camp, the movement of the camp.

By the command of Jehovah the men from twenty years and upwards were numbered. This was the first movement in preparation not merely for their entrance to the land, but for their carrying out of the Divine purpose. That purpose was first punitive. In the interests of purity corrupt peoples were to be swept out.

Definite instructions were given concerning the relative positions to be occupied by the tribes, both in the time of encampment and on the march. At the center of everything was the Tabernacle. The Levites were encamped round the two sides and at the back thereof. Moses and the priests occupied the fourth side, close to the courts of worship. Outside the enclosure the tribes of the nation were grouped under their standards according to the Divine command. The service of the Levites was described in detail. Their sacred work was carefully apportioned both for the march and for places of encampment. All these provisions solemnly impressed upon the people the supreme importance of worship, and revealed to them the orderliness of Jehovah.

On the eve of the coming of the people into the land, the necessity for the purity of the camp was emphasized. All who were unclean were put outside. This, of course, does not mean that they were left to perish, but that they were not allowed to march in their proper place with the tribes of the people. For the time being they were camp-followers only. Moreover, the necessity for moral rectitude was insisted upon, and such as had in any way sinned against others made restitution.

Having provided for the purity of the camp by the exclusion of the unclean, special instructions were given concerning cases of peculiar and special devotion to a life of separation to God. There is absolutely

nothing monastic in the order of the Nazarites. These men did not separate themselves from their fellowmen, or from their ordinary avocations, but remained in the midst of their fellows, and prosecuted their daily calling, though yet maintaining an attitude of special consecration. At the close of this section dealing with the purity of the camp, we find the specific form in which the priestly blessing was to be pronounced upon the people.

Immediately following are the arrangements concerning the worship of the camp. This section opens with an account of the voluntary offerings on the part of the princes. It is first to be noticed that the giving was voluntary, and next that it was equal, thus precluding the possibility of a spirit of rivalry, and indicating a great unity of purpose. While all the story might have been told in a few words, it is set forth with elaborate detail. Every man is named, and every gift is chronicled.

In the final arrangements concerning worship, before the moving forward of the people, the one symbol referred to is that of the light, which was the type of the witness-bearing of the nation. In the consecration of the Levites, no anointing oil or blood was used, neither was any specific dress provided. The sign of their cleansing was the simple one of water. Finally, the great Passover feast was observed. A month later a special observance of the same feast was arranged for such as, through defilement, were precluded from taking part in the first.

At last everything was ready for the march, and the hosts waited only the Divine will. The people were to follow the moving of the cloud, and to answer the blast of the trumpet. Careful instructions were given concerning the use of these trumpets. Different notes suggested different meanings to those who listened. On the twentieth day of the second month the actual movement of the camp commenced. The division ends with the suggestive words which Moses used at the commencement and close of each successive movement of the hosts. They indicated the profound recognition on his part, and on that of the people, that everything centered around the presence and government of God, both in regard to the victory of Israel over her enemies, and her own safety and well-being.

B. EXCLUSION AND WANDERING

In this second division of the book is revealed the failure of man. Its general movement may be indicated by the words, Discontent, Disaster, Discipline.

The discontent manifested itself first against God. At the beginning there was no open revolt against authority. The people were, however, in all probability, conscious of the irksomeness of restraint. They were learning that liberty was not license, and so throughout the camp the Lord heard the tone of murmuring and discontent. His judgment was sudden and swift. Moses became an intercessor, and the fire abated.

A second time discontent manifested itself, and this time it was expressed against circumstances. Influenced by the mixed multitude which had accompanied them, the people hungered after the things of Egypt, apparently forgetting the cruelty of its bondage. Moses was perplexed and perturbed, and he poured out his complaint into the ear of God. In infinite patience God talked with him, and to the murmuring people He sent quails, and through them the punishing plague. As the psalmist afterwards sung, "He gave them their request; but sent leanness into their souls."

A third time there was a manifestation of rebellion. Miriam and Aaron, in whose hearts there was evidently an under-current of jealousy, made the marriage of Moses to a Cushite woman the occasion of protesting against his exercise of authority. They were punished immediately, and pardoned in answer to the earnest cry of Moses.

The hour had now arrived when the people should have gone forward. The story of the sending of the spies, as told in Numbers, indicates that it was done in obedience to a Divine command. The comparison of this, however, with Moses' account of it in Deuteronomy will show that this command of the Lord was the sequel to a determination on the part of the people to do so. This was in itself an act of suspicion and unbelief. The spies were sent, and in forty days returned, bringing with them a majority report and a minority report. All were agreed as to the desirability of the land. The majority, however, had seen the difficulties of possessing, and beyond this had seen nothing. The minority had seen first Jehovah, then the excellencies of the land, and finally the difficulties. The essential difference was that of the vision of God. The people were influenced, as, alas! men too often are, by the majority, and in unutterable folly they declared that it was preferable to return to Egypt. One of the most magnificent pictures in the Old Testament is presented to us as Moses interceded with God on behalf of the people. His plea, however, was not based upon pity in his heart for the sinning people, but upon that deeper passion for the honor of the name of God. The people were pardoned, but they must be excluded from the land. They had themselves rejected the land toward which God had brought them, and their punishment was that they should not enter it.

This decree of Jehovah was followed by an instance of false repentance. The men came to the consciousness of their unutterable folly, and then resolved to go up and possess the land in their own strength. The result was defeat and disaster.

Then began the long years of discipline. It is a story full of sadness. At first we follow the people through a period in which the results of their failure were manifest in their internal life. The Sabbath was violated, and the guilty one was punished. Korah, Dathan, and Abiram led an organized opposition against Moses, and were summarily dealt with. After this new arrangements were made, and old laws repealed. Then as the people, toward the close of the forty years, were led back into the neighborhood of Kadesh-barnea, Miriam died, and was buried. In this neighborhood, moreover, Moses and Aaron both failed in simple allegiance to God, and they also were excluded from the land.

It would seem as though the people were moving, on their own part, in an attempt to find their way into the land. Their endeavor to go in one direction, changed through the opposition of Edom, would seem to indicate the absence of the guiding pillar of cloud and fire. During this time Aaron died. His death was a solemn and impressive ceremony. The robes of his office were transferred to his son. He then died, and was buried amidst the lamentations of the people. The transference of the outward symbols of the priestly office taught the truth that the priesthood was greater than the man. In these final days of exclusion Balaam was hired to prophesy against the people of Jehovah.

C. ON THE MARGIN OF THE LAND

The third and last section of the book of Numbers is devoted to the second numbering of the people, and their preparation for coming into possession of the land from which they had been excluded for forty years. In a study of this division there are discoverable two movements. The first chronicles historic facts in their sequence, and the other is an insistence upon the Divine government by the repetition of certain laws with new emphasis and applications. There is a marked continuity of purpose, notwithstanding the change of persons. Two men only of those who had come to the margin were allowed to pass into the land. The time for the passing of Moses had come, and in all God's dealings with him there is manifest a great tenderness. The final account of his death is reserved for the ending of the next book. In this, however, we have the story how he publicly appointed his successor. When the call of God came to him to ascend the mountain and view the land, and to be gathered to his people, the final passion of his heart was that which had so long sustained him in the midst of all the trying circumstances of his work as

leader. He thought of the great congregation as the congregation of Jehovah, and prayed for the appointment of a successor. Thus there was granted to him the satisfaction of knowing that the one who succeeded him in leading the people was the man of God's own choice.

After a repetition of the laws concerning the great religious observances of the people, we have the account of a war directly connected with the sin of the people, resulting from the influence of Balaam. In the battle Balaam was slain. Even here the imperfection of the people was manifest in the desire on the part of Reuben, Gad, and the half-tribe of Manasseh to settle on the wrong side of the Jordan. Moses failed in judgment in allowing them to do so, out of which failure trouble arose in after-years.

The book ends with a list of the journeyings of the people during the period of their exclusion, and a repetition of laws with special reference to settlement in the land. Through all the book there is manifest the forward movement, not of men, but of Jehovah. It is a revelation of the sure procedure of God toward the final working out into human history of His purposes for the world.
