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Exodus—Theme of Redemption

Through the book of Exodus, we see a visual picture of how God saves...how He redeems people to Himself. May it be so in your life as you study this book!

Other Helpful links

Gleanings in Exodus by Arthur Pink

http://www.pbministries.org/books/pink/Gleanings_Exodus/exodus.htm

Online Messages and helps

http://preceptaustin.org/exodus_commentaries.ht

Daily Bible Study

Thursday, March 16, 2006



Passage for today: **Exodus 32**

Quick Notes

And it came to pass, at the end of forty days and forty nights, that the Lord gave me the two tablets of stone, the tablets of the covenant. “Then the Lord said to me, ‘Arise, go down quickly from here, for your people whom you brought out of Egypt have acted corruptly; they have quickly turned aside from the way which I commanded them; they have made themselves a molded image.’ (Dt 9:11-12)

Questions to Ponder

What things went into this act of disobedience of the children of Israel? How was Moses an example of a bad spiritual leader? How does this guide us not to be an Aaron in this way? How do we avoid being led astray by such a leader? How does Moses represent a good leader in this chapter? How should this example effect us?

Daily Bible Study

Friday, March 17, 2006



Passage for today: **Exodus 33**

Quick Notes

The glory of God is the manifestation of all His attributes and character, all that He is and says and does. Everything about God is glorious, and the highest activity of man is to glorify God (Matt. 5:16; 1 Cor. 10:31). All who trust Christ share His glory today and will see His glory in heaven (John 17:22–24).

Questions to Ponder

What does God tell Moses He is not going to do at the beginning of chapter 33? How significant is this?

How does Moses intercede to fix this? Lessons for us?

What did Moses pray for after all this? How is this important for you?

Daily Bible Study

Saturday, March 18, 2006



Passage for today: **Exodus 34**

Quick Notes

As God's glory is revealed to Moses, notice it is not some ecstatic experiences (although I am sure it was exciting) - but what was revealed to Moses was knowledge, knowing God. So too, as God reveals His glory to you...it is as you get to know Him better, who He is—not necessarily an emotional experience.

Questions to Ponder

Seek to give quick definitions to the terms God uses to reveal His glory. How do we see Christ pictured in this revealing?
As God revealed His name to Moses—what did Moses see? What did He learn? What is important for you to learn from this?
How did Moses respond to this revealing?
How did seeing God's glory effect Moses? Is this true for us?

Daily Bible Study

Sunday, March 19, 2006



Passage for today: **Exodus 35-36**

Quick Notes

But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. (2 Co 9:6-7)

Questions to Ponder

What was the key “heart” for those who were going to be giving to and supplying the Tabernacle? Why? How does this apply to you?
What other key elements does this chapter point out as being in those that served and worked on the tabernacle in this chapter? (there are several) How does these apply to you?

Daily Bible Study

Monday, March 20, 2006



Passage for today: **Exodus 37-38**

Quick Notes

Questions to Ponder

The order of making the Tabernacle is different than the order of how it was described by Moses in chapters 25-30. Why?

Again, seek to see if you can clearly identify each piece of the tabernacle and what it pictures in our spiritual life.

What was the laver made from? Why significant?

Daily Bible Study

Tuesday, March 21, 2006



Passage for today: **Exodus 39**

Quick Notes

Questions to Ponder

How is the breastplate secured to the priest? How does this apply to you?

What is the significance of the different items mentioned here in the priests garments? How does it picture Jesus? Picture us?

What was significant as to how this work was completed?

Daily Bible Study

Wednesday, March 22, 2006



Passage for today: **Exodus 40**

Quick Notes

Questions to Ponder

In what order was the Tabernacle set up? Do you see anything significant in the order of this?

What is the significance of the cloud and the Tabernacle?

Why does the book of Exodus end the way it does?

Archeology Note

At the Real Mount Sinai in Arabia, these remains can be found. What many believe to be the location that the Golden calf was set up, and a drawing scratched in it of a bull.



Remains of the 12 pillars of the 12 tribes

Moses' altar of sacrifice



Golden Calf—Ex 32

Tragically, the first employment of the Hebrews' craftsmanship is not their work on the Temple, but their construction of an idol.

The children of Israel violated the first command, and decided to worship a god other than Jehovah. Now this is not what they understood at first. For them, to build this Idol, was to worship God. In verse 5, after Aaron makes the calf he proclaims a feast to Jehovah true God. They attempted to worship the true God in an idolatrous way. But to do that...is to create a false god...to worship a different god than the true and living God.

Then the children of Israel, and Aaron in particular, violated the second command. To create a physical representation of God is always to diminish, and to diminish hugely the character of God.

The problem with the Hebrews is often our problem. God is invisible, they could not see Him. They wanted a god they could see, something tangible. Rather than walk by faith, they chose to walk by sight. We have to learn to trust God, even when we can't trace Him. The need to cling to that which we can see is often the first step toward idolatry.

In Exodus 32:6 the Hebrews made burnt offerings and peace offerings, but the one sacrifice they didn't offer was the sin offering.

These were unrepentant people. In just 5 months following their miraculous deliverance from Egypt, these faithless people have forsaken God to follow after an impotent idol. God is angry.

Notice what happens in v.6—following their false worship, it actually leads to sin—they rise up to “play”. False worship does not deal with sin...but leads to sin. It is a big thought, but understand this—our doctrine always effects our behavior. What we believe, how we seek God will have direct and immediate impact on how we live. Somehow just this one turn of false worship opens a door up to sin, it unleashes it and off they go. It is so key that we worship God rightly, and His ways!

In verse 15 Moses descends the mountain to check on the people. Verse 19 tells us, “So it was, as soon as he came near the camp, that he saw the calf and the dancing. So Moses' anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain.” This is the only time in history when all 10 Commandments were broken in a single act. ☺

Moses burns the calf, and grinds it to powder. Then he mixes the powder with water and makes the Hebrews drink it. This is alkaseltzer in reverse. He wants their rebellious and sinful behavior to make them sick at their stomach.

When Moses confronts Aaron in verse 21, his brother's response is typical. He passes the buck, and blames it on the people. He never takes responsibility for his actions. Look at verse 24, his excuse is funny. It sounds like our excuses at times, “I said to them, 'Whoever has any gold, let them break it off.' So they gave it to me, and I cast it into the fire, and this calf came out." It just popped out on its own.

Moses draws a literal line in the sand, and 3000 people die as a judgment of their rebellion. It's ironic, the grace of God was poured out at Pentecost and 3000 people were saved. When the law of God was given, 3000 people died.

According to Exodus 32:31-32, Moses was willing to go to hell, if it meant the Hebrews could go to heaven. I doubt if any of us have that kind of love for other people.

Even though I won't say I mimic Moses' love – I can say I am moved by Moses' love. Every hour, across the globe, 5417 people go into eternity to meet their Maker. Add to that the alarming statistic that 95% of Christians never lead a person to Christ - and you understand the seriousness of the situation. God isn't asking us to go to hell for someone – He's just asking us to get down on our knees and pray for a friend – or go across the hall to share the Gospel with a coworker - or go out of our way to give an offering to a missionary. How much do we love the lost? How much do we really care?

God with us? - Ex 33

To me, this is such a great chapter. In fact, I taught it a few Sunday mornings back. If you were not here, you might get the CD.

Notice what God offers to Moses, to Israel.

- He offers them Purpose to have the land He promised them
- He offers them Guidance—to the promised land
- He offers them Victory over their enemies
- He offers them Blessing—a promised land, milk and honey

The catch? The downside—O there is one in God's offer—God tells them that He Himself will not go with them. He offers them His blessings without His presence.

In one sense—God offers them here what they just tried to have in Ex 33. They created a visible god, because they could not and did not wait on the true God and His presence.

I want you to think about this for a minute. How do you really feel about this offer of God? Is it possible that in your Christian experience, you are seeking this very thing. That you long for purpose, for guidance, for victory and blessing? Is that all of your Christian life? Do those things occupy all your prayers? If so...you are greatly missing out—the cornerstone of all we are is a relationship with God. To know Him, to love Him, to be with Him is what real Christianity is. O how I pray that you are pressing after the Lord, not just His blessings.

For the children of Israel, to hear this news of God's not going with them, it rightly brought grief and sorrow.

Moses then sets up a meeting tent outside the camp. The picture is powerful...and sad. God's design, always, when things are going right is to be in the center of His people. As you notice through the rest of the Bible, when He declares how He wants the children of Israel to camp and more—God's presence is in the center. But here—it is at meeting place outside the camp—outside the normal experience of most of the people. Anyone who wants to go out to see God can...but many don't—sadly. Would you? Are you? To really seek the Lord, you often have to press pass and above the normal Christian life.

Moses then pleads for God to go with them. He bases his request off of who God is, His grace and His knowledge. In v.13 he powerfully prays that God would give the grace that He promised. He prays that God would show them His way...in a sense asking showing them how to follow Him, how to be near Him. The purpose of this following the Lord would not be to have more of His blessings...but to know Him. O what a great prayer!

God answers—He will go with them! Yes!

Moses adds to the sureness of His request with the words of v.15. In a sense he says that if they cannot have His presence, they don't want His blessings—that they would rather have Him without His blessings than His blessings without Him. Wow! Wonderful, Moses got it, he sees the whole deal, what we are created to be...to know the Lord, to be His and asks it.

Sadly, the reality is that not all Christians want God with such passion. Listen to what one author writes:

*“I would like to buy \$3 worth of God, please,
not enough to explode my soul or disturb my sleep,
but just enough to equal a cup of warm milk
or a snooze in the sunshine.*

*I don't want enough of Him to make me love
a man of a different color, or pick beets with a migrant worker.*

*I want ecstasy, not transformation;
I want the warmth of the womb, not a new birth.
I want a pound of the Eternal in a paper sack.
I would like to buy \$3 worth of God, please.”*

Are you content with \$3 worth of God, or do you want all that grace entitles?

God's Name—Ex 34

Moses intercedes for Israel and obtains the wonderful promise that God will be with His people, that He will go with them into the land. It seems that Moses intercession for the people only stimulated his own hunger for the Lord—which is what it should do. Although Moses has seen and done more than most could imagine. He has climbed Mt Sinai, he has talked with God “face to face” as it were—he has heard God’s voice. Yet, for Moses...he is still hungry for more. In Ex 33:18 he cries out:

And he said, “Please, show me Your glory.”

Again, how wonderful, how right this is. There is a sense that the more we know of God...the more we want to know—the hungrier we get for His presence.

God responds and tells Moses that He will do this for Him as well. In response to Moses’ request to see His glory, God gives Moses His name. In Bible times names revealed a person’s nature. To know someone’s name was to know more than the letters that spelled it out—but to know that person, to know their character and more.

I don’t want to shortcut any of this for you this week—but how I long that you would take this and what God shows Moses and consider the greatness of knowing God. Then I want to simply challenge you—that such a hunger, such a passion is what should be normal for a Christian. Is it true of you? Consider how Paul describes it:

*But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for **the excellence of the knowledge of Christ Jesus my Lord**, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; **that I may know Him** and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. (Php 3:7-11)*

Reflecting God's Glory

Theodore Epp

Exodus 34:1-4,26-35

Moses was changed when he came down from the mountain. Earlier, he had asked to see the glory of the Lord, but when he came down from the mountain with the two tablets of stone, he did not know "that the skin of his face shone while he talked with him" (Ex. 34:29).

Moses did not realize that his face reflected the glory of God. This was proof of the closeness between Moses and God, and it revealed to those who saw him that he had truly been in the presence of God's glory.

"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" (v. 30).

Moses still did not realize the extent to which his face reflected the glory of God. He was not glorious in his own eyes, but he was in the eyes of others.

Every day before you go out to meet the world, spend some time with God by reading His Word and talking to Him in prayer. Spending time in His presence will bring the sunshine of heaven to your face, and others will observe this in you throughout the day.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

A View of God's Glory

Delivered by

C. H. SPURGEON,

At New Park Street Chapel, Southwark.

"And he said, I beseech thee, show me thy glory."

—Exodus 33:18.

THAT WAS A large request to make. He could not have asked for more: "I beseech thee, show me thy glory." Why, it is the greatest petition that man ever asked of God. It seems to me the greatest stretch of faith that I have either heard or read of. It was great faith which made Abraham go into the plain to offer up intercession for a guilty city like Sodom. It was vast faith which enabled Jacob to grasp the angel; it was mighty faith which enabled Elijah to rend the heavens and fetch down rain from skies which had been like brass before; but it appears to me that this prayer contains a greater amount of faith than all the others put together. It is the greatest request that man could make to God: "I beseech thee, show me thy glory." Had he requested a fiery chariot to whirl him up to heaven; had he asked to cleave the water-floods and drown the chivalry of a nation; had he prayed the Almighty to send fire from heaven to consume whole armies, I could have found a parallel to his prayer; but when he offers this petition, "I beseech thee, show me thy glory," he stands alone, a giant among giants; a Colossus even in those days of mighty men. His request surpasses that of any other man: "I beseech thee, show me thy glory." Among the lofty peaks and summits of man's prayers that rise like mountains to the skies, this is the culminating point; this is the highest elevation that faith ever gained: it is the loftiest place to which the great ambition of faith could climb; it is the topmost pillar of all the towering structures that confidence ever piled. I am astonished that Moses himself should have been bold enough to supplicate so wondrous a favor. Surely after he had uttered the desire, his bones must have trembled, his blood curdled in his veins, and his hair must have stood on end. Did he not wonder at himself? Did he not tremble at his own hardihood? We believe that such would have been the case had not the faith which prompted the prayer sustained him in the review of it.

Whence, then, came faith like this? How did Moses obtain so eminent a degree of this virtue? Ah, beloved, it was by communion with God. Had he not been for forty days in the council-chamber with his God? Had he not tarried in the secret pavilion of burning fire? Had not Jehovah spoken to him as a man speaketh with his friend, he would not have had courage enough to ask so large a boon. Yea, more, I doubt whether all this communion would have been sufficient if he had not also received a fresh testimony to the grace of God, in sparing a nation through his intercession. Moses had argued with God, he had pleaded the covenant, and although God had said, "Let me alone that I may destroy them," he had still maintained his hold; he had even ventured to say, "If not, blot my name out of the book of life," let me die as well as the rest; he had wrestled hard with justice, and had prevailed. The strength gained by this victory, joined with his former communion with the Lord, made him mighty in prayer; but had he not received grace by these means, I think the petition was too large even for Moses to venture to carry to the throne. Would you, my brethren, have like faith, then walk in the same path. Be much in secret prayer. Hold constant fellowship with the Father, and with his Son Jesus Christ; so shall you soar aloft on wings of confidence, so shall you also open your mouth wide and have it filled with divine favors, and if you do not offer the same request, yet you may have equal faith to that which bade Moses say, "I beseech thee, show me thy glory."

Allow me to refer you to the 13th verse of this chapter, where Moses speaks unto his God—"Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way." Moses asked a less favor before he requested the greater. He asked to see God's way before he prayed to see his glory. Mark you, my friends, this is the true mode of prayer. Rest not content with past answers, but double your request and go again. Look upon your past petitions as the small end of the wedge opening the way for larger ones. The best way to repay God, and the way he loves best, is to take and ask him ten times as much each time. Nothing pleases God so much as when a sinner comes again very soon with twice as large a petition—"Lord thou didst hear me last time, and now I am come again." Faith is a mighty grace, and always grows upon that which it feeds. When God has heard prayer for one thing, faith comes and asks for two things, and when God has given those two things, faith asks for six. Faith can scale the walls of heaven. She is a giant

grace. She takes mountains by their roots, and puts them on other mountains, and so climbs to the throne in confidence with large petitions, knowing that she shall not be refused. We are most of us too slow to go to God. We are not like the beggars who come to the door twenty times if you do not give them anything. But if we have been heard once, we go away, instead of coming time after time, and each time with a larger prayer. Make your petitions longer and longer. Ask for ten, and if God gives them, then for a thousand, and keep going on until at last you will positively get faith enough to ask, if it were proper, as great a favor as Moses did—"I beseech thee, show me thy glory."

Now, my friends, we have just spoken a word or two on the prayer itself; we shall have to see how it was received at the throne. It was answered, first, by a gracious manifestation; secondly, by a gracious concealment; and, thirdly, by a gracious shielding.

I. First of all this prayer which Moses offered was heard by God, and he gave him **A GRACIOUS MANIFESTATION:** "And he said, I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

I think that, when Moses put up this prayer to God, he was very much like Peter, when, on the mountain top, he wist not what he said. I do think that Moses himself hardly understood the petition that he offered to God. With all the clearness of his ideas; however pure his conception of the divinity might be, I do think that even Moses himself had not adequate views of the Godhead. He did not then know so much of God as he now has learned where he stands before the throne of the Most High. I believe that Moses knew that God is a Spirit. I think he must have been sensible that the mind of man can never conceive an idea of the incomprehensible Jehovah. He must have learned that the God of Mount Sinai, the King whose feet glowed like a furnace, and made the mountain smoke, could never be grasped by the senses of a mortal. Yet it is likely with all this knowledge, the great lawgiver had a vague and indistinct idea that it might be possible for divinity to be seen. My friends, it is hard for creatures encumbered with flesh and blood to gain a just conception of a spirit. We are so linked with the material, that the

spiritual is above our reach. Surely then, if a mere spirit is above our comprehension, much more "the Father of Spirits, the Eternal, Immortal, Invisible."

The poet sings most truly—

"The more of wonderful
Is heard in him, the more we should assent.
Could we conceive him, God he could not be;
Or he not God, or we could not be men.
A God alone can comprehend a God."

These eyes are but organs to convey to me the knowledge of material substances; they can not discern spirits; it is not their duty; it is beyond their province. Purer than celestial ether of the most refined nature; subtler than the secret power of electricity; infinitely above the most rarified forms of matter is the existence we call a spirit. As well might we expect to bind the winds with cords, or smite them with a sword, as to behold spirits with eyes which were only made to see gross solid materialism.

We find that Moses saw no similitude; no form passed before him. He had an audience; he had a vision; but it was an audience from behind a covering, and a vision, not of a person, but an attribute. Behold then the scene. There stands Moses about to be honored with visions of God. The Lord is about to answer thee. O Moses, God is come. Dost thou not tremble; do not thy knees knock together; are not thy bones loosened; are not thy sinews broken? Canst thou bear the thought of God coming to thee? O, I can picture Moses as he stood in that cleft of the rock with the hand of God before his eyes, and I can see him look as man never looked before, confident in faith, yet more than confounded at himself that he could have asked such a petition.

Now, what attribute is God about to show to Moses? His petition is, "Show me thy glory." Will he show him his justice? Will he show him his holiness? Will he show his wrath? Will he show him his power? Will he break yon cedar and show him he is almighty? Will he rend yonder mountain and show him that he can be angry? Will he bring his sins to remembrance, and show that he is omniscient? No; hear the still small voice—"I will make all my goodness pass before thee." Ah! the goodness of God is God's glory. God's

greatest glory is that he is good. The brightest gem in the crown of God is his goodness. "I will make all my goodness pass before thee." There is a panorama such as time would not be long enough for you to see.

Consider the goodness of God in creation. Who could ever tell all God's goodness there? Why, every creek that runs up into the shore is full of it where the fry dance in the water. Why, every tree and every forest rings with it; where the feathered songsters sit and make their wings quiver with delight and ecstasy. Why, every atom of this air, which is dense with animalculae, is full of God's goodness. The cattle on a thousand hills he feeds; the ravens come and peck their food from his liberal hands. The fishes leap out of their element, and he supplies them; every insect is nourished by him. The lion roars in the forest for his prey, and he sendeth it to him. Ten thousand thousand creatures are all fed by him. Can you tell, then, what God's goodness is? If you knew all the myriad works of God, would your life be long enough to make all God's creative goodness pass before you?

Then think of his goodness to the children of men. Think how many of our race have come into this world and died. We are of yesterday, and we know nothing. Man is as a flower; he lives, he dies; he is the infant of a day, and he is gone to-morrow, but yet the Lord doth not forget him. O, my God! if thou shouldst make all thy goodness pass before me—all thy goodness to the children of men—I must sit me down on an adamant rock forever and look throughout eternity; I should wear these eyes out, and must have eyes of fire, or else I should never be able to see all thy goodness toward the sons of men.

But then rise higher still, and think of his sovereign goodness toward his chosen people. O, my soul, go thou back into eternity and see thy name in God's book of predestinating, unchanging grace! And then come down to the time of redemption, and see there thy Saviour bleeding and agonizing. O my soul, there were drops of goodness before, but O, rivers of goodness roll before thee now! When thou sawest the Son of God groaning, agonizing, shrieking, dying, buried in his grave, and then rising again, thou sawest the goodness of God. "I will make all my goodness pass before thee." I say again, what a panorama! What a series of

dissolving views! What sight upon sight, each one melting into the other! Could I stand here this morning, and borrow the eloquence of an angel; could I speak to you as I might wish—but, alas! I cannot break these bonds that hold my stammering tongue—could I loose these lips and speak as angels speak, then could I tell you something, but not much, of the goodness of God; for it is "past finding out." Since I cannot utter it myself, I would invoke all creation to be vocal in his praise. Ye hills, lift up your voices; let the shaggy woods upon your summits wave with adoration. Ye valleys, fill the air with the bleatings of your sheep and the lowing of your cattle. Ye that have life, if ye have voices, tune his praise; and if ye walk in silence, let your joyful motions show the thanks ye cannot speak. O, ye trees of the field, clap your hands; ye winds, in solemn harmony chant to his glory. Thou ocean, with thy myriad waves, in all thy solemn pomp, thy motion to and fro, forget not him who bids a thousand fleets sweep over thee in vain, and write no furrow on thy ever youthful brow. And you, ye storms, howl out his greatness; let your thunders roll like drums in the march of the God of armies; let your lightnings write his name in fire upon the midnight darkness; let the illimitable void of space become one mouth for song; and let the unnavigated ether, through its shoreless depths, bear through the infinite remote the name of him who is ever good and doeth good.

I can say no more concerning God's goodness. But this is not all that Moses saw. If you look to the words which follow my text, you will see that God said, "I will make all my goodness pass before thee;" but there was something more. No one attribute of God sets God out to perfection; there must always be another. He said, "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy," there is another attribute of God. There is his sovereignty. God's goodness without his sovereignty does not completely set forth his nature. I think of the man who, when he was dying, called me to see him. He said, "I am going to heaven." "Well," I replied. "what makes you think you are going there, for you never thought of it before?" Said he, "God is good." "Yes." I answered. "but God is just." "No," said he, "God is merciful and good." Now that poor creature was dying, and being lost forever; for he had not a right conception of God. He had only one idea of God, that God is good; but that is not enough. If you only see one attribute you only have half a God. God is good, and

he is a sovereign, and doeth what he pleases; and though good to all in the sense of benevolence, he is not obliged to be good to any. "I will be gracious to whom I will be gracious, and show mercy on whom I will show mercy."

Do not you be alarmed, my friends, because I am going to preach about sovereignty. I know some people, when they hear about sovereignty, say, "O, we are going to have some terrible high doctrine." Well, if it is in the Bible, that is enough for you. Is not that all you want to know? If God says, "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy," it is not for you to say it is high doctrine. Who told you it was high doctrine? It is good doctrine. What right have you to call one doctrine high and one low? Would you like me to have a Bible with "H" against high, and "L" against low, so that I could leave the high doctrine out and please you? My Bible has no mark of that kind; it says, "I will be gracious to whom I will be gracious." There is divine sovereignty. I believe some are afraid to say any thing about this great doctrine lest they should offend some of their people; but, my friends, it is true, and you shall hear it. God is a sovereign. He was a sovereign ere he made this world. He lived alone, and this was in his mind: Shall I make any thing or shall I not? I have a right to make creatures or not to make any. He resolved that he would fashion a world. When he made it, he had a right to form the world in what shape and size he pleased; and he had a right, if he chose, to leave the globe untenanted by a single creature. When he had resolved to make man, he had a right to make him whatever kind of creature he liked. If he wished to make him a worm or a serpent, he had a right to do it. When he made him, he had a right to put any command on him that he pleased; and God had a right to say to Adam. Thou shalt not touch that forbidden tree. And when Adam offended, God had a right to punish him and all the race forever in the bottomless pit.

God is so far sovereign, that he has a right, if he likes, to save any one in this chapel, or to crush all who are here. He has a right to take us all to heaven if he pleases, or to destroy us. He has a right to do just as he pleases with us. We are as much in his hands as prisoners in the hands of her majesty when they are condemned for a capital offense against the law of the land; yea, as much as clay in the hands of the potter. This is what he asserted, when he said, "I

will be gracious to whom I will be gracious. and I will show mercy on whom I will show mercy." This stirs up your carnal pride, does it not? Men want to be somebody. They do not like to lie down before God, and have it preached to them that God can do just as he wills with them. Ah! you may hate it, but it is what the Scripture tells us. Surely it is self-evident that God may do as he will with his own. We all like to do what we will with our own property. God has said, that if you go to his throne he will hear you; but he has a right not to do it if he likes. He has a right to do just as he pleases. If he chooses to let you go on in the error of your ways, that is his right; and if he says, as he does, "Come unto me all ye that labor and are heavy laden, and I will give you rest," it is his right to do so. That is the high and awful doctrine of DIVINE SOVEREIGNTY.*

Put the two together, goodness and sovereignty, and you see God's glory. If you take sovereignty alone, you will not understand God. Some people only have an idea of God's sovereignty, and not of his goodness; such are usually gloomy, harsh, and ill-humored. You must put the two together; that God is good, and that God is a sovereign. You must speak of sovereign grace. God is not grace alone, he is sovereign grace. He is not sovereign alone, but he is graciously sovereign. That is the best idea of God. When Moses said, "I beseech thee, show me thy glory," God made him see that he was glorious, and that his glory was his sovereign goodness. Surely, beloved, we cannot be wrong in loving the doctrine of free, unmerited, distinguishing grace, when we see it thus mentioned as the brightest jewel in the crown of our covenant God. Do not be afraid of election and sovereignty. The time is come when our ministers must tell us more about them; or, if not, our souls will be so lean and starved that we shall mutiny for the bread of life. O, may God send us more thorough gospel men who will preach sovereign grace as the glory of the gospel.

II. The second point is—there was **A GRACIOUS CONCEALMENT.**

Read the next verse. "He said, thou canst not see my face; for there shall no man see me and live." There was a gracious concealment. There was as much grace in that concealment as there was in the manifestation. Mark you, beloved, when God does not tell us any thing, there is as much grace in his withholding it as there is in any

of his revelations. Did you ever hear or read the sentiment, that there is as much to be learned from what is not in the Bible, as from what there is in the Bible? Some people read the Scriptures, and they say, "I wish I knew so-and-so." Now you ought not to wish such a thing; for if it was good for you, it would be there; and there is as much grace in what God has not put in the Bible, as in what he has put there. If he had put more in it, it would have been our destruction. There is just enough and no more. Do you know how Robert of Normandy lost his sight? His brother passed a red-hot copper bowl before his face, and burned the eyes out of their sockets; and there are some doctrines that men want to know, which, if they could understand them, it would be like passing a red-hot bowl before their eyes. They would scorch men's eyes out, and their understandings would be completely crushed. We have seen this in some ministers, who have studied so much that they have gone out of their minds. They have gone further than they ought to have ventured. There is a point to which we may go, and no further; and happy is the man who goes as near to it as possible without overstepping it. God said to Moses—"Thou canst not see my face and live." There are two senses in which this is true. No man can see God's face as a sinner; and no man can see God's face even as a saint.

First, *no man can see God's face as a sinner*. There comes a wretch before the throne of God. God has spread his books, and set his seat of judgment. There comes a man before the throne of God. Look at him! He is wearing a robe of his own righteousness. "Wretch, how comest thou in hither?" And the creature tries to look at God; he cries that he may live! But, no! God saith, "he cannot see my face and live." Thus saith the Judge. "Executioners of my vengeance, come forth!" Angels come with crowns on their brows; they grasp their swords and stand ready—"Bind him hand and foot; cast him into the lake that burneth." The wretch is cast away into the fire of hell. He sees written in letters of fire—"No man can see my face and live." Clothed in his own righteousness, he must perish.

Then, again, it is true that no man, even as a saint, can see God's face and live; not because of moral disability, but because of physical inability. The body is not strong enough to bear the sight or vision of God. I cannot tell whether even the saints in heaven see God. God dwells among them; but I do not know whether they ever

behold him. That is a speculation. We can leave that till we get there. We will decide it when we get to heaven. I hardly know whether finite beings when immortalized would be capable of seeing God. This much is certain—that on earth, no man, however holy, can ever see God's face, and yet live. Why, Manoah, when he saw an angel, thought he should die. He said—"I have seen an angel of the Lord; I shall die." If you and I were to meet an angel, or a troop of angels, as Jacob did at Mahanaim, we should say—"We shall die." The blaze of splendor would overwhelm us. We could not endure it. We "cannot see God and live." All that we can ever see of God, is what Moses called his "back parts." The words, I think, signify "regal train." You have seen kings have trains hanging behind them; and all that we can ever see of God is his train that floats behind. Yon sun that burns in the heavens with all his effulgence, you think he is bright; you look upon him, and he dazzles you; but all his splendor is but a single thread in the regal skirts of the robe of Deity. You have seen night wrapped in her sable mantle woven with gems and stars—there they shine as ornaments worked by the needle of God in that brilliant piece of tapestry which is spread over our heads, like a tent for the inhabitants of the earth to dwell in: you have said, "O! how majestic! That star, that comet, that silver moon, How splendid!" They are nothing, but just a tiny portion of the skirts of God that drag in the dust. But what are the shoulders—what the girdle of divinity—what the bracelets of Godhead—what the crown that girdles his lofty brow, man cannot conceive; I could imagine that all the stars and constellations of stars might be put together and threaded into a string—made into a bracelet for the arm, or a ring for the finger of Jehovah—but I cannot conceive what God is himself. All I can ever learn—all that the thunder ever spake—all that the boistrous ocean ever could teach me—all that the heaven above, or the earth beneath can ever open to my mind, is nothing but the "back parts" of God. I can never see; nor can I understand what he is.

III. Now, beloved, we go to the third point; and that is **THE GRACIOUS SHIELDING.**

Moses had to be put in the cleft of a rock before he could see God. There was a rock in the wilderness once; Moses smote it, and water gushed out. The apostle tells us "that Rock was Christ." Very well, Paul, I believe it was. There is another thing I believe—I believe

this rock was Christ. I know it was not Christ literally; but Moses stood on a literal rock. Moses stood on the top of a high mountain, hidden in the cleft of a real rock. But, O, my soul, what is the cleft of the rock where thou must stand; if thou wouldst ever see God's face and live. O, it is the "Rock of ages cleft for me," where I must hide my head! O, what a cleaving that was when Jesus died! O, my soul, enter into the hole in Jesus' side. That is the cleft of the rock where thou must abide and see God.

"Till God in human flesh I see,
My thoughts no comfort find;
The holy, just, and sacred Three,
Are terrors to my mind."

But when I get into the cleft of that rock, O, my soul, when I get into that cleft whose massive roof is the well ordered everlasting covenant, whose solid golden floor is made of the solemn decrees of the predestination of the Most High; and whose sides are called Jachin and Boaz, that is establishment and strength, a cleft in a rock which is so enduring that time can never dissolve it. Precious Christ! may I be found in thee amid the concussion of the elements when the world shall melt away, and the heavens shall be dissolved! O, may I stand in thee, thou precious cleft of the Rock; thou art all-in-all to my soul.

Some of you, I know, are in that cleft of the Rock. But let me ask others, where are you? Let it be a personal question. I have preached a long while about God; I have tried to mount the height of this great argument and speak of the wondrous things of God. I may have failed, but let me say to each of you—Are you in that cleft of the rock? Can you sing this—

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

In closing, I want one practical inference, and what shall it be? Draw it yourselves. Let it be this—there is an hour coming, when we must all, in a certain sense, see God. We must see him as a Judge. It becomes us, then, to think seriously whether we shall

stand in the cleft of the Rock when he comes. There is a passage we would mention before closing—"I saw death on a pale horse, and hell followed him." There was death on the pale horse; and the original says—"hades followed him." You know the word hades comprises both heaven and hell. It means the state of spirits. Yes, death is after me and thee. Ah, run! run! run! but run as thou wilt, the rider on the white horse shall overtake thee. If thou canst escape him seventy years, he will overtake thee at last. Death is riding! Here his horse comes—I hear his snortings, I feel his hot breath; he comes! he comes! and thou must die! BUT, WICKED MAN, WHAT COMES AFTERWARDS? Will it be heaven or hell? O, if it be hell that is after thee, where art thou when thou art cast away from God? Ah, I pray God deliver you from hell; he is coming after you, sure enough; and if you have no hiding-place. woe unto you. See you that cleft in the rock, see that cross, see that blood. There is security, and only there. Thy works are but a useless incumbrance; cast them away, and with all thy might flee to the mountain with

"Nothing in my hands I bring,
Simply to thy cross I cling."

Yea, more than this, you will need divine aid, even in coming to Christ—

"O, for this no strength have I,
My strength is at thy feet to lie."

But, poor helpless one, if thou art but hidden in Christ. all is secure. Storms may arise, but you cannot be overwhelmed; old Boreas may blow until his cheeks do burst, but not a breath of wind can injure you; for in the cleft of the Rock you shall be hidden until the vengeance is overpast.

Evening Devotional for November 29

"Spices for anointing oil."

- Exodus 35:8

Much use was made of this anointing oil under the law, and that which it represents is of primary importance under the gospel. The Holy Spirit, who anoints us for all holy service, is indispensable to us if we would serve the Lord acceptably.

Without his aid our religious services are but a vain oblation, and our inward experience is a dead thing. Whenever our ministry is without unction, what miserable stuff it becomes! nor are the prayers, praises, meditations, and efforts of private Christians one jot superior.

A holy anointing is the soul and life of piety, its absence the most grievous of all calamities. To go before the Lord without anointing is as though some common Levite had thrust himself into the priest's office-his ministrations would rather have been sins than services. May we never venture upon hallowed exercises without sacred anointings. They drop upon us from our glorious Head; from his anointing we who are as the skirts of his garments partake of a plenteous unction.

Choice spices were compounded with rarest art of the apothecary to form the anointing oil, to show forth to us how rich are all the influences of the Holy Spirit. All good things are found in the divine Comforter. Matchless consolation, infallible instruction, immortal quickening, spiritual energy, and divine sanctification all lie compounded with other excellencies in that sacred eye-salve, the heavenly anointing oil of the Holy Spirit.

It imparts a delightful fragrance to the character and person of the man upon whom it is poured. Nothing like it can be found in all the treasuries of the rich, or the secrets of the wise. It is not to be imitated. It comes alone from God, and it is freely given, through Jesus Christ, to every waiting soul.

Let us seek it, for we may have it, may have it this very evening. O Lord, anoint thy servants.

The Light That Never Fails

Oswald Chambers

We all, with unveiled face, beholding . . . the glory of the Lord . . .
—2 Corinthians 3:18

A servant of God must stand so very much alone that he never realizes he is alone. In the early stages of the Christian life, disappointments will come— people who used to be lights will flicker out, and those who used to stand with us will turn away. We have to get so used to it that we will not even realize we are standing alone. Paul said, ". . . no one stood with me, but all forsook me But the Lord stood with me and strengthened me . . ." (2 Timothy 4:16-17). We must build our faith not on fading lights but on the Light that never fails. When "important" individuals go away we are sad, until we see that they are meant to go, so that only one thing is left for us to do— to look into the face of God for ourselves.

Allow nothing to keep you from looking with strong determination into the face of God regarding yourself and your doctrine. And every time you preach make sure you look God in the face about the message first, then the glory will remain through all of it. A Christian servant is one who perpetually looks into the face of God and then goes forth to talk to others. The ministry of Christ is characterized by an abiding glory of which the servant is totally unaware— ". . . Moses did not know that the skin of his face shone while he talked with Him" (Exodus 34:29).

We are never called on to display our doubts openly or to express the hidden joys and delights of our life with God. The secret of the servant's life is that he stays in tune with God all the time.

Robert Murray MCheyne :

THE JEWISH TABERNACLE.

Hebrews ix. 1-5.—"*Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.*"

You will remember, that in speaking upon the previous chapters of this Epistle, I have tried to show you, that the main intention of the Apostle was to show you, that the Mosaic economy or covenant was the shadow—that Christ is the substance. The Mosaic covenant, you remember, was delivered from Mount Sinai : It was given in that year, you remember, when God took Israel by the hand, and led them out of Egypt. The whole object of the covenant is stated in one word by Paul, when writing to the Galatians— "*The law was our schoolmaster to bring us unto Christ.*" [3:24] The Christian covenant or dispensation was the covenant that was made on the hills of immortality between the Father and the Son ; and it was ratified when Christ gave up the ghost ; and it was not delivered in terror, but in love, for his lips were "like lilies dropping sweet-smelling myrrh."

Now the great object of this Epistle to the Hebrews was to show, that the Mosaic covenant was a typical and shadowy one, and that the Christian covenant was the substance.

In the words I have read, Paul compares the two covenants in respect of two things. In the 1st verse, he compares them in respect

of the ordinances and sanctuary. In the 2d, 3d, 4th, and 5th verses, he speaks only of the last of these two,—namely the sanctuary. In the following verses, he speaks of the things that were transacted in the sanctuary.

There are three things to which I desire to direct your attention. The 1st is the name given to the Tabernacle—"A worldly sanctuary." The 2d thing is the holy place, or "the sanctuary." The 3d the most holy, or "the holiest of all."

First of all, observe the name given to the sanctuary. Verse 1st "The first covenant had also ordinances of divine service, and a worldly sanctuary." It is called a worldly sanctuary, although it was the chief glory of the Mosaic covenant. It was their chief glory for several reasons.

First, it was because God dwelt in it. Exodus xxv. 8—"And let them make me a sanctuary; that I may dwell among them." The very object of the sanctuary was, that God might dwell among them. See also Numbers xxiii. 21—"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them." You will see, brethren, that it was the Tabernacle that was their chief glory.

Another reason why it was their chief glory was, that it was the meeting-place with God. Exodus xxv. 21,22—"And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Chapter xxix. 43—"And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory." So that you see it was the meeting-place between Israel and Israel's God. Another reason was, that it was the greatest type of Christ becoming incarnate ; so that it was the chief glory of the Mosaic dispensation. And yet, observe, it is called "a worldly sanctuary."

Why was it called a worldly sanctuary ? First, it was a sanctuary in the world. It was erected first at Sinai, and then it was carried about from place to place. Although the boards of shittim-wood, and the fine twined linen of blue and purple and scarlet made it a glorious

sanctuary, yet it was seen but a little way off ; and though the gate was open every day, it could only admit a few at once—it could not admit all the world. Another reason why, it was perishing. You know it was made of very precious materials. The shittim-wood, and the blue and purple and scarlet and fine linen, were very precious things ; and yet these were all fading. The world is a fading flower, and so was the Tabernacle. Its boards soon rotted ; its curtains of blue and purple and scarlet and fine linen soon decayed ; and the gold that covered the ark decayed ; and the very ephod and mitre and garments that were upon Aaron decayed : So that it was but a worldly sanctuary after all. Although it was the glory of that covenant—although it was the meeting-place with God—yet it was but a worldly sanctuary.

Now, compare this with the Tabernacle under the Christian dispensation. See verse 11—"*But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.*" You will notice in the 11th verse that the Christian Tabernacle is said to be a greater and more perfect one, and not of this building—not of this world at all. Some may say, "And what is this Tabernacle under the Christian dispensation ?" Now, I do not like to say positively ; but it appears to me that it is none other but the incarnate Son of God. I think that is the Tabernacle that it greater and more perfect, and not of this building. This is the meeting-place now between a sinner and God. In order to prove this, turn to John ii. 19—"*Jesus answered and said unto them, Destroy this Temple, and in three days I will raise it up.*" Now, I think our Lord tells us here that the Temple was the shadow, of which his body was the substance. The Temple was of this world's building ; but his body was not of this building. Compare this with John i. 14—"*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*" Now, I lately explained this verse to you, and showed that it means to tabernacle as in a tent, which seems to show the same thing. Compare Hebrews x. 19,20—"*Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil,— that is to say, his flesh.*" Now, here you are expressly told that the veil that separated between the holy place and the holiest of all was exactly the veil of his flesh, which was rent at his death. Colossians ii. 9—

"For in him dwelleth all the fulness of the Godhead bodily." Just as in the Temple of old God dwelt between the cherubims, so in Christ dwells all the fulness of the Godhead bodily. Now, coming back again to the words of the text, you will observe that Christ is our Sanctuary, a greater and more perfect one, and then made by the Eternal Spirit to be dwelt in by us. Every believer, wherever he is, can come to Christ—can put his hand on this altar. All things about the worldly Tabernacle were fading—its shittim wood, its boards, and its curtains, decayed ; but Christ abideth ever—the same yesterday, to-day, and for ever.

II. I hasten now to the second thing ; and that is, the description here given of the holy place. Verse 2—*"For there was a Tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary."* The holy place here spoken of is described in three ways,—first, by its situation ; and then by its contents ; and lastly, by its name.

It is described by its situation. You know there was a large court ; and the first thing you beheld, when you entered this court, was the brazen altar ; and then, going a little farther in the court, you came to the brazen laver full of pure water, where the priests had to wash their hands and feet ; and then, a little farther in the court, rose majestically the Tabernacle itself, and then pushing aside the curtain (that is to say, if you had been a priest, for it would have been death to any who were not priests to enter), you entered into the first chamber. It was here that all the priests were allowed to come and minister every day. Every day they came in to trim the lamps, to burn incense, and to set in order the shew-bread on the pure golden table. This was the first chamber or holy place.

Again, notice now what was the contents of this first chamber. There was the candlestick and the table and the shew-bread. The first thing was the candlestick. You are told about it in the 25th of Exodus, 31st verse—*"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."* Verse 36—*"Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold."* Now, brethren, the candlestick, I think, represents unto us Christ mystical,—that is, Christ and all his members, the light of a dark world. Just as you

read in the 1st chapter of Revelation, that Christ walks in the midst of the seven golden candlesticks, so here you find one in the midst, to which all the rest are united. And just as you were now told that the candlestick was all of beaten gold, we are thereby taught that Christ and all his members are one—completely one— not joined by outward profession merely ; but they are one in reality—they are looked upon by God as one. And just as the lamp was supplied by olive oil, and just as that oil was first poured into the middle shaft and then went through all the rest, to Christ receives the Spirit, and sheds it out upon all the rest—upon all his members. This is evidently the meaning of the candlestick.

And then notice, that in the holy place was the table of shew-bread.—Exodus xxv. 23—"*Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.*" Verse 29—"*And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.*" Verse 30—"*And thou shalt set upon the table shew-bread before me alway.*" Compare this with Leviticus xxiv. 5-7 verses—"*And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD.*" Now, brethren, you will notice that the table not only had golden spoons and dishes ; but it was covered every day with bread, twelve put in two rows. I do not know, but I believe, that this is intended to represent to us Christ, the nourishment of his people in the Wilderness : And there were twelve cakes. This shows that there is enough in Christ and to spare.

My dear friends, I find I will not now have time to go on to the most holy place.

From this, notice that Christ is the substance of all Old Testament types. The candlestick shows Christ the light of the world. The ark, with the law in its bosom, shows Christ with God's law in his heart. The golden pot that had manna shows Christ, the bread on which we are to feed. The rod that budded shows Christ, the great high priest. So with all the Tabernacle : It showed Christ, so that, if they

did not see Christ, they saw nothing. And just so now, brethren, Christ is still the substance of all—all our righteousness—all our strength—all our hope. If you come not to him, you have no religion at all. If you come not to Christ as your bread—as your hidden manna—as your life—if you do not come daily and live on Christ—you have no part nor lot in the matter. O, brethren ! look to it ; for I am persuaded that many of you have got merely notions about him, if we would be saved.

Learn still farther what a solemn duty it is to inquire into divine things. Suppose a Jew had rested in his ignorance about the meaning of the Tabernacle, as some of you do, how would ever he have been saved ? And, O, brethren ! the same duty rests on you, not to take up with mere surface reading. You must have your whole mind in it. For what use were your minds given but for this ? Be sure there is depth enough for the deepest mind. Go, then, and ask the Spirit to enlighten you fully. Do not be content with mere babe's meat, but with meat for strong men, as the Lord grant. Amen.

