

Synopsis of the Books of the Bible - Exodus

by John Nelson Darby

The Book of Exodus is a story of deliverance and redemption, where God reveals Himself as Jehovah, a name that implies constant relationship with His people, and accomplishes His purposes in faithfulness.

Scripture: Exodus 3:7

Topics: "Redemption", "Deliverance"

Description

John Nelson Darby expounds on the Book of Exodus, emphasizing the themes of deliverance and redemption for God's people. He illustrates how God, in His longsuffering, provided a way for His unfaithful people to approach Him, despite the veil that separated them from His presence. Darby contrasts the law's demands with the grace found in Christ, who removes the veil and allows believers to enter into a relationship with God. He highlights Moses as a type of Christ, showing how faith leads to identification with God's people and the necessity of divine intervention for true deliverance. Ultimately, the sermon underscores the importance of understanding God's grace and the transformative power of redemption.

Transcript

In the Book of Exodus we have, as the general and characteristic subject, the deliverance and redemption of the people of God, and their establishment as a people before Him, whether under the law, or under the government of God in longsuffering--of a God who, having so brought them to Himself, provided for His unfaithful people; not indeed entrance into His own presence, but a way of approaching Him, at least at a distance, although they had failed. But the veil was unrent: God did not come out to them, nor could they go in to God. And this is of all possible importance, and characteristic of the difference of Christianity. God did come amongst sinful men in love in Christ, and man is gone in to God, in righteousness, and withal the veil is rent from top to bottom. The law required from man what man ought to be as a child of Adam; life was put as the consequence of keeping it, and there was a curse for him if it was not kept. God's relationship with the people had at first been in grace; but this did not continue, and the people never entered there into with intelligence, nor understood this grace like persons who stood in need of it as sinners. Let us examine the course of these divine instructions.

First, we have the historical circumstances which relate to the captivity of Israel--the persecutions which this people had to endure, and the providential superintendence of God answering the faith of the parents of the infant Moses, and thus accomplishing the counsels of His grace, which not only preserved the child's life, but placed him in an elevated position in the court of Pharaoh. The things that are done on the

earth He doeth them Himself. He prepares all beforehand when nothing is as yet apparent to man.

But, although providence responds to faith, and acts in order to accomplish God's purposes, and control the walk of His children, it is not the guide of faith, although it is made so sometimes by believers who are wanting in clearness of light. Moses' faith is seen in his giving up, when grown to age, all the advantages of the position in which God had set him by His providence. Providence may, and often does, give that which forms, in many respects, the servants of God for their work, as vessels; but cannot be their power in the work. These two things must not be confounded. It gives that, the giving up of which is a testimony of the reality of faith and of the power of God which operates in the soul. It is given that it may be given up. This is part of the preparation. This faith acted through affections which attached him to God, and consequently to the people of God in their distress, and manifested itself, not in the helps or reliefs which his position could well have enabled him to give to them, but in inducing him to identify himself with that people because it was God's people. Faith attaches itself to God, and appreciates, and would have part in the bond that exists between God and His people: and thus it thinks not of patronising from above, as if the world had authority over the people of God, or was able to be a blessing to them. It feels (because it is faith) that God loves His people; that His people are precious to Him--His own on the earth; and faith sets itself thus, through very affection, in the position where His people find themselves. This is what Christ did. Faith does but follow Him in His career of love, however great the distance at which it walks.

How many reasons might have induced Moses to remain in the position where he was; and this even under the pretext of being able to do more for the people; but this would have been leaning on the power of Pharaoh, instead of recognising the bond between the people and God: it might have resulted in a relief which the world would have granted, but not in a deliverance by God, accomplished in His love and in His power. Moses would have been spared much affliction, but lost his true glory; Pharaoh flattered, and his authority over the people of God recognised; and Israel would have remained in captivity, leaning on Pharaoh, instead of recognising God in the precious and even glorious relationship of His people with Him. God would not have been glorified. Yet all human reasoning, and all reasoning connected with providential ways, would have induced Moses to remain in his position: faith made him give it up. All would really have been spoiled.

Moses, then, identifies himself with the people of God. A certain natural activity, and the unconscious habits of a strength which was not purely from on high, accompanied him, perhaps; however, it is the first devotedness which is pointed out by the Holy Ghost³² as the good and acceptable fruit of faith. But it ought to have been more entirely subject to God, and to have had its starting-point in Him alone, and in obedience to His expressed will. We have, in this case, an example of the way in which the Lord often acts. The earnest energy of faithfulness is allowed to be manifested, but the instrument is put aside for a moment, in order that the service may depend directly and entirely upon God. There was something analogous to this even in Jesus, save that there was not in Him either false reckoning, or error, or external providences in consequence to deliver Him from them. In Him the perfection of the energy of life within, acted always in the knowledge of who His Father was, and at the same time submitted to His will in the circumstances in which He had morally placed Him. But the Lord appeared as Son with the doctors in the temple, and then was subject to Joseph and Mary till the time and way appointed of God, only alike perfect in both. Moses, fearful even amid faithfulness, and dreading the power which lent him, unconsciously perhaps, a certain habit of energy (for one is afraid of that from which one draws one's strength), and repulsed by the unbelief of those towards whom his love and his faithfulness carried him, for "they understood [him] not," fled to the desert; a type, as to the fact itself, of the Lord Jesus, rejected by the

people whom He loved.

There is a difference between this type and that of Joseph. Joseph takes the position (as put to death) of Jesus raised to the right hand of the supreme throne over the Gentiles, in the end receiving his brethren from whom he had been separated. His children are to him a testimony of his blessing at that time. He calls them Manasseh ("because God," says he, "has made me forget all my labours, and all the house of my father "), and Ephraim ("because God has made me fruitful in the land of my affliction "). Moses presents to us Christ separated from His brethren;³³ and although Zipporah might be considered as a type of the church (as well as Joseph's wife), as the bride of the rejected Deliverer during his separation from Israel, yet, as to what regards his heart, his feelings (which are expressed in the names that he gives to his children), they are governed by the thought of being separated from the people of Israel: his fraternal affections are there--his thoughts are there--his rest and his country are there. He is a stranger everywhere else. Moses is the type of Jesus as the deliverer of Israel. He calls his son Gershom, that is to say, a "stranger there;" "for," says he, "I have sojourned in a strange land." Jethro presents to us the Gentiles among whom Christ and His glory were driven when He was rejected by the Jews.

But at last God looks upon His people, and not only gives the faith that identifies itself with His people, but displays the power which delivers them. That Moses, who was rejected as a prince and a judge, must now appear in the midst of Israel and of the world as a prince and a deliverer.

Stephen made use of these two examples, in order to convict the consciences of the Sanhedrim of their similar and still greater sin in the case of Christ.

God--who to appearance had left Moses in the power of his enemies, without recognising his faith--manifests Himself now to him when alone, in order to send him to deliver Israel and to judge the world.

Considered as a practical history, this sending away of Moses into the wilderness, and his long sojourn there, is full of instruction. God shews Himself to us as destroying the hope of the flesh, and humbling its strength. He makes of the adopted son of the house of the king, a shepherd, under the protection of a stranger; and this during forty years, before he can undertake God's work, in order that the work might be a work of obedience, and the strength that of God; and Moses' hope and the affection of his heart were left in abeyance all this time. No human issue was apparent.

But God was now about to manifest Himself under the name of Jehovah. He had put Himself in relation with the fathers under the name of God Almighty. That was what they wanted, and this was His glory in their pilgrimage. Now He takes a name in relationship with His people, which implies constant relationship with them; and in which, being established with Him who is the same yesterday, today, and for ever, He accomplishes in faithfulness what He has begun in grace and promise, all the while shewing what He is in patience and in holiness in His government in the midst of His people. For us He calls Himself Father, and acts towards us according to the power of that blessed name to our souls.³⁴

But Jehovah is not the first name He takes in His communications with the people through the mediation of Moses. He first presents Himself as interested in them for their fathers' sakes, whose God He was. He tells them their cry had come up to Him; He had seen their affliction, and was come down to deliver them. Touching expression of the grace of God! Upon this He sends Moses to Pharaoh, to lead them up out of Egypt.

But, alas! obedience, when there is only that, and when carnal energy does not mix itself with it, is but a poor thing for the human heart. The fleshly energy with which Moses had slain the Egyptian was now gone; and when God calls upon Moses to go into Egypt for the deliverance of His people, Moses raises difficulties. God gives thereupon a sign, in token that He will be with him, but a sign which was to be fulfilled after the obedience of Moses, and was to strengthen him and to rejoice him when he had already obeyed.

Moses still makes difficulties, to which God answers in grace, until they cease to be weakness, and become rather the working of self in unbelief. For thither self-indulgence in weakness tends. In the mission which God thus confided to Moses, He declares His name "I Am." At the same time, while declaring that He is that He is, He takes for ever, as His name upon the earth, the name of the God of Abraham, of Isaac, and of Jacob: an important principle, as regards God's ways. "I Am" is His own essential name, if He reveals Himself; but as regards His government of, and relationship with, the earth, His name, that by which He is to be remembered to all generations, is the God of Abraham, of Isaac, and of Jacob. This gave Israel, now visited and taken up of God under this name, a very peculiar place.

In Abraham first God had called any out, first to him given any promises. He first had been publicly called apart from the world, so that God called Himself his God. He never calls Himself God of Abel or of Noah, though in a general sense He is the God, of course, of every saint. Faith itself is first here pointed out as the way of righteousness. In Eden, God, in judging the serpent, had announced the final victory of the promised Seed; in Abel, He had shewn what acceptable sacrifice from a sinner was--not the fruits of his labour under judgment, but the blood God's grace had given to him, which answered his need; and this established a righteousness in which he who came to God through the offered sacrifice stood, and of which he had himself the witness, and which was measured by his gift, that is by Christ Himself;³⁵ in Enoch, clear and absolute victory over death, and removal from earth, God taking him; in Noah, deliverance through judgments, when the world was judged.

Then a new world began, and a ceasing, through the sweet savour of sacrifice, to curse the earth, and a covenant for its preservation from any future destruction by water. But in Abraham we have, after the judgment of Babel, one called out from the world now worshipping other gods, brought into separate and immediate connection with God, and promises given to him; a person called to be the object and depositary of God's promises. This gave him a very peculiar place. God was his God.

He had a separate place from all the world with Him, as heir of the promises. He is the root of all the heirs of them. Christ Himself comes as seed of Abraham, who is the father also of the faithful as to the earth. Israel is the promised nation under this title. As regards election, they are beloved for the fathers' sakes. In this name, consequently, as His eternal memorial, God would now deliver them. At the same time, God foretells that Pharaoh will not let the people go; but takes clearly the ground of His authority and of His right over His people, and of authoritative demand upon Pharaoh that he should recognise them.

Upon his refusal to do so, he would be judged by the power of God. Moses still raises difficulties, and God gives him again signs, remarkable signs. The two first seem to me in their character-- types, the first, of sin and of its healing; the second, of power, which, having become Satanic, is taken back, and becomes the rod of God; and then presents that which refreshes, coming from God, as having become judgment and death. But we must note here the difference of what was then given to Moses, and what occurred in Egypt.

Here in the two personal signs, there is first restoration (the leprosy is healed), and then power from which Moses fled becomes the rod of God in his hand. The water becoming blood is simple judgment. In Egypt the first is not found, he acted for God there, but there was a much larger development of the two last signs. The personal healing, that is, and removal of sin there was nothing of. But power completely destroys all manifestation of Satanic power, and the worshipped source of wealth for the flesh and the world became death and judgment to it.

But Moses refuses still, and the wrath of God is kindled against him; yet He acts in mercy, in a way, however, humbling to Moses, with whom he now joins Aaron his brother whom He had already prepared for that, and who had come out of Egypt to meet him; for the folly of His children, while it is to their shame and to their loss, accomplishes the purposes of God.

Whatever may be the power of Him that delivers, it is necessary that circumcision should be found in him who is interested in, and who is used as an instrument of, the deliverance; for the Saviour-God is a God of holiness; it is in holiness, and in judging sin, that He delivers: and acting in holiness, He does not suffer sin in those who are co-workers for Him, with whom He is in contact; for He comes out of His place in judgment. For us the question is of being dead to sin, the true circumcision; our Moses is a bloody husband to her who has to do with him. God cannot use the flesh in the fight against Satan. He cannot suffer it Himself, for He is in His place in judgment. Satan also would have power over it, and of right; God therefore puts it to death Himself, and this is done for us on the cross, where He who knew no sin was made sin for us (compare Rom. 8:3). And He wills that this should be accomplished in us also. This is true of those who compose the assembly; but they can reckon themselves dead. We bear about in the body the dying of the Lord Jesus.³⁶ It will be true in one way more evidently, in judgment at the last day, when the Lord pleads with all flesh, and identifies Himself with those who have not taken part spiritually in the fellowship of Christ's sufferings, the Christian's place. God will purge Jerusalem by the spirit of burning.

At the news of the goodness of God, the people adore Him; but the struggle against the power of evil is another matter. Satan will not let the people go, and God permits this resistance, for the exercise of faith, and for the discipline of His people, and for the brilliant display of His power where Satan had reigned. We have to learn, and perhaps painfully, that we are in the flesh and under Satan's power; and that we have no power to effect our own deliverance, even with the help of God. It is the redemption of God in Christ's death and resurrection, realised in the power of the Spirit given when He had accomplished that redemption and had sat down on the right hand of the Majesty in the heavens, that delivers; for forgiveness, and escape from judgment, is not deliverance. One refers to sins and God's righteously passing over them, the other to sin and its power.

Before the deliverance, when the hopes of the people are now awakened, the oppression becomes heavier than ever, and the people would have preferred being left quiet in their slavery. But the rights and counsels of God are in question. The people must be thoroughly detached from these Gentiles, who, to this end, are now become their torment under God's hand. Moses works signs. The magicians imitate them by the power of Satan, in order to harden Pharaoh's heart. But when the question is of creating life, they are forced to recognise the hand of God.

At last God executes His judgment, taking the firstborn as representative of all the people. We have thus two parts in the deliverance of the people; in one, God appears as Judge, but satisfied through the blood that is before Him; in the other, He manifests Himself as Deliverer. Up to this last, the people are still in Egypt. In the first, the expiatory blood of redemption bars the way to Him as Judge, and it secures the

people infallibly; but God does not enter within--its value is to secure them from judgment.³⁷

The people, their loins girded, having eaten in haste, with the bitter herbs of repentance, begin their journey; but they do so in Egypt: yet now God can be, and He is, with them. Here it is well to distinguish these two judgments, that of the firstborn, and that of the Red Sea. As matters of chastisement, the one was the firstfruits of the other, and ought to have deterred Pharaoh from his rash pursuit.

But the blood, which kept the people from God's judgment, meant something far deeper and far more serious than even the Red Sea, though judgment was executed there too.³⁸ What happened at the Red Sea was, it is true, the manifestation of the illustrious power of God, who destroyed with the breath of His mouth the enemy who stood in rebellion against Him--final and destructive judgment in its character, no doubt, and which effected the deliverance of His people by His power. But the blood signified the moral judgment of God, and the full and entire satisfaction of all that was in His being. God, such as He was, in His justice, His holiness, and His truth, could not touch those who were sheltered by that blood.³⁹ Was there sin? His love towards His people had found the means of satisfying the requirements of His justice; and at the sight of that blood, which answered everything that was perfect in His being, He passed over it consistently with His justice and even His truth. Nevertheless God, even in passing over, is seen as Judge; hence, so long as the soul is on this ground, its peace is uncertain though the ground of it be sure--its way in Egypt, being all the while truly converted--because God has still the character of Judge to it, and the power of the enemy is still there.

At the Red Sea God acts in power according to the purposes of His love; consequently the enemy, who was closely pursuing His people, is destroyed without resource. This is what will happen to the people at the last day, already in reality--to the eye of God--sheltered through the blood.

As a moral type, the Red Sea is evidently the death and resurrection of Jesus, so far as the real effecting of the work goes in its own efficacy, as deliverance by redemption, and of His people as seen in Him: God acting in it, to bring them, through death, out of sin and the flesh, giving absolute deliverance from them by⁴⁰ death, into which Christ had gone, and consequently from all the power of the enemy. As to our standing and acceptance we are brought to God: our actual place is thus in the world, become the wilderness on our way to glory. We are made partakers of it already through faith. Sheltered from the judgment of God by the blood, we are delivered, by His power which acts for us, from the power of Satan, the prince of this world. The blood keeping us from the judgment of God was the beginning. The power which has made us alive in Christ, who has gone down into death for us, has made us free from the whole power of Satan who followed us, and, as to conscience, from all his attacks and accusations. We have done with the flesh as our standing, and Satan's power, and, brought to God, are in the world with Him. The world, who will follow that way,⁴¹ is swallowed up in it.

Considered as the historical type of God's ways towards Israel, the Red Sea terminates the sequel of events; and so for us. We are brought to God. Thus the forgiven thief could go straight to Paradise. As a moral type, it is the beginning of the christian path, properly so called; that is to say, the accomplishment of the redemption⁴² by which the soul begins its christian course, but is viewed as in the world, and the world become the wilderness of its pilgrimage; we are not in the flesh.

Hereupon we enter the desert. They sing (chap. 15) the song of triumph. God has led them by His power to His holy habitation. But they are on this journey, not in Canaan. He will lead them into the place which He has made, which His hands have established. Their enemies shall be unable to oppose themselves to

this. So with us. There is a third thing which is found in this beautiful song--the desire to build a tabernacle for Jehovah. This is one of the great privileges which are the result of redemption. God did not dwell with Adam innocent, nor with Abraham, vessel of promise and root of the enjoyment of it. But when redemption was accomplished, on the one hand, God was fully revealed; and, on the other, man perfectly redeemed. Then God naturally, so to speak, comes to dwell with men as amongst them (Ex. 29:46). Here it is an external deliverance; for us an eternal; but the principle, a blessed and important one, is clearly brought out. And note this desire is not our dwelling with God, though the thoughts are linked one with another, but His dwelling with us; and the heart's desire is that He should do so down here. It will never really be effectually so, till verse 17 be accomplished; but the desire is good, like David's, and we are now builded together for an habitation of God through the Spirit. There are the three things: we are brought to God's holy habitation; there is the desire to prepare Him one; and, then, that which He has prepared. The tabernacle belonged to the wilderness; what they sing is the deliverance effected already by the power of God, and the hope of entering into the sanctuary which the hands of Jehovah have made.⁴³

The deliverance, then, of the people is accompanied by a full and entire joy, which, having the consciousness of this complete deliverance by the power of God, grasps the whole extent of His intentions towards them, and knows how to apply this same power to the destruction of all the power of the enemy,⁴⁴ They sing the deliverance of God, note, before a step has been taken in the desert. The soul, in connection with Egypt (that is in the flesh on the ground of a child of Adam), not only is responsible, but its position with God, dependent on its acting up to this responsibility, is still uncertain and in fear. The desert may be never so bitter and trying; but we are free and with God there (brought to His holy habitation), through the redemption and deliverance of God. But the redeemed one is looked at still as on the way to glory, not yet in possession of the promised dwelling-place of God. We are come to God's habitation, to God Himself, but the prepared place is future. Edom and Moab will be still as a stone, but the people have yet to pass over. This difference is important to notice. However, the redeemed soul is looked at in both ways; as in Christ, where as to acceptance all is settled--"as he is so are we in this world" giving boldness for the day of judgment (1 John 4:17); and as in the wilderness, where faith is put to the test. For the wilderness is what the world is for the new man.

Remark here too some other important elements of the position of the people. First, it is a people. This till then there had never been: just men by grace, believers, called ones, there had been; now, though according to the flesh, these are a people of God on the earth. This was based on redemption wrought by God. Further, God, as we have seen dwells amongst His people on earth when redemption is accomplished. That is the distinct fruit of redemption;⁴⁵ He had not dwelt with innocent Adam; He had not with called Abraham; He does with redeemed Israel.⁴⁶ But thirdly, this dwelling of God, His presence, brings in the definite claim of holiness. Holiness becomes His house for ever. We do not find holiness mentioned in Genesis, if it be not sanctifying the sabbath day. The moment redemption is accomplished, He is glorious in holiness, and there is a holy habitation. All these are important principles.

But now the difficulties of the way arrive. They travel three days without water--a sad effect, in appearance, of such a deliverance; and then the water is bitter when they find it. If death has delivered them from the power of the enemy, it must become known in its application to themselves; bitter to the soul, it is true, but, through grace, refreshment and life, for "in all these things is the life of the spirit." It is death and the application of the cross to the flesh practically, after the deliverance; but the wood--Christ's part on the cross, I doubt not--makes it sweet, and refreshment too. Thereupon we have the twelve wells and seventy palm-trees⁴⁷--types, it seems to me, of those living springs and of that shelter which have

been provided, through instruments chosen of God, for the consolation of His people.

Here we have the principle of the people's responsibility and their obedience, put as a condition of their well-being under God's government. Still, however, the part of the history from the Red Sea to Sinai is always grace. The Sabbath-- rest of the people--is established in connection with Christ, the true bread of life, who gives it. Then comes the Spirit-- living waters which come out of the rock; but with the presence of the Holy Ghost comes conflict, and not rest. Yet Christ, typified here by Joshua, of whom mention is now made for the first time, places Himself spiritually at the head of His people. True rest is by Christ, the bread come down from heaven, and this comes first, before conflict, though man could not really enjoy it by that bread alone, that is Christ incarnate, without death and redemption coming in. Unless we eat the flesh and drink the blood, there is no life to taste and enjoy the bread. But, as yet, the people are characterised by redemption, and their exercises and blessings are under grace. The question of direct access to God is not yet brought before us. The rock indeed is smitten--as it must be to have the living water at all; but this is the figure of what is historical, the event of Christ's death, not the figure of access to God within the veil. It is all the earthly part of God's ways, even in grace.

However sure of victory they may be in fighting the Lord's battles, the entire dependence of the people, at every moment, on the divine blessing, is presented to us in this, that if Moses (who with the rod of God represents to us His authority on high) keeps not his hands lifted up, the people are beaten by their enemies. Nevertheless, Aaron the high priest, and Hur (purity?) maintain the blessing, and Israel prevails. The cause was a hidden one. Sincerity, valiant efforts, the fact that the battle was God's battle, were, though right, of no avail--all depended upon God's blessing from on high. One would have thought, indeed, that if God made war, and unfurled the banner, it would soon be over; but no! from generation to generation He would make war upon Amalek. For, if it was the war of God, it was in the midst of His people.

Up to this all was grace, though there were dependence and conflict. The murmurs of the people had only served to shew the riches of the grace of God, who displayed His sovereignty in giving them all they could desire; which appears so much the more striking, because afterwards the same desires, under the law, brought very bitter chastisements. At length, after this reign of grace, follows the order of divine government, what will be realised in the millennium (chap. 18), where the king in Jeshurun judges in righteousness, establishes order and government, the Gentiles eat and offer sacrifices with Israel, and acknowledge that the God of the Jews is exalted above all gods. All this was the acting of God's grace and power.

During the days of the deliverance of Israel Moses's wife had been sent away, as the church during the tribulation, and as the church will appear in the joy of Israel's deliverance, so now Zipporah appears again upon the scene, and we have not only Gershom, "a pilgrim in a foreign land," but a second son, Eliezer; "for," Moses said, "the God of my fathers was mine help, and delivered me from the sword of Pharaoh." The application of this to the future deliverance of Israel is too evident to require any lengthened explanation.

But having thus terminated the course of grace, the scene changes entirely. They do not keep the feast on the mountain, whither God, as He had promised, had led them--had "brought them, bearing them, as on eagles' wings, to himself." He proposes a condition to them: If they obeyed His voice, they should be His people. The people--instead of knowing themselves, and saying, "We dare not, though bound to obey, place ourselves under such a condition, and risk our blessing, yea, make sure of losing it" --undertake to

do all that the Lord had spoken. The blessing now took the form of dependence like Adam's, on the faithfulness of man as well as of God. Still farther was it from being, as ours, based on a fulfilled and accomplished redemption; it was not even based on an unconditional promise, as in the case of Abraham.⁴⁸ The people, however, are not permitted to approach God, who hid Himself in the darkness. In fact they undertook obedience far from God, in a state in which they could not approach Him in that majesty to which obedience was due. Nevertheless God gave all possible solemnity to the communication of His law, and sees it good that the people should fear before Him; but what can fear do towards giving power at a distance from Him? The feeling may, perhaps, be proper; but it is not proper to undertake to obey in such a state. Terror, and the condition of obedience when the people are far from God--such is the character of the law, a rule sent out to man, taken in its largest character, when man cannot approach God, but a barrier is set up, and the question of righteousness as the way of life raised and claimed from man when man is a sinner.

Moses, when God had spoken to the people, and the people dared no more to hearken, drew near to the thick darkness, and received the instructions of God for the people--moral and general instructions--relating to their possession of the land, in case they should enter upon it according to the covenant of the law. Two things are pointed out as to worship--the work of man, and his order, in which his nakedness will certainly be made manifest; and they are equally and together prohibited by God.

We have (as we may observe by the way) a beautiful type (chap. 21) of the devotedness of Christ to the church and to His Father, and His love to us. Having served already faithfully His full service as man, during His lifetime, He would remain a servant even in death for the sake of the Father, the church, and His people. He made Himself a servant for ever. (Compare John 13 for the present time, and Luke 12 even for glory).

This covenant, made on condition of the obedience of the people, was confirmed by blood⁴⁹ (chap. 24.) The blood being shed, death having thus come in as God's judgment, the elders go up to enter into relationship with God. They see His glory, and continue their human and terrestrial life; they eat and drink.

But Moses is called near to God, to see the patterns of things more excellent, of heavenly things--of things which make provision indeed for the faults and the failures of God's people, but reveal to them the perfection and varied glories of Him whom they approach as His people. Only they still carry the stamp of the dispensation to which they belong, as is true of everything which is not founded on, and characterised by, association with a glorified Christ, the fruit of eternal redemption, the eternal expression of the counsels of God. That however in which the figures do not answer to the antitypes, as we know them, is not in the things themselves, but in the liberty of access, and the way that has been opened, and we admitted to them, things connected withal with far higher privileges.⁵⁰ The form of realisation was dependent on the actual state of things. Priesthood there was, but many priests because they were mortal; we, but one, because He dies not. The veil, behind which God was and which barred the way to God, is for us rent, and the way into the holiest open, so that the holy and the most holy place are for us in spirit thrown together. Still the general figure remains, and it does not appear that there will be a rent veil in the millennium, though all the blessing depends on Christ's death. Our place is peculiar; associated with Christ as sons with the Father, and as members of His body; also heavenly in our hope and calling, as belonging to the new creation.

The glories in every way of Christ the Mediator are presented in the tabernacle; not precisely, as yet, the unity of His people, considered as His body, but in every manner in which the ways and the perfections of

God are manifested through Him, whether in the full extent of the creation, in His people, or in His Person. The scene of the manifestation of the glory of God, His house, His domain, in which He displays His being (in so far as it can be seen); the ways of His grace and His glory; and His relationship through Christ with us--poor and feeble creatures, but who draw nigh unto Him--are unfolded to us in it, but still with a veil over His presence, and with God, not the Father.⁵¹ The question is, How is man with God--can he approach? not love coming out to seek, and reception by the Father. God is on the throne justly requiring righteousness and holiness according to His own nature, not in sovereign love seeking men when in a state contrary to it. This, and the relationship of sons, make the whole basis different as to the relationship with God. But the moral ground of its possibility is found in these types, with the contrast already mentioned.

Thus the tabernacle had two aspects--the glory which was His own, and the means of the relationship of God with His people. This is true even of the Lord Jesus. I can view His cross in its absolute perfectness, according to the thoughts and the heart of God; I can also find there that which answers all my wants and failures.

It would lead me too far to enter into the details of the construction of the tabernacle and its utensils, but I will make some general remarks. There is a certain appearance of disorder in the description, in that it is interrupted by the description of the vesture, and of the order of consecration, of Aaron. Thus the altar of burnt offering comes before the priest's vesture and consecration, the laver after. But this arises from what I have just said. There are things which are the manifestation of God, the place of meeting with Him and what belongs to it, others which refer to the presentation of man to God, and his service in these places; these things are linked together, for there are some manifestations of God which are the points and means of the approach of man, as the cross; for there indeed man in the height of his sin, and God in infinite love and laying the ground of righteousness, and righteousness for us, meet. It is the central point in all moral history, where every issue of good and evil was settled for eternity; and while it is the point at which man draws nigh, there is something there besides the act of drawing near, or even of serving God.⁵²

The description of the tabernacle presents to us, first, the things in which God manifests Himself, as the object, however, of the spiritual knowledge of human intelligence (by faith of course); and then the priesthood, and that which man does or uses in drawing near to Him who thus reveals Himself.

First, then, there are the things which are found in the holy of holies, and the holy place: the ark of the covenant, the table of the shewbread, and the candlestick with seven branches. This is what God had established for the manifestation of Himself within the house where His glory dwelt, where those who enter into His presence could have communion with Him. In result none could enter into the most holy place, for the high priest only went in to place the blood on the mercy-seat, and not for communion then, and with a cloud of incense that he might not die⁵³ (see Heb. 9). But it was in itself the place of approach to God. Then we have the arrangement and structure of the tabernacle which enclosed all these things, and which was divided into two parts; and then the altar of burnt-offerings, and the court where it stood, to the end of verse 19, chapter 27. We will consider these things first. It is there the first part ends.

In that which follows there is what regards the action of man therein--of the priests; and God orders certain things to be brought in for that. This it is which consequently introduces the priesthood, which acted in it, and which alone could, in fact, so act. Hence the description of the priesthood interrupts the description of the various parts and furniture of the tabernacle; what follows it refers to its exercise.

The ark of the covenant was the throne where God manifested Himself, if any could go in righteousness,⁵⁴ and as the seat of His sovereignty over every living man--the God of the whole earth. It was also, however, the throne of relationship with His people. The law--the testimony of what He required of men--was to be placed there. Over it was the mercy-seat, which covered it in, which formed the throne, or rather the basis of the throne, as the cherubim (formed of the same piece), which were its supporters, did its sides. In itself it seems to me a marvellous connection of the human and divine righteousness in the Lord Jesus. The law was hid in it, and, in divine government of man on earth, this formed the perfect rule; it was the measure of responsibility of man as a child of Adam, in its abstract foundations, which the Lord adduces--the perfection of creature relationship with God; and we know that the law was in Christ's heart. He was perfect in human obedience and love to His Father. He lived perfectly up to the responsibility of man according to God in His inner man.⁵⁵ But He also glorified God--all that God is in love, divine righteousness, truth, majesty. All God is was glorified by the Son of man, and not only the Son of man goes righteously into the glory of God, but God is fully revealed as the place of access for us in that character: righteousness is proved by His going to His Father. The shittim-wood and the tables of the law are there, but all is clothed with the gold--God's own righteousness is there too. It is with this communion is,⁵⁶ only as yet the veil hid it within. The character as yet was a judicial throne. At that time man (save Moses owned in grace) could not go in, and God did not come out. Now He has come out in grace, clothing Himself in humiliation that He in perfect grace may be with us; and man is gone into the glory according to the title of an accomplished redemption.

The cherubim, throughout the Old Testament, wherever they act, are connected with the judicial power of God, or are the executors of the will of that power; and in the Apocalypse they are generally connected with providential judgments, and belong to the throne, but the seraphic character is connected with them there, so that the throne judges, not merely in present governmental judgment, but finally according to God's nature.

Here, then, God manifested Himself as the Supreme God in His moral being, armed with power to enforce respect to His laws, and to keep account of all that was done. This character of God in Himself also is why the blood--witness of all that had been done for those who were thus responsible, and satisfying all the moral nature of Him who sat there--was put upon the mercy-seat; but every year, a witness that the work which did that was yet undone.⁵⁷ Nor was it exactly there that God was directly in connection with His people; but thence came forth the communications which were to be made to them: "And there will I meet with thee," said God to Moses, "and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all the things which I will give thee in commandment unto the children of Israel." Moses, who receives the thoughts of God for the people, was there to have his intercourse with Jehovah, and that without a veil.⁵⁸ It was, then, the most intimate and most immediate manifestation of God, and that which came nearest to His very nature, which does not thus manifest itself. But it was a manifestation of Himself in judgment and in government,⁵⁹ it was not as yet in man, neither according to man, but within the veil. In Christ we find Him thus, and then it is in perfect grace and divine righteousness, proved by man's place, and the latter only when the veil has been rent; till then Christ remained alone, for grace was rejected as well as law broken.

Outside the veil was the table with its twelve loaves and the golden candlestick. Twelve is administrative perfection in man--seven, spiritual completeness, whether in good or evil. The two are found outside the veil, inside which was the most immediate manifestation of God, the Supreme, but who hid Himself, as it were, yet, in darkness. Here was light and nourishment: God in power manifested in man; administrative

power revealed amongst men, and, in historical fact, in connection with the twelve tribes. But faith recognises both in Christ, and the light of the Holy Ghost makes us know it, if priests, to enter into the holy place, before it is actually revealed in power, while all is otherwise darkness, and God is giving the light of the Holy Ghost.⁶⁰

The twelve tribes were, for the time being, that which answered externally to this manifestation. It is found in the new Jerusalem. The primary idea was the manifestation of God in the holy place in man, and by the Spirit. Next we have the tabernacle itself, which was one, though separated into two parts. There were (as the word teaches us) two meanings in the tabernacle and in its form. In general it was where God dwelt and revealed Himself, hence, the heavens, God's tabernacle; and the Person of Christ, God's dwelling.⁶¹ The heavenly places themselves, says the apostle, had to be purified with better sacrifices (Heb. 9:23). So Christ has passed through the heavens, as Aaron up to the mercy-seat (Heb. 4:14). Again, it is used in the same sense as a figure of the created universe (Heb. 3:3-4), where it is also used as a whole as a figure of the saints, as the house over which Christ is as Son. The veil was, we know on the same divine authority, the flesh of Christ, which concealed God in His holiness of judgment--in His perfectness as sovereign justice itself, but manifested Him in perfect grace to those to whom His presence revealed itself.

The tabernacle⁶² itself was formed of the same things as the veil; figurative, I doubt not, of the essential purity of Christ as a man, and of all the divine graces embroidered, as it were, thereon. To this was also added cherubim, the figure, as we have seen, of judicial power,⁶³ conferred, as we know, on Christ as man: God "will judge the world in righteousness by that man whom he hath ordained:" and again, "The Father judgeth no man, but hath committed all judgment unto the Son... and hath given him authority to execute judgment also, because he is the Son of man."

It seems to me that the other coverings point to Him also: that of the goat-skins to His positive purity, or rather to that severity of separation from the evil that was around Him, which gave Him the character of prophet--severity, not in His ways towards poor sinners, but in separation from sinners, the uncompromisingness as to Himself, which kept Him apart, and gave Him His moral authority, that moral cloth of hair which distinguished the prophet; that of the ram-skins dyed red points to His perfect devotedness to God,⁶⁴ His consecration to God (may God enable us to imitate Him!); and that of the badger-skin to the vigilant holiness, both of walk and in external relationship, which preserved Him, and perfectly so, from the evil that surrounded Him. "By the word of thy lips I have kept me from the paths of the destroyer." "He that is begotten of God keepeth himself, and that wicked one toucheth him not." Besides what may be called His Person, these things correspond to the new nature in us, the new man, and of Him, so far as born of the Holy Ghost at His incarnation--His birth in the flesh in which He was the perfect expression of it; but I speak of the thing itself in practice, or what is produced by the Spirit in us, and by the word.

In the court God meets the world (I do not speak of the world itself through which we walk :⁶⁵ this was the desert); but it is where those coming up out of the world draw near to God, where His people (not as priests or as saints, but as sinful men) draw near to Him. But in coming out of the world, it is an enclosure of God's, who is known only to those who enter therein. There the altar of burnt-offerings was first found; God manifested in justice as to sin, but in grace to the sinner, in His relationship with men, in the midst of them, such as they were. True, it was the judgment of sin, for without this God could not be in relationship with men; but yet it was Christ in the perfection of the Spirit of God who offered Himself a sacrifice, according to that justice, for sin, to put sinners in relationship with God. He has been lifted up from the earth. Upon earth the question was as to the possibility of men's relationship with Him who is holy and

living: that could not be. On the cross He is lifted up from the earth, rejected by the world; nevertheless He does not enter into heaven. Upon the cross Christ has been raised from this world--has left it; but He still remains presented to it, the object of faith as a full satisfaction to the justice of God, as well as the witness of His love, of the love withal of Him who has glorified all that God is in this act. He is the object still, I say, to the eyes of the world, though no longer on it, if, through grace, one goes there and separates from this world, while God in justice (for where has this been glorified as in the cross of Jesus?) can receive according to His glory, and even be glorified there, by the most wretched of sinners. As regards the approaching sinner, it was for his guilt and positive sins. In itself the sacrifice went much further, a sweet savour to God, glorifying Him.

It is here then that the altar of burnt-offerings is found, the brazen altar: God manifested in righteous judgment of sin (meeting however the sinner in love by the sacrifice of Christ); not in His being (spiritual and sovereign object of the adoration of saints), but in His relation with sinners according to His righteousness, measured⁶⁶ by what their sins were in His sight; but where withal sinners present themselves to Him by that work in which, by the mighty operation of the Holy Ghost, Christ has offered Himself without spot unto Him, has satisfied all the demands of His righteousness, and more, has glorified Him in all that He is, and has become that sweet-smelling savour⁶⁷ (of sacrifice) in which, in coming out of the world, we draw near to God, and to God in relation with those, sinners in themselves and owning it, who draw near to Him, but find their sins gone through the cross on their way; and, besides that, come in this savour of His sacrifice who made Himself a whole burnt-offering. It was not the sacrifice for sin burnt outside the camp: there no one approached. Christ was made sin by God, and all passed between God and Him; but here we draw near unto God.

All the manifestations of God thus arranged, we come now to the services that were rendered to Him in the courts, and in the places where He manifested Himself (chap. 27:20). The priests were to take care that the light of the candlestick should be always shining outside the veil which hid the testimony inside, and during the night; it was the light of the grace and of the power of God by the Spirit that manifested God spiritually. It was not Himself upon the throne, where His sovereign being was keeping the treasure of His righteousness: that treasure Christ alone, in His Person and in His nature, could be Himself: nor was it righteousness in His relationship with sinful man outside the holy place, of which man's duty was the measure, and for which the law of God gave the rule; but it was a light, through which He manifested Himself in the power of His grace, but which applied itself to His relationship with man viewed as holy or set apart for service to Him, all the while that it was the manifestation of God. Essentially it was the Holy Ghost. This we see in the Apocalypse; but it might rest upon Christ as man, and that without measure; or it might act as from Him, and by His grace in others, either as the Spirit of prophecy, exclusively so before He came, or in some other way more abundant and complete, as was the case after His resurrection and glorifying, when the Holy Ghost Himself came down. But whatever these manifestations in men may have been in action, the thing itself was there before God, to manifest Him in the energy of the Spirit Himself; but the priesthood was essential here for us,⁶⁸ in order to maintain this relation between the energy of the Holy Ghost and the service of men in whom He manifested Himself, in order that the light might shine (chap. 27:20, 21). We find, therefore, immediately afterwards, the ordinance for the establishment of the priesthood.

The garments were composed of everything that is connected with the Person of Christ in this character of priesthood; the breastplate, the ephod, the robe, the brodered coat, the curious girdle, and the mitre. The ephod was, par excellence, the priestly garment; made of the same things as the veil, only that there was

no gold in the latter, and there were cherubims (but all enclosed inside the veil was gold, for God's government and judgment were in Christ, as Son of man): in the ephod, gold but no cherubim,⁶⁹ because the priest must have divine righteousness, but was not in the place of rule and government (compare Num. 4). It signified also the essential purity and the graces of Christ. The girdle was the sign of service. The girdle was of the same materials as the ephod to which it belonged. Arrayed in these robes of glory and beauty, the high priest bore the names of the people of God in the fulness of their order before God; upon his shoulders, the weight of their government, and upon the breastplate on his heart--breastplate which was inseparable from the ephod, that is, from his priesthood and appearing before God. He also bore, according to the perfections of God's presence, their judgment before Him. He maintained them in judgment before God according to these things. They therefore looked for answers through the Urim and Thummim that were in the breastplate; for the wisdom of our conduct is to be according to this position before God. Upon the hem of the robe of the ephod⁷⁰ there was the desirable fruit, and the testimony of the Holy Ghost, which depended on the priesthood. I think that Christ, in entering heaven, made Himself heard through the Holy Ghost in His people--hem of His garment (compare Psalm 133); and He will make Himself heard through His gifts when He comes out also. Meanwhile He bears within also the iniquity of the holy things in holiness before the eternal God. (This holiness is upon His very forehead.) Not only His people, but their imperfect services are presented according to the divine holiness in Him.

The sons of Aaron were also clothed. Their natural nakedness was not to appear, but the glory and the honour with which God clothed them. The girdle of service also distinguished them.

The dress of the high priest demands a little further explanation. That which characterised him in service was the ephod, to which was inseparably attached the breastplate in which the Urim and Thummim were placed. With the ephod, therefore, the description begins. It was that in which, as thus clothed, he was to appear before God. It was made as the veil, with the addition of gold, for the veil was Christ's flesh, the actings of which could not be separated from what was divine; but in the exercise of priesthood He appeared before God within the veil, that is, figuratively, in heaven itself; and there what met, and had the nature and integral essence of (along with the heavenly grace and purity) divine righteousness, had its place and its part as found in Him: as it is written, looking at Him in a somewhat different aspect, but alike as to this,⁷¹ "an advocate with the Father, Jesus Christ the righteous." The groundwork of the priesthood, then, was absolute personal purity in man, in its highest sense as a nature flowing intelligently from God, and in the priesthood glorified⁷² every form of grace interwoven with it, and divine righteousness. It was service, and the priest was girded for it, but service before God. The loins were girt, but the garments otherwise down to the feet. This was especially the case with the robe all of blue.

But to pursue the ephod itself. The high priest represented all the people before God, and presented them to Him, and this in a double way. First, he bore them on his shoulders--carried the whole weight and burden of them on himself. Their names were all graven upon the two onyx stones which united the parts of the ephod; there was no wearing the ephod--that is, exercising the priesthood--without carrying the names of the tribes of Israel on his shoulders. So Christ carries ever His people.

Next, the breastplate was attached inseparably to the ephod, never to be detached. There also he carried the names of his people before the Lord, and could not, as thus dressed in the high priestly robes, be there without them. As it is expressed, he bore them on his heart before Jehovah continually. They shall be upon Aaron's heart when he goeth in before Jehovah. Thus are we borne ever before God by Christ. He presents us, as that which He has on His heart, to God. He cannot be before Him without doing so; and whatever claim the desire and wish of Christ's heart has to draw out the favour of God, it operates in

drawing out that favour on us. The light and favour of the sanctuary--God as dwelling there-- cannot shine out on Him without shining on us, and that as an object presented by Him for it.

This was not, however, all. The Urim and Thummim were there--light and perfection. The high priest bore the judgment of the children of Israel in their present ways and as to their present relationship⁷³ upon his heart before Jehovah, and this according to the light and perfection of God. This we need, to get blessing. Stood we before God, such as we are, we must draw down judgment, or lose the effect of this light and perfection of God, remaining without. But, Christ bearing our judgment according to these, our presentation to God is according to the perfection of God Himself--our judgment borne; but then our position, guidance, light, and spiritual intelligence are according to this same divine light and perfection. For the high priest inquired and had answers from God according to the Urim and Thummim. This is a blessed privilege.⁷⁴

Introduced into the presence of God according to divine righteousness in the perfection of Christ, our spiritual light, and privileges, and walk, are according to this perfection. The presentation in divine righteousness gives us light, according to the perfection of Him into whose presence we are brought. Hence we are said (1 John 1) to walk in the light as He, God, is in the light--a solemn thought for the conscience, however joyful a one for the heart, telling us what our conversation ought to be in holiness.⁷⁵ Christ bearing our judgment takes away all imputative character from sin, and turns the light which would have condemned it and us, into a purifying enlightening character, according to that very perfection which looks on us. This breastplate was fastened to the onyx stones of the shoulders above, and to the ephod above the girdle below. It was the perpetual position of the people, inseparable from the exercise of the high priesthood as thus going before the Lord. What was divine and heavenly secured it--the chains of gold above, and the rings of gold with lace of blue to the ephod above the girdle beneath. Exercised in humanity, the priesthood, and the connection of the people with it, rests on an immutable, a divine, and heavenly basis. Such was the priestly presentation of the high priest. Beneath this official robe he had a personal one all of blue.

The character of Christ too, as such, is perfectly and entirely heavenly. The sanctuary was the place of its exercise. So the heavenly Priest must Himself be a heavenly Man; and it is to this character of Christ, as here in the high priest, that the fruits and testimony of the Spirit are attached--the bells and the pomegranates. It is from Christ in His heavenly character that they flow; they are attached to the hem of His garment here below. His sound was heard when He went in and when He came out; and so it has been and will be. When Christ went in, the gifts of the Spirit were manifested in the sound of the testimony; and they will be when He comes out again. The fruits of the Spirit, we know, were also in the saints.⁷⁶

But not only were there fruits and gifts. Worship and service--the presenting of offerings to God--was part of the path of the people of God. Alas! they also were defiled. It formed thus also part of the priest's office to bear the iniquity of their holy things.

Thus the worship of God's people was acceptable, in spite of their infirmity, and holiness was ever before Jehovah in the offerings of His house--borne on the forehead of the high priest, as His people were on the one hand presented to Him, and on the other directed by Him, according to His own perfections through the high priest.⁷⁷

The coat of fine linen was that which was more proper to himself and personal, what was within--personal purity, but embroidered, adorned with every grace. Such was, and indeed is, Christ.

The application of this to Christ is evident. Only we must remember the remark of the apostle; that is, of the Spirit of God, that these were the shadow of good things to come, not the very image of the things. Our High Priest, though He ever liveth to make intercession for us, is set down at the right hand of the Majesty in the heavens. In spirit all this is ours; He presents us, receives grace and direction for us through the Spirit, and bears the iniquity of our holy things. All our service is accepted, as our persons, in Him. In the literal fact, the high priest never used the garments of glory and beauty to go within the veil. He was to use them for going into the Sanctuary;⁷⁸ but this was forbidden after Nadab and Abihu's death, save on the great day of atonement, and then he went in in other garments, namely, the linen ones. So death and entrance thereon were needed for us in Christ's fulfilment of the type. And, as regards the Jews, He is gone in in this last way, all this time being His absence in the sanctuary; and they must wait, till He come forth, for the knowledge of the acceptance of the presentation of His work: we know it by the Holy Ghost sent down from heaven; He came out when the Lord went in, so that we anticipate in spirit the glory He is in. This constitutes essentially the Christian's place. In His glorious high priest's garments, it would have been the intercourse of an accepted people through the high priest. Hence we have it in spirit, though this be not the whole truth as regards our position.⁷⁹

For their consecration they were all washed. Aaron and his sons together always represent the church, not as gathered in a body (a thing hidden in the Old Testament), but in varied positions sustained individually before God. There is only one sanctification for all--divine life. Christ is the spring and the expression of it. We are made partakers of it, but it is one.⁸⁰ Both He that sanctifieth and they who are sanctified are all of one. But Aaron is first anointed separately without sacrifice, without blood. But his sons are then brought and with him are sprinkled with blood upon the ear, the thumb of the right hand, the great toe of the right foot;⁸¹ obedience, action, and walk, being measured and guarded, both through the price, and according to the perfection of the blood of Christ. And then they were sprinkled with blood and with the oil of consecration, that is to say, set apart by the blood and by the unction of the Holy Ghost. The washing is the Spirit's work in the sanctifying power of the word; the anointing, His personal presence and energy in intelligence and power-- God working in us.

And it is important to remark here that the seal of the Holy Ghost follows on the sprinkling with the blood, not on the washing with the water. That was needed. We must be born again, but it is not that cleansing which, by itself, puts us in a state God can seal: the blood of Christ does. We are thereby perfectly cleansed as white as snow, and the Spirit comes as the witness of God's estimate of the value of that blood-shedding. Hence, too, all were sprinkled with Aaron. The blood of Christ, and the Holy Ghost have set us in association with Christ, where He is according to the acceptableness of that perfect sacrifice (it was the ram of consecration), and the presence, liberty, and power of the Holy Ghost.

All the sacrifices were offered. That for sin, the burnt-offering of a sweet-smelling savour, the ram of consecration (which had the character of a peace-offering), accompanied by the meat-offering. These sacrifices have been explained elsewhere, and I only recall their import: Christ made sin for us, bearing our sins in His own body on the tree; first need of the soul, the sin-offering; Christ obedient unto death, devoting Himself to the glory of His Father--but according to God's nature, and the existence of sin, and that in us--and to us as belonging to the Father, the burnt-offering; the communion of God, of the Saviour, of the worshipper, and of the whole church, the peace-offering; and Christ devoted in holiness of life upon the earth, but proved even to death, the meat-offering.

It is to be observed that, when Aaron and his sons were sprinkled and anointed, the sons were anointed with him, and their garments also, and not he with them. Everything is connected with the Head. Aaron

and his sons ate the things with which the atonement had been made. Such is our portion in Christ, the food of God whereby we dwell in Christ and Christ in us.

Then, connected with this priesthood, comes the perpetual sweet-smelling savour of the burnt-offering, in which the people present themselves before God--sweet-smelling savour which is found there, as it were in the midst of the people, according to the efficacy of which they stand in His presence round about. There God met the people. With the mediator He met above the ark without veil, and gave him commandment for the people according to His own perfection. Here

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