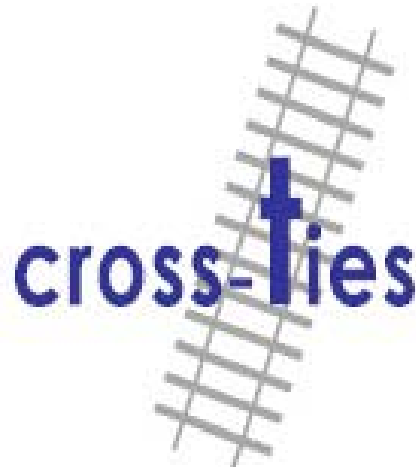


**"These things were like a shadow of what was to come.
But what is true and real has come and is found in Christ."
- Colossians 2:17**



**"And beginning with Moses and all the prophets, he explained to
them what was said in all the Scriptures concerning himself."
- Luke 24:27**



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Cross-Ties Bible Class Notes

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Cross-Ties: Introduction

Materials: Bible/pencil/binder/bookmark: 1-year reading schedule/2-year reading schedule
Meet 'The Shellster!'--wielding E-Sword like a Jedi Master! (Find your copy at www.e-sword.net).

Addiction and love: Theses are Bible-reading courses.

We do this to promote addiction to personal, daily, life long Bible reading--and the rampant, reckless, heart-pounding love of Jesus Christ which "searching the scriptures" engenders.

The Bible teaches faith (Romans 10:17)... in an ever-**bigger Jesus** (Rom. 1:17; 2 Cor. 3:18).
Stay the course, and He'll grow before your very eyes. Guaranteed.

Schedule: 9-months, from now until mid-June.

The course is designed to teach anyone, at any level of Bible experience or Christian commitment.
It is not necessary to attend the class 'from the beginning.' Jump in at any time.

Where we've been:

**Year #1. Lifted Up--panorama of Scripture--*Hear the Word of the LORD*--; taught book-by-book.

**Year #2. Acts 29--practice (application) of Scripture--*Be ye a doer of the Word*; taught topic by topic.

Where we are:

**Year #3. Cross Ties--"pictures" of Scripture--*Behold the Lamb of God...the Lion of Judah*--which are predictive, prefiguring, prophetic of Jesus Christ.

Where we're going:

**Year #4. (Insert snazzy course title here)--people of Scripture--"*Abraham saw my day*"; "*A greater than Jonah is here.*" Not the stories of (Eve, Abraham, etc.) but what part they play in the story of Jesus Christ.

**Year #5. (Insert altogether unforgettable course title here)--promises and prophecies of Scripture--*Then God will mean everything to everyone* (1Cor. 15:28, CEV).

No matter which version of the Bible you have, it's a Picture Bible. Scripture is held together by repeated images, technically called "types," which are pictures of Christ to come, foreshadowing something about His heart, His cross, His kingdom:

These things were like a shadow of what was to come. But what is true and real has come and is found in Christ. (Colossians 2:17)

Types can be objects, persons, actions...anything that is typ-ical of the King and Kingdom conditions.
They are the Bible's most sophisticated and far-reaching prophecies.

Teaching with types is the primary teaching method of the Holy Spirit.

Every book of the Bible is a progressive revelation of the Person (heart) and work (cross) of Jesus Christ, in terms we can understand...

The progressive revelation of Jesus Christ--

Luke 24:27. See also Matt. 5:17; John 1:45; John 5:39, John 5:45-47; Rev. 19:10; Acts 10:43; Heb. 10:7; Matt. 11:2-5 with Isaiah 35:5-6, 61:1; Luke 4:16-21 with Isaiah 61:1-2; John 8:58 with Exodus 3:14 and Matt. 1:21--the pivot verse between the OT and NT. Cf. John 1:1; Matt. 4:4.

In terms we can understand--

Colossians 2:17, cf. Romans 5:14--Greek *tupos*, basis of our English word, 'type' (rendered as *type* in NASB; *figure* in KJV; *pattern* in NIV). See also Heb. 8:5, Heb. 10:1; Heb. 9:9; Heb. 9:24; 1 Pet. 3:21; 1 Cor. 10:11; 1 Cor. 9:9.

[Why was it necessary to progressively reveal Christ?]

Jesus pointed to Old Testament pictures/types of Himself:

Jacob's Ladder--Gen 28:12/ John 1:51

Brazen serpent--Numbers 21:9/ John 3:14-15

The Stone the builders rejected--Psalm 118:22/ Matthew 21:42

Manna /true bread from heaven--John 6:58

The temple--John 2:19, 21

The good shepherd--John 10:11/Psa. 23:1; Isa. 40:11; Ezek. 34:11-16, 23

And He painted new pictures--in the gospels' parables and figures of speech.

Ultimately, God communicated Himself to us in terms of, well, us. (John 1:1)

In the beginning was the Word...

He is the sum of all that God wanted to say
and the Word was with God, and the Word was God...
The medium was the message.

The Word became flesh and dwelt amongst us. Jesus emptied Himself and temporarily gave up His place with God, taking on the form of a servant and being born in the likeness of men. The incarnation is a mad, desperate act of love--the Lover losing Himself for the Beloved. (John 1:14 and Philippians 2:6-7)

Genesis 1:1-3: The seed of the Word of God

Within the first three verses of the Bible, its entirety can be traced.

Making something out of nothing ("Ex nihilo" creation) --Gen. 1:1/Feeding of the 5,000

Making good out of bad--Genesis 1:2/ Gen. 50:20/Romans 8:28/The cross

The feeding of the 5,000 and the cross are the only miracles recorded in all four gospels (prior to the resurrection).

[Locate God the Father in Gen. 1:1-3.]

[Locate God the Son in Gen. 1:1-3. Hint: see John 1:1.]

[Locate God the Holy Spirit in Gen 1:1-3]

The Bible starts in darkness and ends in light.

[In 1:3, what is light?] (Hint: the greater and the lesser lights--the sun and the moon--were created later (1:14-19) on the fourth day. See 2 Cor. 4:6 and Rev 21:23)

[What is the Spirit doing?]

Counting the cost and readying the ground for the Word (seed).

See Gen. 3:15--seed of the woman (through the seed of Abraham--Israel (Gen. 12:7)

See the Parable of the Soils (Luke 8): *the seed is the Word of God...*

1. **The Father's will** is that we should be re-born. (2 Pet. 3:9)

2. **The Spirit prepares the soil**--see the Parable of the Soils (Luke 8); also see Luke 13:8.

The Holy Spirit moves over the surface of a dark, broken world today, preparing the soil for the seed.

--John 16:8: *He will convict the world...*

-- See Gen. 24--the unnamed, selfless servant locates and readies the bride to meet the Son of Promise.

3. The Word (**the Son**) is heard, and those once blind now see.

The Word

...is light (Psalm 119:105; 2 Sam. 22:29; Psa. 18:28; see also Isa. 9:1-2 and Matt. 4:15-16)

...gives us power to turn from darkness to light (Acts 26:16)

...enables us to become *children of light* (Eph. 5:8)-- children of the *Father of lights* (James 1:17)

...enables us, with Christ (John 8:12) to be the light of the world (Matt. 5:14-16--the church)

In the same way, let your light so shine that it brings praise to your Father in heaven.
(Matthew 5:16)

Cross-Ties/September 21, 2008

Prayer: (Psalm 126)

*When the LORD turned again the captivity of Zion, we were like them that dream.
Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.
The LORD hath done great things for us; whereof we are glad.
Turn again our captivity, O LORD, as the streams in the south.
They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*

Strong's Numbers-- 'type' (*tupos*) from Roman 5:14.

Metaphor--one thing in terms of another.

"**Jesus in all books of the Bible;**" Types can be **people, objects, procedures, rituals, places...** which foreshadow the Christ to come.

One course bleeds into another. What we don't get to this year we most likely will cover in the course focusing on people, or in the course covering promises and prophecies.

Hang on today. Today you are going to see why the course is called Cross-Ties.
Every word in Scripture is connected to the cross; every image finds its way there.
Today we are going to take the **seed of the woman** (Gen. 3:15) all the way through the Bible to *the fruit of the Spirit* by way of the cross. Following the seed through the Testaments serves as an introduction to the whole Bible, and shows the relationship of the Old Testament to the New Testament, and the relationship of Israel to the church.

The Bible is redemptive history. (cf. Acts 16:30; 2 Timothy 3:16, 17)

First it shows why we need salvation. (Gen 3, et. al)

Then it shows how salvation is achieved—**prompted by grace; achieved by blood sacrifice; received by faith. It shows that the sacrifice must be spotless—in fact, God Himself.**

The Seed of the Woman: the first prophecy of Christ. (3:15)

One day someone would defeat the power of Satan. The image of the victor stomping the head of the one he will defeat and being injured in the process points ahead to Jesus' own suffering and his triumph over sin and death. Satan could only bruise Christ's heel (cause Him to suffer) while Christ shall bruise Satan's head (destroy him with a fatal blow.)

(Her seed: The suggestion of the virgin birth).

Seed:

Though one, it becomes many through death. (John 12:24. See also Gal. 3:16 and 1 Pet. 1:23)

The Seed is carried physically through the Old Testament.

In the Old Testament, the nation Israel, children of Abraham by physical lineage, carry the physical Seed of the woman. They carried the *son of her sorrow* to the cross (Gen. 35:16-19). This is the Seed Who died to save you. This is the suffering servant of Isaiah 53, the *Son of Mary* (Luke 2:34-35).

To his own nation, Israel, he is Son of David (11). To the wider, Gentile world, he is Son of Man. To the believing universe, he is Son of God.

We watch the Seed of the woman make its way through centuries of Old Testament history in long lists of names.

It is carried out of the Garden through Seth...Noah, Shem...Abraham, Isaac, Israel (Jacob), Judah...David...to Jesus.

In the New Testament, the **Life of the seed** is carried to the world by the church, who are the sons of Abraham by faith (Romans 9:8, Galatians 3:7). The Old Testament Israel carries the Christ who died to save you. The New Testament church carries the Christ who lives to keep you saved, the resurrected Christ, *the Son of his right hand*. (See 2 Cor. 5:16; Gen. 35:16-19 and Hebrews 10:12.)

A picture of the physical child of Abraham is in Luke--the rich man who calls out to Father Abraham. He was a son of Abraham physically, but not by faith.

The poor beggar--*blessed are the poor in spirit...blessed are those who hunger and thirst*--is the child of Abraham by physical lineage and by faith in God's Word; saving faith is taking God at His Word (see Gen.15:6).

Two physical children of Abraham--the thieves on either side-- are seen at the cross. One believed and so was a child of Abraham--he, like Abraham, *believed God and it was counted to him as righteousness*. He is in paradise (Luke 23:43).

One thief just saw somebody dying. One thief saw something else. John the Baptist looked at Jesus and said, *Behold the Lamb of God who takes away the sin of the world*.

Pontius Pilate looked at Jesus and said, *Behold the Man*.

[*"Look at him! He's very nearly dead already. Crucifixion would be redundant. While Jesus was standing up for you, Pilate wasn't brave enough to stand up for Him, and did the politically expedient thing, playing to the crowd.*]

How you see Jesus is the most important thing about you. (See Luke 9:20)

Grapes and seedless grapes: One has Life within it, the other does not (see John 14:6).

Cain and Abel; rich man and Lazarus; Pilate and John the Baptist; thief on this side/thief on that side: There are only two kinds of people--**sinner that are saved, and sinner that are lost**. What's the difference? Jesus. Last week we said that there was no inherent difference between Cain and Abel. The only difference was Jesus (or the blood offering which prefigured Jesus). The saved have no reason to feel superior. There is no inherent difference between two thieves, sentenced to die. Nothing but the blood of Jesus.

A seed engenders life. But the seed must *fall into the ground and die* (John 12:24). *So the seed of the woman died for our sins according to the Scriptures, was buried, and rose again the third day according to the Scriptures* (1 Cor. 15:3-4)--a *Vine* bringing forth the *fruit of the Spirit* (see John 15:5 and Gal. 5:22).

Salvation, past and present-- The list of all your sins--past, present, and future sins--was nailed to the cross, paid for in full (Col. 2:14). It happened on one day in the past (see Ruth 3:18.) God the Son fulfilled the law, by blood sacrifice. This is your standing.

Walk the talk.

Your "walk" (state) may be different than your standing. Is that hypocritical? The world says it is, but God doesn't. God sees you grown up in grace and in the knowledge of your Lord and Savior Jesus Christ--he sees Jesus in you. (Eddy "couldn't get out of his own way," and I was worried. Like all Dads, I wanted my boys to win all the races I never did and become the Bible teacher I started out too late to ever be. But Shelley was never worried. She saw beyond Eddy's state to his standing.) And day by day, today by today, tomorrow by tomorrow, you are being saved, so that in actual experience you look more like Jesus (see 2 Cor. 3:18. See also Psalm 84:7 and Rom. 1:17). And now a higher law, the law of the Spirit, is being fulfilled in you--by Whom? The law of the Spirit is how we are to achieve the "impossible" things we see in the Sermon on the Mount-- [examples]. By God the Spirit, Jesus lives His life in those who believe. And so God is our fulfillment, and shall always be.

God has not asked you to live the Christian life. In fact, you can't live the Christian life (Romans 7). He has asked to live it through you, by the power of the Holy Spirit. That's the only way it can be done.

The law of the Spirit (Rom. 8:2) is that you shall love the Lord your God with all your heart, soul, mind, and strength. And you shall love your neighbor as yourself. How? Just as he died to fulfill the Mosaic law, He lives within to fulfill an even higher law. Guaranteed.

Grace--and "falling from grace"

Trinity--and relationship. Relationship in scripture and prayer

Image of God--(and idolatry--the image gone bad)

Kingdom of Heaven--where is it? Where isn't it?

Rest--and God's finished work at the cross of Jesus Christ

Forming and filling--the earth and your life

Dust--and its destination

Breath--and Spirit

Grace--

What's the difference between mercy and grace?

Shelley: "Grace is getting what we don't deserve. Mercy is not getting what we do deserve."

By grace you are saved through faith...it is the gift of God (see Eph. 2:8-9).

For God so loved the world, that He gave... [Where's the grace note?]

The wages (what we deserve) *of sin is death, but the free gift of God...* (Rom. 6:23)

"Falling from grace"--

Adam and Eve did not fall from grace. The fall from grace only happens to a born-again child of God who descends into a legalistic, works-based relationship to God. Saved by faith and living by law perpetrates falling from grace. Our standing with God is based on the finished work of Jesus Christ. You cannot add--or subtract--from that. Reverting to works and legalism is a return to self, instead of trust in Christ. Those fallen from grace remain saved, but miserable--powerless, joyless, unfruitful. The elder son in the parable of the prodigal son is an example of a person fallen from grace (Luke 15:25-32). The ringing indictment of Galatians 3:1--*O foolish Galatians*--is Paul sounding an urgent alarm to believers who are reverting to their works instead of faith in God's finished work on the cross. (See Gal. 3:1-5)

Trinity (Tri-Unity): God is one in His essence. God is three in His Person.

We meet the awesome Triune God in the first three words of Biblical revelation:

In the beginning God created (English)...

Bereshith bara Elohim (Hebrew)...

Elohim (God) is plural; *bara* (created) is singular.

Grammatically, this is subject-verb disagreement. Spiritually, it indicates Trinity.

Cf. Gen. 1:26 and Deuteronomy 6:4:

Hear O Israel: The LORD our God is one LORD.

(Jehovah (singular) our Elohim (plural/Trinity) is one Jehovah.

Because God is love, Trinity has to be.

It's all about the Other(s).

Fellowship, selflessness, sharing, sacrifice are what the heart of God is made out of. All of these are other-directed.

The cross is a distillation of God's heart. The cross isn't about self-fulfillment, or self-actualization, or self-expression, or self-anything. The heart of God beats for the other, bleeds for the other. Plurality had to be, or God couldn't be His other-directed self. A heart, it seems, is for giving away.

What is Trinity all about?

Relationship...

The tender, selfless love the Trinity has for each other is the most beautiful thing in the universe.

--The Father would rather die than watch His Son die [David and Absalom/2 Sam 18:9-10, 32-33]

--The selfless Spirit Who spends His entire being promoting the Son, never Himself (Gen. 24/John 16:13)

--The Son, who will speak no Word He has not heard from the Father; His only agenda is His Father's agenda. (see John 12:49)

--"My God, my God, why hast thou forsaken me?" (Psalm 22:1)

God had to look away (*holy*--Psalm 22:3). On the cross, the Son missed His Dad, and wondered what had become of Him. He'd never been away before. It was dark, and Jesus was lost, untethered, disoriented. Our sin upon Him, he was the lost son in the far country, with no direction home.

In effect, Jesus endured hell on the cross--separated from God.

(Read 1 Corinthians 13:4-8a from the perspective of the Trinity's love, each for the other.)

What's heaven all about?

Relationship: Heaven and Hell are more about who than where.

Who's there? Those related to Jesus--by blood, as it were, having received salvation in the blood of His cross. The saved are *children of God* (John 1:12)... *the bride of Christ...Jesus' brothers and sisters* (Mark 3:32-35). They have a genealogy--they know their Father's name (Psalm 91:14-16).

The Kingdom of Heaven: Now but not yet.

Now. We are seated in the heavenlies in Christ, and have access by the Spirit to the throne of grace.

But not yet. But sin and enemies are all around. Even our own flesh is at war against us. We are in the promised land, but not the Father's house. That is being prepared, as we speak.

The Kingdom of Heaven is where the King is.

[Are we in the kingdom of Heaven?] "God's people in God's place under God's rule"--Graeme Goldsworthy.

[Is Eden a kingdom of heaven situation? The church? The USA? Israel? Your marriage? Your home? Your ministry/service?]

What is the point of Bible reading?

Relationship?

What is the point of prayer?

Relationship.

Be a (*wo*)man after God's own heart in prayer and Bible reading:

If your relationship with God feels a little distant, a good ice-breaker is to read Psalm 63--where you chase God all over town; and Psalm 139--where God chases you all over the universe. It's got all the makings of true love--not dry, theoretical, theological love, but real heart-pounding, mind-reeling moonstruck love! See *Song of Solomon* to glimpse the eternal, head-over-heels infatuation that the bride of Christ treasures in her heart for the Shepherd King.)

The Bible is a monologue. You dare not add a word to it.

Prayer can turn into a monologue if we're not careful.

A modest proposal: Pray the Word. Combine prayer and scripture! You get instant dialogue. The Psalms are a good place to start, because for the most part they are already scripture that is prayer.

Pray the Word: (Psalm 103:1-5)

Bless the LORD, O my soul: and all that is within me, bless his holy name.

Praise. *Enter His courts with praise* (see Psalm 100:4).

Bless the LORD, O my soul, and forget not all his benefits:

Thanksgiving. *Enter His gates with thanksgiving* (see Psalm 100:4).

Relationship? Provider.

Who forgiveth all thine iniquities;

Confession--and praise for his mercies, which are new every morning (Lam. 3:22-23).

Relationship: Forgiver.

who healeth all thy diseases;

Relationship: Healer.

Who redeemeth thy life from destruction;

Relationship: The Redeemer--The Son, on the cross.

who crowneth thee with lovingkindness and tender mercies;

Relationship: Sanctifier--The Holy Spirit.

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The born-again child of God will ever be His child, no matter what your age.

Relationship: Father.

Image. Of God

The image dimmed, diminished. But it was never totally extinguished.

Man is awful--see Gen. 6:5: *Every...only...all*. Every inclination...is only evil all the time.

Man is wonderful, as well: *Fearfully and wonderfully made* (Psalm 139:14).

The image of God imparts moral volition.

We discern right and wrong and can choose either one.

The image of God in us enables to hear and respond to His Word.

The Image is active.

Don't think of image as static, as an outward "appearance."

Dominion...

is in His image--man gave names to all the animals, as God named the stars. (Gen. 2:20; Isaiah 40:26). We will rule with Christ.

Ambassadorship is in His image. We are on a mission from God.

(See Armor of God/gospel of peace/ambassadors--Eph. 6:13-20)

Think of it as not only representative of Him, but representing Him, as ambassadors, bearing His terms of peace.

In His image, we carry our cross.

But His was a cross of judgment. Ours is a cross of self-denial (death to self). (Mark 8:34).

The church, You and I, are His image, for better or for worse...

We are "The light of the world," as He is. The image is from the inside out. In fact, the outside (the unregenerated 'flesh') can get in the way. Take the bushel basket off!

I can't wait until tomorrow...'cause I look more like Jesus everyday.

The image is being restored:

Predestined to conform to the image of the son...(Rom. 8:29)

(Only the saved are predestined in Scripture. No one is predestined to be lost.)

...from one degree of glory to another. (2 Cor. 3:18 RSV)

Idolatry--'Image' in the hands of man. (See Romans 1:20-25)

God's image lifts us up.

Man in rebellion makes an image in order to tear God down to the level of creature, not creator. Idolatry is another form of salvation by works--the works of our hands.

This generation's favorite form of idolatry involves remaking Jesus in the image of man.

We (our era) don't bow down to images of birds and crocodiles and frogs. Our image-making is more pernicious. We undermine God in an attempt to lift ourselves up.

Satan tried to lift Himself up to a place in the Godhead. It didn't work. (Isaiah 14:12-17)

We cannot lift ourselves up to God, so in an attempt to deify ourselves, we have to bring God down to our level.

The only real Jesus--the only Jesus Christ who ever lived--was the Son of God, virgin-born, who performed miracles, *died for our sins, according to the scriptures, was buried, and rose again the third day, according to the scriptures.* He will come again to judge the living and the dead. The only real Jesus is the One in the Bible. Period.

How big is Jesus? Bigger.

Jesus holds the Bible together (Luke 24); He holds the cosmos together (Col. 1:17 NASB); He holds my life together.

He is , all the time: astride the cosmos, He is bigger than the universe He built; it cannot contain Him.

"Am I only a God nearby," declares the LORD, "and not a God far away? Can anyone hide in secret places so that I cannot see him?" declares the LORD. "Do not I fill heaven and earth?" declares the LORD.

(Jer. 23:23-24)

*Where can I flee from your presence? If I go up to the heavens, you are there;
if I make my bed in the depths, you are there. If I rise on the wings of the dawn,
if I settle on the far side of the sea, even there your hand will guide me,*

your right hand will hold me fast. (Psa 139:7-10)

Stephen Hawking, generally considered the most brilliant theoretical physicist since Einstein, says in the best-selling A Brief History of Time that our galaxy is an average-sized spiral galaxy that looks to other galaxies like a swirl in a pastry roll and that it is over 100,000 light years across--about 6 hundred trillion miles. He says, "We now know that our galaxy is only one of some hundred thousand million that can be seen using modern telescopes, each galaxy itself containing some hundred thousand million stars. It is commonly held that the average distance between these hundred thousand million galaxies (each six hundred trillion miles across and containing one hundred thousand million stars) is the million light years! On top of that, the work of Edwin Hubble, based on the Doppler Effect, has shown that all red-spectrumed galaxies are moving away from us--and that nearly all are red. Thus, the universe is constantly expanding. Some estimates say that the most distant galaxy is eight billion say that the most distant galaxy is eight billion light years away--and racing away at two hundred million miles an hour.

Not only that--God created every speck of dust in the hundred thousand million galaxies of the universe. He created every atom--the sub-microscopic solar systems with their quarks and leptons and electrons and neutrinos--all of which have no measurable size.

Like God in time and timelessness, from everlasting to everlasting, it would seem that physical creation is infinitely expanding, and made up of infinitely smaller building blocks.

The awesomeness of creation has been the subject of famous biblical poems like Job 38, Psalms 19, 33, 136, and Isaiah 45. Isaiah 40 references creation repeatedly, culminating in this expression:

*To whom will you then compare me,
that I should be like him, says the Holy One.
Lift up your eyes on high and see;
who created these?
He who brings out their host by number,
calling them all by name,
by the greatness of his might,
and because he is strong in power,
not one is missing. (Isaiah 40:25, 26)*

The creation reflects the creator; throughout eternity, we will awaken morning by morning to a bigger Jesus. (See Isaiah 9:7; John 3:30; John 3:34)

As He gets bigger in our perception, we get bigger too!--

We shall be like Him for we shall see Him as He is (1 John 3:2)

Today he will grow before your very eyes as you get to know him—as you seek Him with all your heart.

Forming and Filling--

The six days of creation are perfectly divided, so that the first three days describe the forming of the earth and the last three its filling. The two sets of days are a direct echo and remedy to the opening statement that the earth was *without form and void*. The earth's formlessness was remedied by its forming in days one to three; its emptiness was remedied by its filling on day four to six.

FORM		FILLING	
Day 1	Light	Day 4	Luminaries
Day 2	Sky/Waters	Day 5	Birds and fish
Day 3	Land/plants	Day 6	Animals and man (plants for food)

In Hebrew poetry, the poetic effect is achieved through parallelism, which can be defined as "echoing ideas." In Hebrew poetry, the ideas "rhyme."

[How does the pattern of creation "rhyme" with the pattern of redemption/salvation. Put another way, how is creation a picture of the sinner who is saved?]

Rest--

Jesus the Messiah, the Creator and Redeemer, completed His work of redemption on the cross and cried out, "It is finished" (John 19:30). His work on the cross created salvation and the possibility of entering His rest.

Present rest.

Since the seventh day has no closing refrain--no "And there was evening and there was morning"--the seventh day has no end and is eternal. When we trust Christ, rest comes because the burden of your sins is lifted and you rest from your works. All the impossible striving to gain salvation was then over.

Dynamic rest.

Even rest is not static. God's rest is a rest at work (Heb. 4:3-11; psalm 95:11; Matthew 11:28-30).

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Kingdom of heaven today and into eternity will see you with Jesus, with a job to do.

"**Breath**" = "**Spirit**"-- We are made of dust and breath (Gen. 2:7-8). Physically, because of sin, to dust we shall return. But the breath/spirit is eternal. The born again child of God receives the Holy Spirit/breath of God --John 20:22: spiritual re-creation

--**Don't blaspheme the Spirit, or you stay dead: Luke 12:10.**

Addendum to September 28, 2008

How Big is Jesus? Bigger.

As we continue in His Word and get to know Him more and more, He will continually expand and explode our perceptions of Him and any box we've confined Him to. This is the liberating effect of the Word of God: *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.* (John 8:31-32)
[What is truth?]

If we don't continue in His Word, we shrink Jesus, leash Him, and imprison our possibilities. The people in His hometown of Nazareth thought they had Him figured out: *Is not this the carpenter, the Son of Mary?...* (See Luke 6:1-6a)

The truth, the whole truth...

They were so right, and so wrong.
They knew Him as the carpenter, but not as the [_____];
as the Son of Mary, but not as the [_____];

The reconciliation of opposites:

In Rev. 5:5-6, we are introduced to the Lion Who is a Lamb. At the cross, God's justice and mercy--seemingly irreconcilable opposites-- merge and emanate, seamlessly, in the person of Jesus Christ.

--"The Lamb" and "The Tyger" (William Blake)

Do we know the Lamb, but not the Lion of Judah?
He has to be accounted for, included in our equation, in the framework of our faith. Unless we *continue in His Word* toward the bigger, more complete picture of Jesus, our perceptions of Him are to some degree shrunken.

Do we know the suffering servant, but not the King of Kings?
The lawgiver of Exodus, but not the Liberator of Galatians?

The first time he came to die. They nailed Him to a cross and then they gambled for his clothes--
but now He is *seated on a throne, high and lifted up--and His train fills the temple.* (Isaiah 6:1).

The Light of the World, He struck a solitary match against the darkness. The day is approaching when He will return to obliterate all opposition, and to cleanse the world of sin and all its effects, *for our God is a consuming fire.*

We can't leave Him boxed in by our perceptions.
If we continue in His Word, our faith grows--*from faith to faith*- and we free Jesus to do a mighty work in our hometown, and maybe even in your own heart.

Forming and filling--the earth and your life
Rest / Sabbath--and God's finished work at the cross of Jesus Christ
Dust--and its destination
Breath--and Spirit
Eden / Garden
Marriage
Tree of Life/Tree of Knowledge of Good and Evil
Fruit / firstfruits
Serpent
Fig leaves
Coats of skins
Curse
Sweat
Thorns
Cherubim to the east
Flaming Sword

(Note: Where's Adam, where's Eve? and where are Cain and Abel, Melchizedek, and Noah? Though they are mentioned briefly in passing, the Bible characters--and the parts they play in the story of Jesus Christ--form the subject of next year's class.)

Forming and Filling--

The six days of creation are perfectly divided, so that the first three days describe the forming of the earth and the last three its filling. The two sets of days are a direct echo and remedy to the opening statement that the earth was *without form and void*. The earth's formlessness was remedied by its forming in days one to three; its emptiness was remedied by its filling on day four to six.

FORM		FILLING	
Day 1	Light	Day 4	Luminaries
Day 2	Sky/Waters	Day 5	Birds and fish
Day 3	Land/plants	Day 6	Animals and man (plants for food)

In Hebrew poetry, the poetic effect is achieved through parallelism, which can be defined as "echoing ideas."

In Hebrew poetry, ideas--not sounds--"rhyme."

[**Under construction**: How does the pattern of creation "rhyme" with the pattern of redemption/salvation? Put another way, how is creation a picture of the sinner who is saved?]

Rest--

Jesus the Messiah, the Creator and Redeemer, completed His work of redemption on the cross and cried out, "It is finished" (John 19:30).

His work on the cross created salvation, making good out of bad, and the possibility of entering His rest.

Present rest.

Since the seventh day has no closing refrain--no "And there was evening and there was morning"--the seventh day has no end and is eternal. When we trust Christ, rest comes because the burden of your sins is lifted and you rest from your works. All the impossible striving to gain salvation is then over.

Sabbath. (See Heb. 4:9-10; Heb. 10:12)

God rested on the seventh day, and that was the Sabbath day. **However, the Sabbath today is not a day you keep or observe**. The Sabbath is a picture of Christ who, after He died on the cross and came back to life, went back to the right hand of the Father and sat down. He sat down, not because He was tired, but because He had finished our redemption. No works or activities can add to the complete redemption that He purchased with His blood. Those who trust Christ and Christ alone for salvation have entered into rest. Those who are trusting anything else other than Christ are restlessly striving for a salvation which Christ already worked for. On the basis of Christ's already-completed work, we rest.

Dynamic rest.

Then Christ works through you (Philippians 1:6; 2:13; 4:13) to bring the Good News of salvation to others. So the *works of faith* (1 Thess. 1:3) that we perform after our already-completed salvation have to do with the salvation of others, not ourselves. Through the saved, the Son of Man is--right now--seeking and saving the lost.

So even rest is not static. God's rest is a rest at work:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matthew 11:28-30; see also Hebrews 4:3-11 and Psalm 95:11)

Trusting God energizes us:

Read Luke 19:15-19.

The *good servants* were resting--and working like honeybees.

Distrust makes us lazy.

Read Luke 19:20-26

The distrustful servant still has his salvation, but no reward.

{Note: The "servants" in Luke 19:13, 15-26 appear at *the judgment seat of Christ* (2 Cor. 5:10; 1 Cor. 3:11-15), where the works of those already saved--on the basis of faith in Jesus--are judged to determine rewards. The "citizens" in Luke 19:14, 27 appear at the *Great White Throne* judgment (Rev. 20:11-15), where those who have not been made righteous by the atoning sacrifice of Christ will stand before God and their works will be judged for salvation. No one at the Great White Throne judgment--*no not one*--will be found worthy of salvation based on his/her works.

Do not confuse Luke 19--the Parable of the Investment-- with the Parable of the Talents in Matthew 25. The key distinction is that each person is given different abilities (talents) in Matthew 25. But in Luke 19 each is given the same amount to invest. Luke 19 is talking about investing the gospel--the Good News of salvation by faith in Christ--which all believers receive alike. There are many gifts, abilities, talents (Matthew 25)--but only one gospel (Luke 19). }

"Breath" = "Spirit"-- We are made of dust and breath (Gen. 2:7-8). Physically, because of sin, to dust we shall return. But the breath/spirit is eternal. The born again child of God receives the Holy Spirit/breath of God (see John 20:22) and is *born again*. See also Ezekiel 37:3-5.

No "breath," no life. (Luke 12:10; cf. John 3:3-8 and John 16:7-8)

The Holy Spirit is the "Re-" Force: rebirth, renewal, regeneration, restoration...

Jesus, paraphrased: You can say all manner of evil and slander against the Son of Man, but don't you dare blaspheme the Holy Spirit. You blaspheme the Holy Spirit and I'm telling you, you're as good as dead.

Garden:

God the Creator: *The LORD God planted a garden toward the east, in Eden.* (Gen. 2:8)

God the Redeemer: (Luke 8:5, 11; 1 Peter 1:2)

[What turned Eden into Gethsemane?]

Marriage--a picture of Christ's love for the church (see Ephesians 5:25-32). Marriage is a type, which will not continue into eternity (see Matthew 22:30 and Col. 2:17).

Tree of Life:

[Who made the tree of life?]

[Is there a manmade 'tree' in the Bible? See Gal. 3:13; 1 Peter 2:24; Deut. 21:23]

In Revelation, the tree of life appears in the vision of the New Jerusalem. (Rev. 22:2)

Tree of the knowledge of good and evil: Trusting the word of the creature (the word of 'the world') over the Word of God.

Fruit and firstfruits--A way for the Bride to say "I do."

Seen as a proving ground (as opposed to a testing ground) the tree of knowledge is as much a way to say 'Yes' to God as it is a way to say 'No'.

The tree of the knowledge of good and evil has no function after Eden, and disappears from Scripture. We affirm--say "Yes" to-- the *firstfruits* (Jesus) on the cross, not the 'apple' on the tree. (See 1 Cor. 15:20; Gen. 4:4)

Immanuel/Jesus chooses God's way. Those in Christ have repudiated and nullified Adam. Those who are not in Christ are still in Adam. (See Isaiah 7:14; 1 Cor. 15:22)

Serpent--The serpent--the most *subtle* (KJV)/*cunning* (NKJ)/*crafty* (NIV)--stood upright in Eden. What we see of the serpent today is a result of the curse. The serpent was not intrinsically evil, but was occupied by Satan.

The antichrist will be a person of sophistication--a smooth operator--who will likewise be the mouthpiece of Satan, and seduce the world.

Fig leaves=Religion

Man by his own works attempting to cover sin.

Coats of Skins--By God's grace (unmerited favor) God covers their sin, but an innocent sacrifice had to die. God must provide the covering, which is obtained only through the death of Jesus.

Curse: (See Gen. 3:14-19)

Thorns--a result of man's sins, they were fashioned into a sadistic crown and borne by Jesus on the cross. Graciously, God forgives His tormentors (that would be us) and *crowns us with lovingkindness and tender mercies* (Psalm 103:4). God's forgiveness is startling, breathtaking, infinite, and beyond beyond. The lengths God went to, and goes to, in order to forgive--and the mind-blowing infinitude of his forgiveness is, in this commentator's view, the most irreducible and irrefutable proof of His deity, because absolute forgiveness is the impossible virtue, in this commentator's experience. (See Luke 17:3-6, which is not about uprooting mulberry trees, but about the miracle power needed to forgive like God forgives.) God not only forgives, but He forgives lavishly, gleefully, ceaselessly--divinely.

He has not dealt with us according to our sins, nor punished us according to our iniquities.

For as the heavens are high above the earth, so great is His mercy toward those who fear Him;

As far as the east is from the west, So far has He removed our transgressions from us.

As a father pities his children, so the Lord pities those who fear Him.

For He knows our frame; He remembers that we are dust. (Psalm 103:10-14)

[The precision of Biblical imagery: Why is "as far as the east is from the west" a far more thorough picture of forgiveness than 'as far as the north is from the south' would be?]

Sweat--Man toils and sweats but cannot work himself back to God.

Jesus Christ sweat blood in Gethsemane, an indication of his redemptive work: *without the shedding of blood there is no forgiveness* (Heb. 9:22). Man's toil is, by contrast, bloodless and powerless to redeem.

Cherubim to the east--

Both the Way back to the Garden and the Door into the tabernacle were on the east. More importantly, there was only one Way into the Garden and one Door into the tabernacle.

[How do these entrances foreshadow Jesus Christ?]

[What other symbol of salvation through Christ (hint: from Genesis) had only one door?]

Flaming Sword-- (Gen. 3:24)

The way is kept open for man to come to God.

The cherubim and flaming sword were not there to block the way, but to *keep* (KJV) the way open. Paradise and the tree of life are in safe keeping, and the Sword points the way.

[What sword in the Bible shows us the Way to God?]

Marriage / Church

Curse / Thorns / Crowns

Curse / Sweat

Tower of Babel and Pentecost

Banishment and Grace

Flood/ Ark

Sodom and Gomorrah--

Covenant: Rainbow/

Covenant--smoking lamp

Circumcision / Sign of the covenant / Baptism

Bread and Wine--

Mount Moriah--

Wood--

Ram in thicket--Jehovah Jireh

Jacob's ladder--

Scepter--

Wine as washwater--

Marriage/Church--

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up its place with flesh; And from the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (Gen 2:21-24)

That first couple is a figure of the future union of Christ and the church as Bridegroom and bride. She was taken from his side, not molded from the ground as were the animals.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. (Ephesians 5:25-32)

We are irrevocably and organically joined to Christ by the baptism of the Holy Spirit (see 1 Cor. 12:12–13).

We are put into the body of believers.

We are now life of His life (Col. 3:4), flesh of His flesh (Eph. 5:30), and Spirit of His Spirit--as Eve was bone of Adam's bone, and flesh of His flesh.

So what's it all mean?

In order to kick you out of heaven, they'd have to kick Jesus out.

No separation allowed:

So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate. (Matt. 19:6; cf. Gal. 2:20 and Eph. 5:25)

Curse / Thorns / Crowns

...from last week: We crowned Christ with thorns; He *crowns us with lovingkindness and tender mercies* (Psalm 103). In the same psalm we find another picture of forgiveness, which serves to illustrate the precision of Biblical imagery: [Why is "as far as the east is from the west" a far more thorough picture of forgiveness than 'as far as the north is from the south' would be?]

Curse / Sweat / Blood--Man toils and sweats but cannot work himself back to God.

Jesus Christ sweat blood in Gethsemane, an indication of his redemptive work: *without the shedding of blood there is no forgiveness* (Heb. 9:22). Man's work is, by contrast, bloodless and powerless to redeem.

Tower of Babel--An expression of humanity's desire to displace God.

Nebuchednezzar--see Daniel 4:30

King Herod--see Acts 12:22

Parallels to Eden--Babel mirrors humanity's attempt in Eden to grasp power apart from God.

[See Philippians 2:6--*grasp*; and Philippians 2:9--*name*. Contrast Jesus to the 'Babel-onians.']

The tower builders' attempt to exceed proscribed human limits is like Eve's desire for the tree.

Tower built in brick. The church built on a _____.

[Contrast the building materials as metaphors/types.]

[What else was built with brick in scripture? Comment.]

Are you building a tower?

Unless it's built upon the Rock, it's comin' down. (Psalm 127:1; Heb. 12:26; Matt. 7:24-27; Matt. 24:35)

The fatal delusion of all man-made religion is that man by superior effort can reach God. This delusion is at the heart of every religious enterprise apart from the Bible.

Throughout scripture Babel/Babylon became evocative of human pride and godlessness.

Pentecost (Acts 2) **is the type in contrast to Babel**--Each one heard them speak in his own language.

[In Revelation, the New Jerusalem is seen coming down out of heaven (Rev. 21:2). Comment.]

Let us make a name for ourselves. (Gen. 11:4)

Ironically, they did: their name would become a joke--"Babble": mixed-up, confused, meaningless.

The only name that counts is the one that God gives us. (See Gen. 12:2)

We must leave off chasing after a name and find our identity in Christ. (See John 1:12)

Take it personally.

So the Bible deals with issues of 'identity?' OK, how about self-esteem?

The Bible doesn't use psychobabble like 'identity' and 'self-esteem,' but the Bible is about a Person Whose life establishes our worth, our personhood.

The Holy Spirit brooding over the formless empty earth is a picture of God counting the cost:

1. Could a lone soldier storm the penitentiary and rescue the fettered Bride? Yes, but at the price of His life.

2. Is the Bride worth the price that must be paid? Yes.

Did your self-esteem just ratchet up a couple of clicks?

When you were lost, He went out looking for you: The Son of Man came to seek and save [your name here]...to give His life a ransom for [your name here]. The Bible reader should take the Bible this personally.

Take the Bible and issues of identity and esteem resolve, then dissolve.

With a wink and a nod--and with that trademark understated and ironic humor of His-- Jesus told them they were *worth more than many sparrows* (Luke 12:7)--because He was worth more than many sparrows.

Mary of Bethany would have understood the irony--the women seemed to get it before the guys, and Mary before them all--that God was going to pay everything He had to redeem those disciples. Without hesitating, she would later break *an alabaster jar of spikenard* ointment, which constituted her life's savings, because it was nothing compared to the price He was about to pay for her. (See Mark 14:3-9 and John 11:2)

The world valued Him at 30 coins, but there are certain Marys amongst us for whom no degree of devotion is outlandish, no gesture is extravagant, no love inordinate. (2 Cor. 4:7; Matt. 26:26; 2 Cor. 2:14; Psalm 133)

The broken vessel--God's life savings--is Jesus. Mary got it.

[How come Mary of Bethany saw these things before others did?]

Banishment and Grace:

Banishment (exile): from Eden / from Babel / from Israel to Babylon / from Israel in 70 A.D. to Dispersion

Grace: God will take your legs (Jacob) or your way of life (banishment / exile) out from under you to save your soul.

The fellowship of His sufferings:

But don't be like Job's friends and assume that banishment or deprivation or calamity indicates judgment. God calls His children to ever-closer relationship with Him and can employ means which are counter-intuitive to natural eyes. Oftentimes, suffering and seasons of seeming barrenness are prelude to higher ground: *Although the fig tree shall not blossom, neither shall fruit be on the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like deer's feet, and he will make me walk upon my high places.* (Hab. 3:17-19)

Flood=judgment.

Ark= Those "in Christ" are spared judgment. (1 Peter 3:20-21)

We enter salvation by faith in Jesus, thereby escaping the wrath of God's judgment.

[Many commentators see Noah as a picture of Israel during the Great Tribulation period. Explain.]

Sodom and Gomorrah=judgment.

[Many commentators see Lot as a picture of the raptured church prior to the Great Tribulation period. Explain.]

[Lot's wife, if she is typical, might be seen as a picture of ???]

Biblical Covenants are the terms of relationship between man and God--it is a statement or depiction of how we relate to God.

[In one Word (hint, hint) describe the covenant between God and man.]

How do we relate to God? See 1 Timothy 2:5; Hebrews 9:15.

Saints and ain'ts:

For better or worse, Jesus defines each individual's relationship to God. Jesus is the eternal covenant.

He that has the Son has life; and he that has not the Son of God has not life. (1John 5:12)

"If you're a Saint, you ain't an Ain't.

If you're an Ain't, you ain't a Saint.

If you ain't an Ain't, you're a Saint." -- J. Vernon McGee

Covenant: Rainbow

God's judgment fell upon a sinful world. God's bow is aimed heavenward, showing that judgment will be aimed directly at Himself. The arrow of judgment will be targeted directly at ground zero of the universe--the cross of Jesus Christ.

Faith.

Abraham believed the LORD, and He counted it to him as righteousness. (15:6)

This is justification by faith alone, which means that salvation = faith in Jesus + nothing. This is the essential covenant of Scripture. (This verse is the John 3:16 of the Old Testament, and the child of God should store it in her heart.)

Covenant: Smoking Furnace and Burning Lamp (while Abraham slept). Gen. 15:7-17

It was customary that the parties to an agreement walked together between the pieces of a butchered animal (see Jer. 34:18), symbolizing that if either party were to break his word, he would be sundered like that animal had been.

God made a fiery appearance as a smoking furnace and burning lamp in the darkness and glided down the aisle between the glistening pieces. It was a theophany, a visual manifestation of God. (A similar phenomenon is seen at the burning bush and in the pillar of cloud by day and the cloud of fire by night.) The promise was unilateral and unconditional; only God passed between the pieces, while Abraham slept. When Jesus, on the cross, fulfilled every requirement for my salvation, I wasn't there. I didn't have to be, 'cause he hung there in my place.

From faith to faith...everything.

The child of God will spend eternity slowly learning, *from faith to faith*, that Jesus is everything--from Alpha to Omega everything; from vanishing point to vanishing point everything. To infinity and beyond He is

everything, everything. The covenant is unilateral and unconditional. Even our faith comes from God; you and I couldn't have believed in the first place if he hadn't been pulling on us. (See Matt. 16:16 and Eph. 2:8,9.) You didn't start this fire, and you aren't the One Who keeps it burning. All of salvation, *from faith to faith*, is the creation of God. He won't allow anyone--*not any created thing*, even you--to impede or nullify your salvation. (See Rom. 8:39)

No one who has entered the narrow way of faith in Jesus Christ can go back. Those who seem to opt out and return to the broad way never really entered the narrow way in the first place. They were just play actors--*hypocrites!*--for whom Jesus reserved his most scathing and blistering condemnation. (See 1 John 2:19; Matt. 23:13-29)

Get real. (See Matt. 23:13-29)

His blistering remarks were and are an attempt to point lip-service churchgoers to real salvation. The fear of the Lord is a means of God's grace, meant to scare us straight. We water it down at our peril. The fear of the Lord is a means of God's grace--a compass to steer us straight. Don't leave home without it. **Examine your faith.** If Jesus Christ isn't the centerpiece of your life, your encompassing commitment, then turn around today. Welcome home. You're safe now.

Circumcision: sign of the Old Testament/Covenant;

Baptism: sign of the New Testament/Covenant

Note well: God declared Abraham righteous by faith before he was circumcised. The child of God is righteous by faith before any good work is performed.

Note: Baptism has additional symbolic significance, but for now we confine our notes to baptism as the parallel in the New Testament/church to circumcision in the Old Testament/Israel.

Circumcision and Baptism serve the same function as works in the life of a believer. They are not necessary for salvation, but serve as an outward sign of an inner spiritual rebirth. God sees your heart of faith. Man can only measure your faith by what he can see, your works.

So shine.

This is what Jesus means when He says,

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. (Matt. 5:16)

So does that mean I'm supposed to act holy?

Holiness is never an act. If you have to act it, you ain't got it. What Jesus means is that we aren't to hide our light under a basket. Let it shine.

'Get out of My light.'

When you are born again and the righteousness of God is imparted to you, the old nature--*the flesh*--hides your new nature, which emanates from the Light of the world, Jesus. That's the bushel basket that's standing in the way.

Example: Throughout my life, I've habitually sworn like a storm trooper. From the moment I was born again, I have never taken the name of the LORD in vain, but some other garden-variety profanity still manages to escape from my intermittently unsanctified lips. This is a vestige of the old Franklyn, who died with Christ. It is dead skin that is obscuring the Jesus who lives within me. Scripture teaches us to *put off* the old dirty cloak in order that the new robe of righteousness can be seen.

No righteousness of my own:

Exercising the righteousness of Christ, Franklyn shocks Shelley with an outlandish experiment...

Taste and see that the LORD is good.

Bread and wine: Melchizedek, priest of Salem.

Shalom--Before and after the cross, the body and blood of Jesus Christ is our peace.

See *peace with God* (Rom. 5:1) and *the gospel of peace* (Eph. 6:15).

Mount Moriah--

And the LORD shut him in. (Gen. 7:16)

You're safe in the ark--in Christ. Once in the ark, you're not going to fall out, because you are *sealed unto the day of redemption*:

And grieve not the Holy Spirit of God, by whom you are sealed unto the day of redemption. (Eph. 4:30)

Your faith isn't a process, it's a Person.

God is not only the planner, He's the plan. (See Eph. 1:9ff; Rev. 13:8)

He's not only the savior, He's salvation. (See Luke 2:30)

God's not only the sealer, He's the seal.

In whom you also trusted, after you heard the word of truth, the gospel of your salvation: in whom also after you believed, you were sealed with that Holy Spirit of promise. (Eph 1:13)

"Separation" and the Christian:

The old saying that we are to be "in the world but not of the world" is true. Noah's ark illustrates the principle: It's OK for the boat to be in the water, but it's disaster when the water gets in the boat.

The teachable moment:

A question last week concerning Matthew 16:18 serves as an excellent example of a Bible question that is answered by a combination of Old Testament types and New Testament illumination.

After going through about 50 "Rock" images--images of the Messiah (the Christ) in the Old Testament--the Bible commentator has to jump through hoops while standing on his head in order to suddenly find that the Rock is a guy who--verses later--is called Satan (16:23), because he sees things as man sees them. (Search *Rock* in your concordance; and see 2Sam.22:32; Acts 4:11; 1Cor. 3:11; 1Cor 10:4; 1Pet. 2:6-8.)

Rightly divide the Word of Truth.

We are to study to show ourselves approved and *rightly divide the Word of truth* (2Tim 2:15). That's why the Bible student should seek whole-Bible instruction--or the weight is out of balance.

Be shrewd as serpents and innocent as doves.

We have to weigh some extra-biblical factors when we evaluate commentaries:

1. The red beanie principal: see Luke 20:46.

Is there anything "in it" for the commentator which might affect his interpretation? Put another way: Might his interpretation affect the status or the position the commentator enjoys? When a certain interpretation or set of scriptural assumptions serve to keep a cardinal a cardinal--and not just a sparrow like the rest of us--then be very wary.

2. The Timothy principal: see 2 Timothy 2:15.

Can--and does--the commentator teach the entire sweep of God's Word, matching the parts to the Whole, and setting forth the harmony of scripture? *For God is not the author of confusion* (1 Cor. 14:33).

3. The Berean principal: see Acts 17:11.

Does the commentator encourage and promote intense, individual, life-long, and authority-checking Bible study?

Don't forget the antitype:

The antitype is the New Testament reiteration and fulfillment of the Old Testament type. (The lamb is the Old Testament type, the picture of what is to come. Christ, *who takes away the sins of the world*, is the antitype--the New Testament fulfillment.

Does Scripture itself speak directly to the issue?

Seek out the commentary of the Holy Spirit in the New Testament. The most famous example is the issue concerning how Isaiah 7:14 should be translated. The issue is unmistakably addressed by the Holy Spirit, the Illuminator, in Matthew 1:20-23.

Don't forget related words.

When searching the scriptures (through your concordance) for *Rock*, don't forget *stone* and *foundation* and other related words.

The institutions and traditions of man can obscure the clarity of Scripture.

Jesus Christ--the Author and Finisher of our faith--came crashing down on self-serving Biblical interpretation (see Matthew 22:29.) The Bible student--by the Christ within him--must be willing to challenge the errors of

entrenched, institutionalized 'authority.' The Bible student also has to be willing to let the Holy Spirit challenge and change some of his own long-held assumptions about scripture, when they come to light.

Take your question to the cross.

The Bible hinges on the cross: the Old Testament leads us to it; the New Testament flows from it. Any Bible principle has to align itself with the cross of Jesus Christ--and both *the grace and the truth*--the wrath and mercy of God--displayed there. (John 1:14, 17; Col. 1:6)

But what if it doesn't relate to the cross?

There's not *a jot or tittle* in the Bible--or in life--which doesn't relate to the cross of Jesus Christ. (Matt. 5:18)

Knowing how many nails are in the ark does not constitute Biblical understanding.

Rather, knowing that Jesus carefully closed the door--and sealed it with the Holy Spirit--in order to carry us safely over troubled waters is to begin to know, and love, the Bible.

Take it from Moses, and don't mess with the Master's metaphors.

Tremble at His word: Be very careful that you are not handling God's types incorrectly--or you'll find yourself, for a while, on the outside looking in. God jealously guards His types--in order that He be clearly understood. (See Isaiah 66:5 and Numbers 20:1-12).

Note: Much of this material is contained in notes from previous weeks, but was not covered in class. It is re-gathered here to avoid page-flipping confusion.

**Covenant: Rainbow/
Covenant--smoking lamp
Circumcision / Sign of the covenant / Baptism
Bread and Wine--
Mount Moriah--
Wood--
Ram in thicket--Jehovah Jireh
Jacob's ladder--
Scepter--
Wine as washwater--**

Covenants of grace: At the heart of the heart of God, lives *grace upon grace*.

Where are these cross-ties taking us?

From faith to faith...from strength to strength...grace upon grace...glory to glory.
(Rom. 1:17; Psalm 84:7; John 1:16; 2 Cor. 3:18)

The pattern--in Genesis (Fall, Cain, Flood, Babel) and in the Bible:

1. Sin-
2. Speech--by God, announcing the penalty for sin
3. Grace--God brings grace to the situation to mitigate the misery caused by sin
4. Punishment--God punishes sin

Note that grace comes before punishment. God's heart is grace-ful; punishment is a reaction to a foreign element--sin--which God must deal with, eradicating a splinter from the *apple* (pupil) *of his eye*.

Punishment/judgment is foreign to God, but as a Father, He will do what must be done.

(Isaiah 28:21 / Jer. 32:35 / Deu. 32:10; Psalm 17:8; Prov. 7:2; Zech. 2:8)

And the LORD shut him in. (Gen. 7:16)

You're safe in the ark--in Christ. Once in the ark, you're not going to fall out, because you are *sealed unto the day of redemption*:

And grieve not the Holy Spirit of God, by whom you are sealed unto the day of redemption. (Eph. 4:30)

Covenant: Rainbow (Gen. 9: 12-13)

God's judgment fell upon a sinful world. God's bow is aimed heavenward, showing that judgment will be aimed directly at Himself. The arrow of judgment will be targeted directly at ground zero of the universe--the cross of Jesus Christ.

The whole heart of God.

Glimmers of the cross: Everything--and all at once.

The full range--every note--of God's heart is displayed at the cross, from His pitiless wrath against sin to his utter forgiveness. At the cross, we see God's justice and mercy seamlessly combined in the person Of Jesus.

The Old Testament seems to present facets of God's character which are mutually exclusive, impossible to reconcile: [See Exodus 34:6-7]

But the Old Testament contains hints of the cross in images which represent God's utter forgiveness and his uncompromising hatred of sin--all at once, combined in a single act.

The closing of the door of Noah's ark is a subtle prophecy of both God's mercy and judgment, combined in the image of God shutting Noah in. [How? Hint: It depends upon which side of the door we're on.]

The cherubim guarded (kept/KJV;) the way to the tree of life is, at one and the same time, an expression of judgment and mercy. Adam and Eve were banished, shut out--but God made a Way should they choose to take it. (Gen. 3:24)

Judgment is a component of salvation--thus a necessary component of the Savior's heart.

The judgment of Pharaoh's army, drowned in the sea, was the salvation of the children of Israel. See Exodus 14; see Psalm 76:9/NIV; James 4:12; Isaiah 33:22.

Salvation required all facets of the heart of God.

The gospel is likewise an expression of God's mercy and judgment--at one and the same time.

[How so? Hint: See 2 Cor. 2:14-16. See also 1 Peter 2:6-8; Matthew 21:44; Romans 11:22.]

The full spectrum.

The rainbow: an arc that exhibits in concentric bands the colors of the spectrum and that is formed opposite the sun by the refraction and reflection of the sun's rays in raindrops, spray, or mist.

The rainbow displays the multiple facets of a single ray--*the sun of righteousness with healing in His wings* (Malachi 4:2).

The rainbow is emblematic of the gospel--the Good News--that all is not lost and there is hope of restoration/recreation/rebirth/resurrection. The multi-faceted Christ--King, servant, Son of Man, Son of God--is pronounced in the gospels (the Good News).

The Good News (a Person, not a process or statement) is pre-announced in the rainbow (Genesis); then reiterated in Ezekiel (see Ezek. 1:5; 1:10; 1:28). Ezekiel 1--*a vision of God* (1:1), *the likeness of the glory of the Lord* (1:28) prefigures the complex, multi-faceted Christ--soon to appear in Matthew, Mark, Luke, and John as, respectively, King/Messiah / Servant / Son of Man / Son of God.

The entire Spectrum of *the Light of the World* will be required in order to obtain our salvation:

Judge, Savior, Priest, King, Servant; Son of God (sinless), Son of Man (substitutionary; blood); Sanctifier...*all in all* (1 Cor. 12:6; Eph. 1:23).

Faith.

Abraham believed the LORD, and He counted it to him as righteousness. (15:6)

This is justification by faith alone, which means that salvation = faith in Jesus + nothing. This is the essential covenant of Scripture. (This verse is the John 3:16 of the Old Testament, and the child of God should store it in her heart.)

Covenant: Smoking Furnace and Burning Lamp (while Abraham slept). Gen. 15:7-17

It was customary that the parties to an agreement walked together between the pieces of a butchered animal (see Jer. 34:18), symbolizing that if either party were to break his word, he would be sundered like that animal had been.

God made a fiery appearance as a smoking furnace and burning lamp in the darkness and glided down the aisle between the glistening pieces. It was a theophany, a visual manifestation of God. (A similar phenomenon is seen at the burning bush and in the pillar of cloud by day and the cloud of fire by night.) The promise was unilateral and unconditional; only God passed between the pieces, while Abraham slept. When Jesus, on the cross, fulfilled every requirement for my salvation, I wasn't there. I didn't have to be, 'cause he hung there in my place.

From faith to faith...everything.

The child of God will spend eternity slowly learning, *from faith to faith*, that Jesus is everything--from Alpha to Omega everything; from vanishing point to vanishing point everything. To infinity and beyond He is everything, everything. The covenant is unilateral and unconditional. Even our faith comes from God; you and I couldn't have believed in the first place if he hadn't been pulling on us. (See Matt. 16:16 and Eph. 2:8,9.) You didn't start this fire, and you aren't the One Who keeps it burning. All of salvation, *from faith to faith*, is the creation of God. He won't allow anyone--*not any created thing*, even you--to impede or nullify your salvation. (See Rom. 8:39)

Circumcision: sign of the Old Testament/Covenant;

Baptism: sign of the New Testament/Covenant

Note well: God declared Abraham righteous by faith before he was circumcised. The child of God is righteous by faith before any good work is performed.

Note: Baptism has additional symbolic significance, but for now we confine our notes to baptism as the parallel in the New Testament/church to circumcision in the Old Testament/Israel.

Circumcision and Baptism serve the same function as works in the life of a believer. They are not necessary for salvation, but serve as an outward sign of an inner spiritual rebirth. God sees your heart of faith. Man can only measure your faith by what he can see, your works.

So shine.

This is what Jesus means when He says,

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. (Matt. 5:16)

So does that mean I'm supposed to act holy?

Holiness is never an act. If you have to act it, you ain't got it. What Jesus means is that we aren't to hide our light under a basket. Let it shine.

'Get out of My light.'

When you are born again and the righteousness of God is imparted to you, the old nature--*the flesh*--hides your new nature, which emanates from the Light of the world, Jesus. That's the bushel basket that's standing in the way.

Example: Throughout my life, I've habitually sworn like a storm trooper. From the moment I was born again, I have never taken the name of the LORD in vain, but some other garden-variety profanity still manages to escape from my intermittently unsanctified lips. This is a vestige of the old Franklyn, who died with Christ. It is dead skin that is obscuring the Jesus who lives within me. Scripture teaches us to *put off* the old dirty cloak in order that the new robe of righteousness can be seen.

No righteousness of my own:

Exercising the righteousness of Christ, Franklyn shocks Shelley with an outlandish experiment...

Taste and see that the LORD is good.

Bread and wine: Melchizedek, priest of Salem.

Shalom--Before and after the cross, the body and blood of Jesus Christ is our peace.

See *peace with God* (Rom. 5:1) and *the gospel of peace* (Eph. 6:15).

Mount Moriah--

Abraham was told to sacrifice Isaac on this ridge which runs through Jerusalem (Gen. 22:2). Later this would be the site of the Temple and the site of Golgotha.

Wood--carried by the Son of Promise to his own sacrifice on Mount Moriah. (Gen. 22:6)

Jehovah Jireh: *God will provide himself a lamb for the burnt offering... the Provider would be the provision* for our sins. (Gen. 22:8)

Ram in the thicket: a substitute in Isaac's stead.

[Why a ram?]

Jacob's ladder: Where the deal would go down.

The transaction--the contract of commerce between heaven and earth--would be enacted upon the person of Jesus Christ. The incarnation of God in Christ was the incursion into the realm of darkness. The Bridegroom rescued His bride from the prison tower with a "ladder."
(Genesis 28:12; John 1:51).

Scepter--emblematic of kingship, the scepter would remain in the line of Judah. The Son of David, Lion of the tribe of Judah, King of the Jews, King of Kings--will reign forever and ever. (Gen. 49:10)

Wine as common as washwater--(Gen 49:11; John 2)

Jesus first miracle--at the wedding in Cana--was fulfillment of a famous prophetic vision and an unmistakable pronouncement to His disciples that he was the Anointed of God, the promised King to come. Jacob's prophecy was of a time of God's superabundant provision--when donkeys would be tethered to the choicest vine, allowed to eat their fill of the best grapes; a time when wine would be as common as washwater. Jesus asked for vessels used to store washwater, then turned it into the choicest wine. His time--and the time of Israel's visitation--had come.

God's superabundant provision during His first advent would be the blood of the Son of God, symbolized from Melchizedek to the Lord's Supper by wine.

At His second advent--during the Millennial reign--God's superabundance will be literally fulfilled, when the choicest wine will be as common as washwater.

Jesus' orchestration of His first miracle drew from the past, projected into the future, and centered on the cross, while harmonizing the poetic, prophetic, literal, symbolic, and redemptive notes of scripture. An engagement gift to His Bride, it is the poetry of blood and wine, a love song so exquisite that it can only be divine.

The Bible--from Eden to Gethsemane.

Eden: Not thy will, but mine be done (Gen. 3).

Gethsemane: *Not My will, but Thine be done* (Luke 22:42).

Creator: Jesus made it all / Elohim

Redeemer: Jesus paid it all / Jehovah or Yahweh, rendered LORD, all in capitals (see Exodus 3:14--*I AM*)

God could speak material creation into existence, but had to die in order to create our salvation.

The difference is that in material creation, God doesn't owe anybody--it's all His.

But as the Creator of our salvation, God was indebted, having taken on our debt. Thus He had to pay the wages of sin, which was His death.

As creator, He was free, Spirit.

As Redeemer, he was confined to flesh, shackled, indebted as sole guarantor (not as just a co-signer) of another's debt.

Sole Guarantor--This is the meaning of redemption (in slavery to sin, we were bought back) and the meaning of the sign of the covenant, when God alone passed between the pieces while Abraham slept.

Creation: by fiat (the Word of God)

When God created the material universe (making something out of nothing) He could have done it--maybe He did--with one hand tied behind His back. His spoken Word was able to get the job done.

Salvation: by blood (why the Word had to become flesh.)

When God saved your soul (making good out of bad) it required everything He had, both hands nailed to a cross. The Word of Genesis had to become flesh, to sweat and spill blood all the way from Gethsemane to Golgotha, in order to create your salvation. There was no other way.

The substance of things hoped for: In a sense, the entire Old Testament can be seen as a type of Christ. (See Heb. 11:1; Col. 2:17)

Jesus is the Word of God--demonstrated, substantiated. He, in His incarnation, is *the substance of things hoped for*. The Word of God is the type. The anti-type, *the reality, is Christ*.

Good out of bad. Like a squirrel hides walnuts for winter, these three verses should be stored in the heart against the cold day:

Gen 50:20--(and see Gen. 45:1-8)

Jeremiah 29:11-- [where/when did God speak these words to the people?]

Romans 8:28--(compare Romans 7 to Romans 8 for the entire context)

The child of God should strive to know the context of these verses (Joseph, exile, the struggling believer in Romans 7) and what they reveal about the heart of the Author and Finisher, Who wrote and purchased these truths. These astonishing revelations inform all of Scripture--and every day of our lives:

The truth is that everything that happens to those who love God, whether we consider it good or bad, works together for their good. God is involved "non-miraculously" in everyday life--without violating the nature of things--using all events for the good of His people. Even the apparent evil that comes our way works out for our good. This realization underlines the fact that our lives are not ruled by fate but by God.

Joseph: Good out of bad...

Jesus: Best out of worst.

God had to be confined (enslaved) to flesh, then counted amongst the lowest of the low (*numbered with the transgressors*) then subjected to the most ignominious death in order to effect our complete salvation.

In the life of Joseph and his brothers, God made good out of bad.

But in the life of Jesus and his brothers/sisters (that would be you!) God made best out of worst. It took the darkest moment in history for the light to be seen in all of its glorious colors. That's the promise of the rainbow.

Done deal: A promissory note, backed by His Word:

Your salvation isn't a theory. It's a transaction, every penny of which has been paid for by God.

God the Father *counted, accounted, credited, reckoned* your faith in Jesus as righteousness (Gen 15:6).

God the Spirit is the *earnest*, the down payment (Eph. 1:14).

God the Son paid it all.

Exodus

Egypt

Little baby, little ark

Slaughter of the innocents

Jesus is Exodus:

See John 14:6--I am the way (*hodus*)...

"Ex-hodus"= The way out.

Genesis through Deuteronomy is known as law; also the Torah, the Pentateuch. Commonly referred to by the name of their author: "Moses," or "the law of Moses."

The law can't get you there.

Israel did not enter the Promised Land under Moses, representative of the law.

But Jesus will.

Joshua, Moses' successor, is typical of Jesus. "Joshua" in Hebrew is "Yeshua," whom we know by the Greek equivalent "Jesus." The book of Joshua depicts a complete picture of our deliverance, as Israel enters the Promised Land. *For the law was given by Moses, but grace and truth came by Jesus Christ.* (Joh 1:17)

A gallery of our salvation:

1. The geography and events of Exodus through Joshua;
2. the design and furnishings of the tabernacle;
3. the sacrifices and offering;
4. the festivals and feasts

...are all extended metaphors depicting the ongoing process of our complete salvation. Ultimately, because salvation is a person, not a process, the pictures in this gallery are all portraits of Jesus.

Out of Egypt have I called my son. (Hosea 11:1; Matthew 2:15)

Israel--The nation Israel, in the Old Testament, was God's son, but only in the collective sense. They could speak of "our Father," but not "my Father."

Individually they were children of Israel (Jacob).

Israel--the nation--as a collective entity was God's son.

Israel: many children represented One--thus they collectively addressed God as "Our Father."

Cross of Jesus Christ: one Son represented many children--who each address God as *Abba, Father.*

In the New Testament, God is Father to the individual Son, Jesus Christ. Each of those in Christ is, individually, a child of God (see John 1:12). So we can call Him what Jesus calls Him: *Abba* ("Daddy"), *Father.* This is a name of intimate communion between a child and his Dad. Jesus spoke it in His loneliest hour, whilst facing Golgotha from Gethsemane. See Gal. 4:4-7; cf. Mark 14:36 and Rom. 8:15.

Israel is a type of Christ:

The first seven chapters of Matthew show Jesus reliving Israel's history. Pharaoh (Exodus) and Herod (Matthew) both sought to destroy the covenant mediator by slaughtering male babies. As Moses escaped Pharaoh, Jesus escapes Herod. As Israel went into Egypt and is then called out of Egypt, Jesus enters Egypt and is then called out of Egypt.

What happened to Israel after they escaped Egypt? According to the Apostle Paul, they were baptized into the Red Sea. In Matthew 3, after He returns from Egypt, Jesus is baptized in the Jordan.

After Israel passed through the sea they were led by a cloud into the wilderness to be tested. The cloud was a manifestation of the Holy Spirit. In Matthew 4, Jesus is led by the Spirit into the wilderness to be tested.

In Matthew 5 - 7, Jesus ascends a mountain and gives his people his law, a higher law than the Law of Moses. Then He comes down the mountain and fulfills it, all of it.

It takes the church to comprise all of Jesus--we are His body.

It took all of Israel to represent, typically, the Christ to come.

The three tenses of salvation.

Who delivered us (past tense) *from so great a death, and doth deliver* (present tense): *in whom we trust that he will* (future tense) *yet deliver us.* (2 Cor. 1:10)

Salvation is a very broad term.

C. I. Scofield, in his comment on Rom. 1:16, says very aptly: "The Hebrew and Greek words for salvation imply the ideas of *deliverance, safety, preservation, healing, and soundness*. Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as *justification, redemption, grace, propitiation, imputation, forgiveness, sanctification, and glorification.*"

1. The past tense of salvation (justification)

We have been saved from the penalty of sin:

Thy faith hath saved thee (Luke 7:50).

By grace have ye been saved through faith (Eph. 2:8)

...who saved us and called us with a holy calling (2 Tim. 1:9).

...according to his mercy he saved us (Titus 3:5)

In this sense the salvation of the believer is complete. It is an act, and not a process. It occurs and is complete the moment the individual believes. It admits of no degrees or stages.

It is under this tense of salvation that we are to classify the passages that speak of the believer as possessing eternal life now. See John 5:24; John 6:47; 17:2, 3; 1 John 3:13; 5:11, 13.

2. The present tense of salvation (sanctification)

We are being saved from the power of sin.

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. (1Co 1:18)

In the present tense of salvation believers are being saved through the work of the indwelling Spirit from the power of sin to hinder the new life.

Paul refers to the present tense of salvation that Phil. 2:12: *Work out your own salvation with fear and trembling.* The meaning of this passage is that we're to make effective in our lives the new life that God had implanted in our hearts. We're working out what God has worked in.

3. The future tense of salvation (glorification)

We shall be saved from the presence of sin.

In the following passages salvation is spoken of as something yet future. Rom. 5:9, 10; 8:24; 13:11; 1 Cor. 5:5; Eph. 1:13, 14; 1 Thess. 5:8; Heb. 10:36; 1 Pet. 1:5; 1 John 3:2, 3.

Rightly dividing the word of truth...(2 Tim. 2:15)

A harmony exists between all the passages that touch on the subject of salvation. There is no conflict between these passages, because they refer to different phases of salvation. The way of truth is to take all of them rightly divided.

Salvation--in all its tenses and phases--is of the Lord. (Jonah 2:9)

Paul gives us God's method of work in salvation from beginning to end in Phil 1:6 and 2:13. He begins the work of salvation and He carries it on to its consummation. All along the line--from Egypt to the New Jerusalem-- He works in us "both to will and to do His good pleasure." Moreover it is all of grace through faith. *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith* (Rom. 1:17).

The covenant of faith--

Promised in Genesis--Gen 15:13-14

Performed in Exodus--*by faith, Moses...*(Heb. 11:23-29)

Egypt--Egypt is where you were before God called you--*out of Egypt I called my son*--then redeemed you with His blood, led you by His Spirit, delivered you by His power, trained you in the wilderness, *bore you on eagle's wings*, and *carries you as a man carries his son*.

Salvation is by blood and power.

Jesus life did not save us; it condemns us. That's what we shoulda, coulda been. But we *all fell short of the glory of God*.

Jesus death saved us. This element of salvation is called justification. Those who are justified have an imputed righteousness and have been delivered from the penalty of sin. The thief on the cross--saved but literally inert, still nailed to the cross--is as justified as Mr. Brown, Martin Luther, Billy Graham, Evelyn, or Betty Lane.

Jesus' resurrection power saves us today, in the ongoing process of sanctification, whereby our position becomes our possession. This is where I am today, one step over the Egyptian border, with the Red Sea in my rear view mirror. This is where Mr. Brown is today, making his ascent to Jerusalem, with Mt. Nebo, the winding Jordan, and a conquered Jericho now but a dim recollection.

Though faltering, falling, detouring, and backsliding, *we are predestined to be conformed to the image of His Son*. Our total transformation, our glorification--our own Transfiguration--when we shall be like Him, awaits the day that *we shall see Him as He is*. That is where Evelyn is right now, casting her crowns at the feet of Jesus.

Be very patient with your brother the laggard: It's His kindness which leads to repentance.

The fear of the LORD is the beginning of wisdom. The law leads us to the cross. *His kindness leads us to repentance*. *The knowledge of the Holy One is understanding*. (Prov. 9:10a; Gal. 3:24-25; Rom. 2:4; Prov. 9:10b)

The redeemed are all over the map as they make their way home.

Some of the redeemed will die in the wilderness, but they are going home.

Some of the redeemed will make it to the threshold of the Promised Land, but they are going home.

Some of the redeemed will cross over Jordan, through Jericho, to Jerusalem, *the city of the great King*. They, too, are only on the way home.

But all of those who passed under the blood are your brothers and sisters. Even that laggard Moses, stuck on Mt. Nebo for foolin' with God's types; even that ill-informed teacher, Franklyn, who has probably mis-handled a type or two himself.

So row the boat ashore, or help to trim the sails. Sooner for some, later for others, those who passed under the blood are goin' over Jordan, then goin' over home.

What can the straggler do to catch up?

You've opened the door to Jesus (Rev. 3:20)--you've believed, received, and applied the blood; and you're saved as saved can be. Now what?

Rebuild your life around these scripturally modeled, time-proven acts of faith, which will take you from position to possession, from standing to state, from the cross to the throne of God.

On the thumb and fingers of one hand, write the following. Then do these every day for the rest of your life:

1. (This one to be written on the thumb, the indispensable digit) -- *Open your eyes to behold wondrous things in His Word*. Read--and systematically study--the whole Bible. Attend Cross-Ties if you want to zoom!

2. Open your mouth in prayer. Not fancy, not long, but pour it all out before Him--your worries, praises, thanks, doubts. Ask directions. Intercede for others.
3. Open your gift and put it to use. Each of us has a gift for the purpose of building up the church, and the faith of our brothers and sisters. Here--right here--is the key to *the joy of our salvation*.
4. Open your wallet and pull out lots of cold hard cash. Give it to ministries where people are being fed the Word of God. If you can't spare it, pare it. While Shelley has always been a *cheerful giver*, I had to be dragged into it, kicking and screaming. Now I just get a kick out of it, without the screaming!
5. (the culmination of all five) -- Open your heart to love the LORD your God with all your heart, soul, mind, and strength--and your neighbor as yourself.

What do I do with my other hand?

Use it to shake Mr. Brown's hand. You just caught up!

Is Jesus still saving Evelyn, even in her glorified condition?

Ab-so-lutely. His intercession keeps us saved, and always shall. At the Father's right hand for eternity, He lives to keep us saved. Moment by moment, to infinity and beyond, the child of God will be upheld by His Right Hand--by His blood, power, and prayer.

From justification (position) through sanctification (possession) Jesus is the Way.

Give those laggards Jesus, at every step of the way. They won't be laggards for long.

I'm such a laggard, I don't even know if I am a child of God.

You'll know by your direction, the tendency of the heart. A child of God is *a woman after God's own heart*, on her way from Egypt to the New Jerusalem. There might even be nonbelievers, children of the devil, who apparently are closer to Jerusalem than you are. But they're traveling from Jericho to Egypt, and you will pass, going in opposite directions, along the way. A child of God might even *gather everything together, and take his journey into a far country*, even Egypt, *and there waste his substance with riotous living* (Luk 15:13). But he will hate it there, and one day *will come to his senses and say, "Father, I have sinned against heaven and before you.* (Luk 15:18)

For out of Egypt, I have called my son:

The Son of God went to a far country, an "Egypt" of sin. There He fell repeatedly under sin's burden. Impelled by a desperate longing for home, He ultimately *arose, and came to His Father's house* (Luke 15:20; cf. John 14:2).

The child of God will hear his Father's voice (verse) calling him out of Egypt (verse) and will take steps--though they may be halting and few--*after the Father's heart*. It's not how many steps, but their direction, which distinguishes the redeemed child of God.

1. **Attention, Christmas Shoppers: Shelf-Stuffing for that Bible student you know**
2. **But give the best gift to yourself...**
3. **Let Me Count the 'Ways'...a word study in Strong's Exhaustive Concordance**
4. **Hearing the love in the law**
5. **Water into wine: Jesus turns commandments into promises**

Out of and Into: Let Me Count the 'Ways'
A Word Study, using Strong's Numbers.

The Way (out)--

G1841 exodos ex'-od-os

from 1537 and 3598; an exit, i.e. (figuratively) death--decease, departing. (see Luke 9:31)

G1537 ex ex

a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote).
(exit; excruciating)

The Way (to)--

G3598 hodos hod-os'

apparently a primary word; a road; by implication, a progress (the route, act or distance); figuratively, a mode or means--journey, (high-)way. (see John 14:6)

Keep the Way... (Gen. 3:24; Prov. 3:6; Psalm 139:24)

H8104 shamar shaw-mar' a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.--beware, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch(-man).

H1870 derek deh'-rek; a road (as trodden); figuratively, a course of life or mode of action, often adverb--along, away, because of, + by, conversation, custom, (east-)ward, journey, manner, passenger, through, toward, (high-) (path-)way(-side), whither(-soever).

I don't know the way.

Thomas thought he didn't know the way, because he was looking for a path, a direction. Jesus showed Thomas the Way, pointing to Himself.

The way from here to there isn't a path or a process, it's a person.

The commandments point the way to grace:

The first commandment, O. T. version--

I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me. (Exo. 20:2-3)

The first commandment, N. T. version:

I am the way, and the truth, and the life; no one comes to the Father, but by me. (John 14:6)

Spiritually discerned: Tune in to the wavelength of the Holy Spirit.

But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. (1Cor. 2:14)

The natural ear hears the commandments of the law as narrow, restrictive, exclusive.

The blood-tipped ear hears love in the law:

The *redeemed of the LORD* will come to hear Exodus 20:2-3 and John 14:6 sound like this:

"Follow me, keep your eyes on me. I know the way out of here. But if you lose sight of me, if you lose track of me, you won't get out of here alive." (See Psalm 107:2; Exo. 29:20; Gen. 19:17; 2 Chron. 20:12)

Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Mat 7:13-14)

The natural ear hears "narrow." The blood-tipped ear hears "open." And open to anybody: see John 3:16.

Difficult is the way.

But we're not able to, expected to, or asked to, accomplish it. Jesus accomplishes the way by His death and resurrection (Luke 9:31). All we do is believe it and receive it. Then let the Holy Spirit apply it.

The Way--

This description of Christianity is derived from Jesus' description of Himself in John 14:6. Appears several times in Acts (9:2; 19:9,23; 22:4; 24:14, 22).

Can you give me directions? (Luke 24:27, 44)

Yes. Take the road from here to Emmaus. Listen. Follow.

Q. How do I live 'The Way'?

A. Just take it out of neutral and put it in gear. He'll steer.

And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

(Gen 24:27/KJV)

This is the miraculous moment when seeking *is* finding, asking is receiving. Underway, you *are* led of the Spirit.

What does 'underway' look like?

It looks like an open hand:

1. (This one to be written on the thumb, the indispensable digit) -- Open your Bible. God will *open your eyes to behold wondrous things in His Word* (Psalm 119:18). Read--and systematically study--the whole Bible. Attend Cross-Ties if you want to zoom!

2. Open your mouth in prayer. Not fancy, not long, but pour it all out before Him--your worries, praises, thanks, doubts. Ask directions. Intercede for others.

3. Open your gift and put it to use. Each of us has a gift for the purpose of building up the church, and the faith of our brothers and sisters. Here--right here--is the key to *the joy of our salvation*.

4. Open your wallet and pull out lots of cold hard cash. Give it to ministries where people are being fed the Word of God. If you can't spare it, pare it. While Shelley has always been a *cheerful giver*, I had to be dragged into it, kicking and screaming. Now I just get a kick out of it, without the screaming!

5. (the culmination of all five) -- Open your heart to love the LORD your God with all your heart, soul, mind, and strength--and your neighbor as yourself.

(See also Proverbs 3:5-6.)

The translator's art: 'guarded' or 'kept'? Both. (Gen. 3:24)

The blood-tipped ear hears that the way is guarded, which means "kept,"-- marked, preserved, saved. The Bible is a two-edged sword, pronouncing both the judgment and mercy--the law and the grace--of God.

The law excludes us, shuts us out. Grace includes us. What the law--*weakened by the flesh* (Rom. 8:3)--could not accomplish, Jesus could. By keeping the law, Jesus guarded the way--so the enemy couldn't conceal it.

Do you hear what I hear? **You shall.**

A blood-tipped ear turns commandments into prophecies, and prophecies into promises:

Commandment: *You shall* (must) *love the Lord with all your heart, soul, mind, and strength...*

Prophecy: *You shall* (someday) *love the Lord with all your heart, soul, mind, and strength...*

Promise: *You shall*--guaranteed!--*love the Lord with all your heart, soul, mind and strength.*

(See Deuteronomy 6:5; Matthew 22:37).

Egypt
Backside of the desert
The angel of the LORD
Burning bush
Tetragrammaton / I AM
Hardening heart / Pharoah
Plagues

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(Gen 24:27/KJV)

A man's heart plans his way, But the Lord directs his steps. (Proverbs 16:9)

Trust in the Lord with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths. (Pro 3:5-6)

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5. (the culmination of all five) -- Open your heart to love the LORD your God with all your heart, soul, mind, and strength--and your neighbor as yourself.

On the move: God's redemption is always **out of** and **into**:

(Exodus 3:8) *And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.*...

He saves us from sin and into a holy life (Eph. 2:5-6)/out of Adam into Christ/out of death into life/out of darkness into light/out of hell into heaven...

Egypt is typical of sin. Where's/What's your Egypt?

Never forget your Egypt. Love and grace seem to grow when Egypt looms large in the heart's memory: *Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little.* (Luke 7:47)

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound. (Romans 5:20)

No one has ever gone to the cross without going through Egypt first. Egypt is the context of the cross; Passover and the cross are always painted on a background of Egypt. Without your personal Egypt, the cross seems incomprehensible, unnecessary...overkill.

So never forget your Egypt. But never go back:

(Rom. 6:21)

You're gonna serve somebody, so why not the LORD?

(See Romans 6:16-23.)

Memorize this (the short, poetic form of Rom. 6:16-23) **and do it:**

*Now therefore, fear the Lord, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the Lord! And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. **But as for me and my house, we will serve the Lord.*** (Joshua 24:14-15)

Listen to Moses.

(John 5:46-47)

The Word of God is a greater testimony to Jesus than miracles.

The rich man in torment asked that the beggar Lazarus return from the dead in order to testify to his brothers: Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that Lazarus may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.'

But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.' " (Luke 16:27-31)

The backside of the desert.

All the training in Egypt (cf. Acts 7:22) did not prepare Moses to deliver the children of Israel. God had to train him for forty years on *the backside of the desert* (see 3:1) before he was ready. Forty years earlier, Moses thought he could deliver Israel, but couldn't. After 40 years in the desert, Moses doesn't any longer think he can speak for God or deliver Israel. Now God can use him. Many of the saints are too strong, too willful, for God to use. God sequestered Moses, David, Jesus, and Saul/Paul before they emerged in leadership roles.

The angel of the LORD is the preincarnate Christ. God, calling out to Moses in 3:4, is 'the angel of the LORD' of 3:2 (cf. 23:20-21 and John 14:2-3). His Presence in the pillar of cloud and the pillar of fire guides and protects (see 14:19-20).

The burning bush is a picture of Israel: in the fire of persecution from the beginning—but they have never been consumed (see 3:2ff). One of the greatest proofs of the Word of God is the existence of Israel. The Jew is the burning bush that ought to cause the observer to turn aside in amazement (see 3:3).

Leaves that won't die: The burning bush is a picture of Israel, which is a picture of Jesus, whose whole heart was revealed at the cross. [Question; Comment.]

"The Tetragrammaton" (3:14)

(*YHWH*--rendered **LORD**, which is derived from the verb HAYAH, "to be")

No one knows exactly how to pronounce it...except He to Whom It belongs—see John 18:6; carefully note KJV and NASB italics.

It means "The Existing One, Who Is"/ "The Self-Existing One." (cf. Mark 14:62; John 8:56-58; John 18:6--note KJV italics)

I AM--from the Gospel of John

"I AM the Bread of life" (6:35, 41, 48, 51)

"I AM the Light of the world" (8:12)

"I AM the Door of the sheep" (10:7, 9)

"I AM the Good Shepherd" (10:11, 14)

"I AM the Resurrection and the Life" (11:25)

"I AM the Way, the Truth, the Life" (14:6)

"I AM the true Vine" (15:1, 5).

No wasted words. No wasted energy.

The Word of God is purposeful. (Isaiah 55:11)

Miracles are purposeful: *That you might know...*[Deu. 4:32-4:35]

When the "student" will not learn, God doesn't waste his breath--or his miracle.

Doubting Thomas--who would become Believing Thomas--asked Jesus the way. The Way responded to Thomas question.

Pilate asked Jesus, *What is truth?* The Truth did not respond.

When Jesus revealed to busy Martha that He is The Life, she responded with the confession of faith upon which Jesus builds His church.

Herod (Luke 23:8) the Pharisees (Matt. 12:38-39) and Nazareth (Matt. 13:58; cf. Mark 6:5-6) would see no miracle, because they were unwilling to believe. Their lack of faith did not affect Jesus' power in the least (see Matthew 26:53). Jesus "could" do no miracle because he would do no miracle. He would do no miracle because it would not have opened any spiritual eyes.

The miracle of salvation is available to all, but is not visited upon those who will not be saved. God speaks to those who have *ears to hear*.

The rich man in torment asked that the beggar Lazarus return from the dead in order to testify to his brothers; the Pharisees wanted to see Jesus perform a miracle; many in the church seek an experience, a tangible encounter with the supernatural.

The rich man; the Pharisees in their *evil and adulterous generation*; and, most likely, we in *our evil and adulterous generation*, will be given *no sign except the sign of the prophet Jonah*. (Luke 11:29; see also Matthew 12:38-42)

[What was the sign of the prophet Jonah? What can 'adulterous' stand for in the Bible; can a person who is not an 'adulterer' be adulterous in biblical terms? Where did the Pharisees encounter the sign of the prophet Jonah? Where do we encounter the sign of the Savior Jesus?]

How firm a foundation...

Our faith is based on the word of God. We trust Scripture, not miracles.

Faith cometh by hearing, and hearing by the Word of God.

No one saw Jesus rise from the dead. No one was meant to. The basis of our salvation is unseen, revealed not to the mind through the eyes, but to the heart through scripture. See (and memorize) Hebrews 11:1 and 1 Cor. 15:3-4 and Rom. 10:17. (cf. John 20:29)

The ascension was seen--by those who had believed in the unseen resurrection.

These examples will help the Bible student to understand some mystifying passages of the Bible, concerning God's willingness to communicate (*so that seeing they may not see/ pearls before swine*) or to perform visual miracles in every age.

The biblical principals are that God is no respecter of persons; He is unwilling that any should perish; His arm is not shortened; He will not display his power unless it will achieve His purpose. Sometimes, as in the case of Pharaoh, God will exhibit His power in order to display the unbelief of the unsaved. The miracles hardened the heart of Pharaoh in the same way that the sun will harden clay, while it is melting butter. A close reading reveals that Pharaoh started out with a hard heart. (Exodus 5:2)

“Harden his heart....” (7:3, et. al.)

In order to reveal what was already in Pharaoh's heart, God forces his hand. Pharaoh wanted to appear benevolent, but God made Pharaoh's heart firm enough to reveal what was in it. God makes Pharaoh come out with it--so he can no longer say one thing and do something else.

Every person will be forced to reveal—at judgment—what is really in his/her heart. When we come into His presence all will be revealed; there will be no camouflage, no double dealing, no speaking with forked tongue.

The Word of God is continuously hardening hearts--for better or for worse. Those who will not be saved are getting 'dead-er' each day (*death to death*--2 Cor. 2:16). Those who are being saved are becoming more steadfast in the faith, day by day, as the Word of God hardens their resolve to live like Christ. Even Jesus was hardened (Isaiah 50:7; Luke 9:51; see also Luke 2:52). The Christian should desire, even pray, that his heart is increasingly "hardened" in the same sense that Daniel *purposed in his heart* (Dan. 1:8) to live a life which pleased God.

The plagues were specifically chosen to oppose the idols of Egypt.

There was power in the temples and gods of Egypt—satanic power. (see 12:12)

The judgments were against idolatry: it was a land of animal worship, amongst other things.

Test the spirits: Satan has power and is a great imitator of God.

(Exodus chapter 7; cf. Isaiah 14:14; cf. 1 John 4:1)

Burning bush
Tetragrammaton / I AM
Hardening heart / Pharaoh
Aaron's rod
Plagues
Passover (Exodus, chapter 12)

The burning bush is a picture of Israel: in the fire of persecution from the beginning—but they have never been consumed (see 3:2ff). One of the greatest proofs of the Word of God is the existence of Israel. The Jew is the burning bush that ought to cause the observer to turn aside in amazement (see 3:3).

Leaves that won't die:

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[Question; Comment.]

Aaron's rod: A picture of resurrection, it was one of three items in the Ark of the Covenant, in the Holy of Holies. (See Numbers 17:8; cf. Luke 23:31; see also Psalm 23:2; John 10:9; Ezek. 34:14.)

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The 5 "I wills" of sin. Sin is setting one's will against the will of God. (Isaiah 14:12-14)

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.

Satan did not want to be different than God, he wanted to be like God; he wanted to be God.

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(Exodus chapter 7; cf. Isaiah 14:14; cf. 1 John 4:1)

Passover

*Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. **For indeed Christ, our Passover, was sacrificed for us.*** (1Cor. 5:7; see also Exo. 12:5-6; 1Cor. 15:3-4; Isa. 53:7-10; John 1:29, 36; 19:14; Acts 8:32-35; 1Pet. 1:19-20; Rev. 5:6-9, 12)

Israel had been in bitter, cruel bondage in Egypt for over 400 years.

God raised up a deliverer, Moses.

Through Moses, God warned Pharaoh:

And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. (Exo. 4:22-23)

A new beginning.

What's going to take place is so radical, that it will reconfigure time. (Ex. 12:2)

When God sent His Son later on, it caused the calendar to split into two--into B.C. and A.D.

In Daniel 7:25, Antichrist will attempt to change the calendar, in order to eradicate the name of Jesus Christ.

(Israel numbers their years as C.E. (Common Era) instead of A.D. B.C. is referred to as B.C.E.--Before Common Era.)

This terminology is presently being utilized increasingly in Europe, extinguishing references to Christ.)

Most believers reckon time from the year they began to walk with God.

12:3-5: In the 10th day of the month Nissan a lamb; a male, without blemish, in the prime of life. It shall be kept until the fourteenth day.

Without blemish:

John His cousin inspected Him for His entire life and could say, *Behold the Lamb of God*--spotless, without blemish.

The thief on the cross next to Him: He's done nothing wrong.

The centurion who directed the crucifixion: Truly this must be the Son of God.

Pontius Pilate: I find no fault in Him.

Judas Iscariot: I've betrayed innocent blood.

10th to 14th day of the month Nissan: Lamb inspected to make sure it was without disease. Note that **the lamb, not the person to be delivered, is inspected:**

When I see the blood--not you--I will pass over. This satisfies the justice of a holy God, turning His wrath away from them. The satisfaction of God's wrath against sin is the biblical concept of 'propitiation'--see Rom. 3:24-24: *being justified freely by His grace through the redemption that is in **Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed.***

***On the 10th day Nissan Jesus entered Jerusalem. He was inspected by the Pharisees ethically--but they could find no fault--before He would die on the 14th day.

*****Inspection/affection connection:** [Read 12:23-27--...*And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.*

It is vital that Israel keep remembering, and teaching their children, the meaning of these events. This is Christian education. God ensured that the kids ask questions. He encouraged it.

They were to kill a lamb annually--a fluffy little lamb; and just when the kids were about to name it "Tuffy" or "Fluffy"--Dad takes the lamb and cuts its throat and the blood is kept in a basin.

12:26: The kids start asking questions:

What do you mean by this?

It is the sacrifice of the LORD's passover, as He passed over the houses of Israel.

We don't remember the type, but the fulfillment at the cross. Jesus at the Passover meal--His Last Supper--told the disciples that the Passover was all about Him: *This cup is the New Testament in my blood.*

The lamb was the food featured at the Passover supper. There was no lamb at the Last Supper, because that would have meant there were two.

Progressions:

1. Jesus and me.

A lamb; the lamb; my lamb--Not just any Lamb.

A lamb (12:3)--He is not just one of the great moral teachers.

The lamb (12:4)-- It's not even enough to say He's incomparable.

My lamb (12:5)-- He's got to be in your heart and life, personally.

2. Jesus and the world.

in Gen 22:2, a lamb in the place of a son; a lamb for a person;

In Exodus, a lamb for a household;

In Leviticus, a lamb or a goat for whole nation;

In the New Testament, the Lamb for the whole world:

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29)

The lamb is sufficient. (12:4)

It does not say, 'If the lamb be too little for the household...'

The lamb might be too big for the house, but the house is never too big for the lamb.

Believe. Receive. Apply.

The act of applying the blood is showing faith in God's promises. God has told me that if I do this, I will be rescued. It is not automatic. But those who apply the blood will be cleansed, will be set free, and on their way to the Promised Land.

Hyssop. (12:22)

Hyssop is a picture of faith.

Faith in and of itself does not save. The blood of Christ saves: By grace are ye saved through faith.

Grace is what saves. "Grace" is what *God gave* in John 3:16; grace is Jesus.

"Saving faith" is the instrument by which the blood of Christ is applied.

"False faith" is the instrument which applies anything other than the blood of Christ:

You believe that there is one God. Good! Even the demons believe that--and shudder. (James 2:19)

Everybody has faith, but not all are saved.

Sincere and moral and devoted believers--throughout the nations of the world, throughout the centuries--who used their "hyssop" to apply faith in anything other than the saving death and resurrection of Jesus Christ are *dead in their sins and trespasses*. So much for faith.

Charles Spurgeon on faith:

It is not thy hold on Christ that saves thee; it is Christ. It is not thy joy in Christ which saves thee; it is Christ. It is not even thy faith in Christ which saves thee, though that be the instrument. It is Christ's blood and merit.

Every man according to his eating. (12:4)

Must be accepted and received by each individual in the family. (The type implies that little children, too young to know what is happening, will be taken at the rapture--they are covered by the blood on the "doorposts"--our hearts; see Prov. 4:23--of believing Moms and Dads.)

It. (12:6)

God looked at the thousands of lambs as One (it) Lamb--*Christ our Passover*. (1 Cor. 5:7)

Nothing left over. (12:10)

It is finished (John 19:30) in a moment in time, not a continuous process.

Deal with it. (12:12)

Is it fair to kill all the firstborn and animals? **I will execute judgment: I am the LORD.**

*For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt **I will execute judgment: I am the LORD.***

Ready to go. (12:11)

Loins girded: Those converted by faith in the blood on the doorpost will "get out of Egypt"--move away from sin in their lives.

When I see the blood, I will pass over you. (12:13)

The shed blood is not enough. It had to be applied to the door.

He rose gain the third day according to the scriptures. (1 Cor. 15:4; see Luke 23:50-24:1)

On the day after the Sabbath of Passover week is the Day of Firstfruits (Lev. 23:9-14).

Jesus rose on the Day of Firstfruits; He is the first one to rise from the dead and never die again.

Firstfruits is a type of the bodily resurrection of Christ (cf. 1 Cor. 15:20-23).

Firstfruits is a guarantee of the bodily resurrection of all believers (cf. 1 Cor. 15:20-23; 1 Thes. 4:13-18).

Neither shall ye break a bone thereof. (Ex. 12:46; cf. John 19:36; Num. 9:12; Psalm 34:20)

There would be no suggestion of any limit to the blood. (Blood is produced in the bone marrow; a broken bone does not produce.)

Unleavened bread. (Exodus 12:15-19)

Leaven in the Bible is a principle of evil. Unleavened bread can be seen as the Word of God, which is food for the child of God. When the woman in Matthew 13 mixed in leaven--unsound doctrine--then it makes the Bible palatable to the natural man. The true Word of God--unleavened bread--is unpalatable to the natural man.

Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. (Mat 16:6)

When I see the blood. (Exodus 12:13)

They were not saved because they were the seed of Abraham (Matt. 3:9). God did not ask, 'Are you a child of Israel or a child of Egypt?' The Egyptians could have been saved. God is not going to ask what church we belonged to; He is going to see the blood--or not see it. They were not saved because they were doing the best they could. God says, "*When I see the blood.*"

They were not saved by their thoughts or feelings. Even though feelings go up and down, and fears visit us, it doesn't matter. All that mattered--whether they were sure about what would happen or not, wondering or not--was whether there was blood on the door. It didn't matter how a person felt as he awaited the night of the death angel, but what was done. Jesus did it; have you received it?

They were not saved because they went through the ceremony of circumcision. Those saved were those who believed God--those who had trusted the blood.

Nothing is to be added to it. Jesus is the lamb of God to take away the sin of the world. *Without the shedding of blood there is no remission of sin* (Heb. 9:22). God cannot arbitrarily or big-heartedly shut His eyes to sin. In God's universe, law is inexorable: *The soul that sinneth, it shall die* (Ezek. 8:4).

Therefore life must be given up for me, a sinner: *For the wages of sin is death.*

The blood on the doorposts was an indication of trust in God's Word: *but the gift of God is eternal life through Jesus Christ our Lord.* (Rom 6:23).

**Our God's-eye view of 'the whole parade'
Exercises in 'biblical theology'**

**The pillar of cloud and fire / *Walk by the Spirit*
"The people out of Egypt / Egypt out of the people"**

The picture of Israel from Egypt to Canaan is really a picture in pageant form of the way in which God deals with us.

We speak of God "seeing the whole parade." From Egypt to Canaan, we are looking at the big parade through the eyes of God, from an all-seeing vantage point.

"From Egypt to Canaan" must be seen illustratively--typically--by the Bible student.

We get to look through His eyes as He reveals through illustration ("tupos"/**type**) our salvation:

Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. But with most of them God was not well pleased, for their bodies were scattered in the wilderness. Now these things became our examples ('tupos'/Strong's # G5179) to the intent that we should not lust after evil things as they also lusted. And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play." Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; nor complain, as some of them also complained, and were destroyed by the destroyer. Now all these things happened to them as examples ('tupos') and they were written for our admonition, upon whom the ends of the ages have come. (1Cor. 10:1-11)

Any theology that does not match up--dot for dot, jot for jot, and pixel for pixel--with Old Testament pictures is a false teaching.

So paint Jesus by "Numbers,"--and by Genesis, by Exodus, by Ruth, by Ezra, by Zephaniah, by Nahum...

(Franklyn could not resist this dumb pun! But if it serves to remind the Bible student to insist on a **biblical theology**, then it has served well.)

Q. What, pray tell, is 'biblical theology'?

A. God is according to scripture. That's 'biblical theology.' (see 1 Cor. 15:3-4)

Exercises in biblical theology--

Complex theological questions answered by biblical illustration:

[What was it that God saw in Israel, which caused Him to favor them? (Trick question.)]

[Thus far (through Passover) what have the children of Israel done to achieve their deliverance?]

[Taking a bite out of the ol' apple was actually the result of Eve's sin. What was her real sin?]

[Who is the opposite of Adam in Genesis? Why?]

[Why was Abraham reckoned to be righteous?]

[Was he credited with righteousness before or after circumcision and his obedience on Mount Moriah (concerning the sacrifice of Isaac?)]

[Is Lot saved? How could a sot/sexual offender such as Lot be saved? (Be careful as you answer this question. Not only will your answer reveal a lot about your Biblical understanding, but it will reveal a lot about you as well. (Sorry, I just can't resist puns today.))]

Let questions such as these serve as examples (*tupos*--"types") as you consider God's ways and His work and His heart.

The most important thing for a Bible student to understand is that the Bible isn't teaching us about Adam, Eve, Abraham, Passover, David, Bathsheba, the tabernacle, the Temple, Christmas, or Balaam's ass. What Adam, Eve, Abraham, Passover, David, Bathsheba, the tabernacle, the Temple, Christmas, and Balaam serve to teach us is Jesus. He said so: (Luke 24:27).

That's biblical theology.

The pillar and the cloud...

Was one. In the daytime, they saw the pillar of cloud. But inside the pillar of cloud was fire, which is what they saw at night. This represents the judgment and the mercy of God. It gave them light, protection from the sun (Psalm 105:39) and guidance. The pillar guided them all the way into the land.

This is the O.T. picture of Matthew 28:20 (*I am with you always, even to the end of the age*). Every believer has the Holy Spirit indwelling him; through the Holy Spirit the presence of Jesus is made real in our lives; **He is with us through the Holy Spirit.** [If Trinitarian things freak you out or confuse you, forget it for now.]

Following the pillar. (Numbers 9:15-23)

1. They moved when the cloud moved.
2. They didn't move when the cloud didn't move.
3. They had no plans of their own. (Our responsibility is to follow the guidance of the Holy Spirit. Any plans other than following the pillar/Spirit is to introduce human reasoning into the divine principles and the divine guidance provided for us.)
4. To move when the cloud did not move was to move into the darkness
5. Not to move when the cloud did move was to enter into darkness, as well.

Romans 8:14--*For as many as are led by the Spirit of God, these are the children of God.*

Every Christian is led by the Holy Spirit--but we don't always follow His guidance.

He is always guiding us; our responsibility is to find his guidance

The Christian life is as simple as walking by the Spirit:

Galatians 5:16: *Walk by the Spirit.*

Galatians 5:25: *If we live by the Spirit, let us also walk by the Spirit.*

Q. But I'd be a whole lot better if I had a pillar of cloud and fire hanging over my head. If I had a little pillar of cloud and fire, I would probably obey.

A. We might think so, but the Bible shows us that's not true--Israel had the pillar of cloud and fire, and they frequently disobeyed. They wanted to leave the cloud and fire and go back to Egypt.

We have something--Someone--better: the Holy Spirit dwelling within, Who made the cloud and fire.

If we are submitting to Him, He can give us a clear sense of His guiding presence, with more fruitful results than He gave the children of Israel. The Christian has to learn how to 'see and hear' the guidance--not visually/audibly, but by the sense of the Holy Spirit within the inner man.

By experience only. To learn to walk is by experience; the only way to learn to walk is to walk, to ask for God's leading every day (see Luke 11:13). God will develop in you a sense of disturbance and a sense of direction--telling when not to go and when to proceed. There's no other way but to get underway.

A dozen days turns into 40 years...

An uninterrupted journey from Egypt to Canaan would have taken a dozen days. It took the children of Israel 40 years. It was one thing for God to get His people out of Egypt, but quite another thing to get Egypt out of His people.

What was true for them is also true for you and me:

God got us out of the world through Jesus Christ's work on the cross. When we received Christ, we were born again.

Our names were written in the Lamb's book of life and we are destined for heaven...

Meanwhile...

Jesus is in heaven preparing a place for us, while on earth, through this wilderness wandering, He's preparing us for the place. This is an essential understanding: we are on a journey whose purpose is to rip Egypt out of us, to prepare us for eternity. What's going on is preparatory. We are **sojourners and pilgrims**, on the Way.

Tent Town. (Exo. 12:37)

This world is not your home; this is only temporary, a Tent Town ("Succoth").

The long way home.

Though it would seem to make sense for us to go *the way that is near* (Exo. 13:17) God can see things we can't, things that would cause us to turn back. He takes us through the wilderness (13:18) for a reason--reasons we won't always know.

Our bones are going out of this "Egypt," too. (13:19)

There is coming a day when *the dead in Christ shall rise...*(1 Thess. 4:16)

On the edge of nowhere.

Etham (13:20) means "with them." On the edge of the wilderness, with nothing but nothing all around, God is with them. The LORD can't teach us that He is always with us unless he's with us on the edge of nowhere.

Theophany

Fire

Christmas Bonus: I am--because I AM is.

Fire.

Three of the key theophanies—appearances of God—in the early books of the Bible are in the guise of fire:

Smoking furnace and burning lamp (Gen. 15:7-17);

Burning bush (Exodus 3:2ff);

Pillar of cloud and fire (Exodus 13:21).

Just as fire is mysterious and immaterial, so too is God enigmatic and incorporeal. And just as fire is always flickering and changing its shape and cannot be held for examination, so is God always the indefinable who is beyond our grasp. (It is striking that in 1 Kings 19:12, in the revelation on Horeb [= Sinai] to Elijah, God is not in the fire as he is for Moses on Sinai, but in the silence. Here God, against expectation, dissociates himself from a traditional constituent of the theophany. He need bind himself to no natural element.) --*Dictionary of Biblical Imagery*

Fire is a moral neutral—like money, TV, internet, passion, love, even faith (faith demands an object--faith in what?--and it is the object of faith which saves, or does not.)

It all depends upon the fire's purpose:

1.) The fire of hell (punishment)

Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven. (Gen 19:24)

2.) Refiner's fire:

*But who can endure the day of his coming, and who can stand when he appears? **For he is like a refiner's fire and like fullers' soap. He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the LORD.*** (Malachi 3:2-3)

Behold, I have refined you, but not like silver; I have tried you in the furnace of affliction. (Isaiah 48:10; cf. Zechariah 13:9)

[Which of these—hellfire or refiner's fire--was **the "fire" of the cross?**]

No son—except for God's Only Begotten Son—ever faces the fire of hell.

[Do Refiner's fire and the fire of hell "look" alike?]

The only difference is the purpose "fire" is being used for, whether for punishment or for discipline.

Sometimes (see Psalms 37 and 73) it seems as if the unsaved get by without punishment, while the child of God is being subjected to God's discipline. The reasons that the unsaved might seem to get by with sin is that—

1. God doesn't whip the devil's children;
2. God the Father is faithful to discipline all of His own (Heb. 12:6);
3. God doesn't "harvest" until "October." But rest assured that *their day is coming* (Psalm 37:13) when the wheat will be separated from the tares and the grain from the chaff:

*His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with **unquenchable fire.*** (Matthew 3:12; cf. Isaiah 66:24)

How hot the fire? How low the hell?

[How was the Passover Lamb prepared? (Exodus 12:8)]

He knows the crime (see 2 Cor. 5:21); He knows the punishment. He has been in hell. There is no place accessible to man that God has not been to first. However low we can go, Jesus has gone lower. It is impossible to outdo Him in even this.

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. (Psalm 139:8)

With a high hand. (Exodus 14:8-10)

The newly-ransomed will exult in their freedom—high-fives all around—until trouble pursues.

The Egyptian culture of death... (14:11)

Egypt, with her ever-present pyramids and tombs, was a veritable necropolis, and thus should be familiar to a present-day American. The kingdoms of the world want you to embrace death, to love death; this marks you as subject to them, as one of their own. The Kingdom of God calls for us to be *born again* as we turn to Christ, turning from our sin, *whose wages are death*.

The Kingdom of God is born of rebellion: a defiant rejection of man's dominion, including the dominion of self. Staying dead is the easy, the natural thing. Being born again is supernatural, is often accompanied by travail, and can be disorienting—as the new child of God, yanked out of her element, finds herself on unfamiliar ground where yesterday's friends and familiarities are now—suddenly, harshly—foreign. (See John 3:3; Romans 6:23).

Stand... (Exodus 14:13-14)

Don't lie down. Down go back. Don't give in.

Fear not, stand still, and see the salvation of the LORD, which he will show to you today: for the Egyptians whom you have seen today, you shall see them again no more forever.

The LORD shall fight for you, and you shall hold your peace.

(Exodus 14:13-14; cf. 2 Chronicles 20:12, 15, 17)

Dumbstruck.

The Lord will fight for you, and you shall hold your peace. (Exodus 14:14)

When we come to realize the full extent of our salvation, words will not suffice:

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1Cor. 2:9)

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. (Philippians 4:7)

Christophany.

And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. (Exodus 14:19)

An angel is a messenger or envoy, bringing God's message and representing God to others.

Jesus is the Angel of the Lord in this sense: God didn't send just a message, He sent a Messenger who is the Message.

Shield.

And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. (Exodus 14:19; cf. Psalm 23:6; cf. Psalm 91:4)

The same cloud that is darkness to the Egyptians is a light to God's children. (Exodus 14:20)
The Word of God, which is *a lamp unto our feet*, is enshrouded in darkness to those without a relationship with God, without the empowerment of His Holy Spirit.
The darkness of the unbeliever is self-willed, knowing that if they turn to the LORD God, they will have to walk in the light. The issue is not intellectual, philosophical, or even spiritual. The issue is a moral issue:

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (John 3:19)

The same cross is *foolishness to the natural man*, but to us *it is the power of God*. (1 Cor. 1:18)

The same gospel—and those who proclaim it—are *death to death* for some, *life to life* for others. (2Cor. 2:14-16)

Between the devil and the deep blue sea:

God displays His power, His presence, and--most fundamentally--His pre-eminence.

Now the Lord spoke to Moses, saying:

"Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea.

For Pharaoh will say of the children of Israel, 'They are bewildered by the land; the wilderness has closed them in.'

Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the Lord." And they did so. (Exo 14:1-4)

God allows predicament, even placing us in harm's way, in order for us to see His power. Until we are boxed in, we'll depend upon our own strength, our own program, and we will never experience the wonder of God's power and His presence. In their 'impossible' situation, they saw illumination which the 'all-conquering' Egyptian army could not see. In the hour and season of desperation, we cry out to God and we begin to experience His presence in a way that is enlightening.

"You'll never know that Jesus is all you need until Jesus is all you have." --Corrie ten Boom

On display. (See Exodus 14:4, 18).

You are a work of God, in the sight of the Egyptians...

God puts you between a rock and a hard place, on display before the "Egyptians," in order to make Himself known to the world:

As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter." (Romans 8:36)

[Who is accounting us as sheep for the slaughter?]

[Are we slaughtered? See Romans 8:37]

[Why aren't we slaughtered? Hint: Use the official answer to every good Bible question!]

We are *accounted to be slaughtered*, because the world/Egyptians don't account for Jesus/LORD. But with Jesus in the equation, we are *more than conquerors*. Jesus wins the battle all by Himself, without any help from the sheep:

Because he has set his love upon Me, therefore I will deliver him; I will set him on high, because he has known My name

*He shall call upon Me, and I will answer him; **I will be with him in trouble**; I will deliver him and honor him.*

*With long life I will satisfy him, **And show him My salvation.*** (Psalm 91:14-16)

I'm stuck, I'm stuck, I'm stuck...

in this place, with this face, with these bills, in this faltering marriage, with troubles, ill health and dim prospects.

Yes it's true that God wants to show us His power and presence, but the fundamental issue is His pre-eminence--that **God doesn't exist for you, you exist for God**; and if the only way He can reach people and touch people is by putting you/me between a rock and a hard place, then between a rock and a hard place we'll be going. Carefully ponder His explanation: **I am the LORD**. (See Exodus 12:12, et. al.)

Be a spiritual Copernicus and discover this: **His Son, not your world, is the Center**. We are included in God's plan, but not as the Center. The people in your lives watch, wondering if you'll still go to church as the marriage dissolves, as a bankruptcy looms; if you'll still walk with God when sickness won't go away.

You can resist this most fundamental truth, or you can finally come to the place in life where you'll say that the Son is at the center of your 'system,' come hell or high water. And on that Someday, when we stand before the LORD, He will note whether we stood still and held our ground--or did we turn back, and walk away?--when He placed us there, between the devil and the deep Red Sea.

Through it all, remember that...

**The waters--sooner or later--will open, the sea shall part, you will pass over to the other side;

**you cannot out-give God, and He is going to reward you exponentially, Someday, for the day you stood for Him.

"The Sea," in God's prophetic plan...

Prophetically speaking, 'the sea' is symbolic of the nations of the world, while 'the land' indicates Israel (see Psalm 65:7; Rev. 17:15; Dan. 7:2; et. al). For example, in Rev. 13, the "beast out of the sea" is seen as a political leader, perhaps out of revived Rome; while the "beast out of the earth" is seen as the false prophet, a religious leader, perhaps out of Israel.

Note the symbolic progression: God's people, the Jewish nation, are brought from the world back to their land of destiny. Even though the world pursues to destroy them, the sea must part--must give way--as God's plan is fulfilled perfectly as it concerns Israel. The nations will seek to dilute and devour them, but the nations must give way. Israel, too, is on display, showing the world that things are unfolding just as God's Word says they will. Furthermore, Israel serves as demonstration that just as God has been faithful to them, so too will He be faithful to His Word concerning the church.

Baptism in the Red Sea
Sing!
Salvation: out of and into

Salvation by blood and by power
The transforming cross/tree
Manna / “What is it?”

Sweet Liberty! Of thee I sing... (Exodus 15:1; cf. Rev. 15:3)

Extricated from disaster, miraculously set free, the children of Israel reach the other side of the Red Sea. The first thing they do is sing the Song of Moses. You'd do well to familiarize yourself with this song, for it will be sung by the raptured saints, who will be miraculously plucked from the Great Tribulation which will engulf the world. The Song of Moses is thus the first and last song recorded in Scripture.

The Red Sea: a picture of **Baptism**.

The same crowd that only a few hours before were moaning--crying out that they wanted to go back to Egypt—are now singing God's praises.

God uses this experience to teach us a very important truth:

Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea. (1 Cor. 10:1-2)

The primary meaning of “baptism” is identification. The ritual of baptism is the baptism of water, and it is important. It sets forth the real baptism, which is of the Holy Spirit and identifies us with Christ and puts us in Christ.

How were the Israelites *baptized into Moses*? They were identified with Moses. They were delivered through him.

By faith they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned (Hebrews 11:29). It was *by faith* that the Israelites crossed the sea. Whose faith was it? It was not the faith of the children of Israel because they did not have any until they crossed over the sea. They were identified with Moses. It was Moses' faith.

This is what happens when you trust Jesus Christ as Savior. He is the one who takes us out of the Egyptian bondage of this world; He leads us across the sea. It is His deliverance and His salvation and His redemption.

The Holy Spirit is the one who joins us to Christ and causes us to become one with Him:

For by one Spirit we were all baptized into one body--whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit. (1 Corinthians 12:13)

The faith that delivered you is Jesus Christ's own faith. You are one with Him, even in faith, so you can't be kicked out of heaven unless they kick Jesus Christ out of heaven. Go ahead, sing.

[When Jesus was baptized, whom was He identifying with?]

Be a spiritual giant--Sing in the dark.

Had the children of Israel sung their song of praise while they were trapped, on this side of the Red Sea, they would have entered into the realm of spiritual greatness. Paul and Silas sang songs of praise before they were rescued, before an earthquake caused the prison doors to open. In a dark hour, praise God for the light that's sure to come. (See Acts 16:16-35)

Let every heart prepare Him room.

He is my God, and I will prepare Him a habitation (Exodus 15:2).

The Lord inhabits the praises of his people (Psalm 22:3).

When God seems far away, praise Him and thank Him. Praise and thanks-giving are where you'll find Him, 'cause He lives there.

Out of and into... (See Exodus 15: 17)

Out of Egypt, into the Promised Land.

Out of death, into Spirit-filled life.

God doesn't just save us from something. **He also saves us to something.**

Salvation from sin is in the past, at the cross. It's a done deal.

Salvation to Christ-likeness is the phase of God's saving plan which is at work in the believer right now. God's got a destination—actually a predestination—in mind. That tarnished image of God we're wearing is going to be not only restored, but better than the original (see Romans 8:29).

{Helpful hint: Don't let "predestination" spook you. Think of "destiny" as a place you're traveling to. Think of "pre" as a guarantee that you're going to arrive!}

Salvation by blood and by power.

The blood of the Lamb is the basis of salvation: "Power, power, wonder-working power in the blood of the Lamb."

The power of the Holy Spirit actualizes—makes real--the righteousness of God which Jesus purchased at the cross.

It is the blood of the Passover Lamb that makes it possible for them to escape the destroying angel but it is the mighty power of God that takes the children of Israel through the Red Sea and overcomes Pharaoh and his host—a picture of the deliverance of believers from the power of Satan, from the dominion of sin.

Man o' war.

Scripture teaches that the Prince of Peace will maintain the peace by enforcing the peace. The second time He comes to earth, He will bring peace with the sword. Every knee will bow, whether they like it, or not. Jesus is knocking right now, but the day will come when He's going to shake the foundation—and every "house" built on anything other than obedience to His Word is coming down. (Matthew 7:24-29)

Cursed is everyone who hangs on a tree.

The tree in scripture is emblematic of the cross (Deu. 21:23; 1 Peter 2:24; Gal. 3:13). The tree/cross is a transformative symbol:

where man fell, where man was redeemed;

where God became sin; where we became the righteousness of God in Him;

where His death became your life.

Marah: The cross transforms bitter experiences:

So he cried out to the Lord, and the Lord showed him a tree. When he cast it into the waters, the waters were made sweet. (Exodus 15:25)

Honey, you decide.

Adam and Eve fell at the tree. It is not known whether they got back up.

Absalom and Judas died at the tree, bearing their own sin.

Jesus bore my sin on the tree, where I was born again.

Thus the cross is the Tree of the Knowledge of Good and Evil to some,

While it is the Tree of Life to others.

It all depends on whether you hang for yourself, or let God hang for you.

Honey, you decide.

Manna: Our daily bread.

Food is a dailiness in the Bible: *Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not. (Exodus 16:4)*

The geography of heaven: *Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not.*

In time and in space, the Word of God is our element, our domain. The believer who is not in the Word of God, every day, is enervated, impotent; spiritually nowhere, of no real consequence, a fish out of water.

The daily feeding on the Word of God is how we proactively eliminate the word/influences of the world and put on the mind of Christ:

And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. (Romans 12:2)

Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.

But he who is spiritual judges all things, yet he himself is rightly judged by no one. For "who has known the mind of the Lord that he may instruct Him?" But we have the mind of Christ.

(1 Cor. 2:12-16)

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. (2 Corinthians 3:18)

For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror;

for he observes himself, goes away, and immediately forgets what kind of man he was.

But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. (James 1:23-25)

Manna: God gives it, but we've got to gather it.

Man shall not live by bread alone, but by every word that proceeds from the mouth of God (see Deu. 8:3; Matthew 4:4). The vitality—or the weakness—of the individual child of God, or a given local church, or the church at large is in direct correlation to their daily feasting—or fasting—in the Word. Most of the church is too lazy to eat:

The sluggard buries his hand in the dish and will not even bring it back to his mouth.

(Prov. 19:24; 26:15/ESV)

Some people are too lazy to lift a hand to feed themselves. (Proverbs 19:24;26:15/CEV)

[Who put his hand in the bowl with Christ but would not feed on the Word of God? (Matt. 26:23-26)]

Manna: "What is it?"

We don't know what to make of Jesus, at first.

Not only is Jesus The Answer, but—inherently—He raises The Question. **When you can't figure Jesus out—you're right!** Nobody's got Him totally figured, because He wants it that way; He forces us to wonder, reflect, think, and think again. His Word, His Work, His Person, His Cross—all beg the question leading to The Answer: *Who do men say that I am?* (Mark 8:27)

Dew.

Water in the Scriptures speaks of the work and Person of the Holy Spirit. No wonder, then, that the bread came in the dew, for it is only as the Spirit gives us understanding that we can read the written Word—and only by the Spirit that Jesus, the Word made flesh, was conceived.

Hunger.

Blessed are those who hunger and thirst for righteousness, for they shall be filled. (Matt. 5:6)

It was hunger that drove the prodigal son home (Luke 15:17). And it is hunger—an empty, unfulfilled longing in your heart—that will drive you home as well.

I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. (John 6:35)

The Smitten Rock
Living Bread
Living Water

The smitten Rock. (Exodus 17:1-17)

Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. (Isaiah 53:4)

*Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, **and that Rock was Christ.*** (1 Corinthians 10:1-4)

(See also Psalm 61:2; Psa. 78:35; 1 Pet. 2:6-8; 1 Cor. 3:11, et. al.)

The smitten rock is a picture of the death of Jesus Christ. Only when the Rock was smitten did it bring forth life-giving waters. Jesus was crucified, and nothing short of believing that He died in your place and bore your sins on the cross will save you.

Living Bread = Jesus. (John 6:51)

Living Water = Holy Spirit. (John 7:38-39)

*You gave them **bread** from heaven for their hunger, and brought them **water** out of the rock for their thirst, and told them to go in to possess the land Which You had sworn to give them.* (Nehemiah 9:15)

*Blessed are they which do **hunger** and **thirst** after righteousness: for they shall be filled.* (Matthew 5:6)

*And Jesus said unto them, **I am the bread of life:** he that cometh to me shall never hunger; and he that believeth on me shall never thirst.* (John 6:35)

*I am the **living bread** which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.* (John 6:51)

*He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of **living water.***

(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (John 7:38-39)

You can't have One without the Other.

Salvation is by blood and power:

“There is wonder-working power in the blood of the Lamb.”

The power of the blood is the Spirit. The basis of the power is the blood. As in all Trinitarian things, they are distinct but effectively inseparable.

The Spirit takes the things of Christ and makes them real to us:

And you shall know the truth, and the truth shall make you free. (John 8:32)

“Notice that it’s not the truth which saves you, it’s the truth you know which saves you.” --Pastor Jason Kahler

This is the impetus propelling the missionary; this is what lies behind her zeal and urgency, his deprivation and self-sacrifice. See Rom 10:14-17.

Jesus told the disciples that between His death and Pentecost they were to tarry in Jerusalem and do nothing—they were not to witness:

*And, behold, I send **the promise of my Father** upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* (Luke 24:49)

They could not witness effectively without the Holy Spirit. Therefore, if anyone is to be saved, not only is Christ's redemptive death essential, but also that **the Spirit of God work in hearts and lives, taking the things of Christ—His death and resurrection—and making them real and living to us** (see John 3:5).

Without the Spirit, God's Word is moot:

Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit. (1 Corinthians 12:3)

Wonder-working Power in the Blood of the Lamb
The Trinity in Salvation: Rod/Rock/Water

“Wonder-working Power in the blood of the Lamb.”

Romans 4:25—

Who was delivered for our offences, and was raised again for our justification. (KJV)
He was handed over to die because of our sins, and he was raised from the dead to make us right with God. (NLT)

Blood (death of the Lamb of God)—

When He died for us, He became sin for us; **our sin was subtracted from us.**
We are not born again at this point. We are simply neutered, or spiritually neutral; back to the Garden, so to speak, but prone to invasion by the same forces which defeated us there. See Luke 11:21-25. (cf. 1 John 4:4)

Power (Resurrection of the Lord Jesus Christ)—

When Jesus Christ resurrected, we (in Him—see Gal. 2:20) became *the righteousness of God in Him* (2 Cor. 5:21)—**His righteousness was added to us.**

We cannot appear before God in our own righteousness, because our righteousness is *filthy rags* (Isa. 64:6). We only appear before God clothed in His righteousness (His robe).

The guests are invited and given a robe. The man without a robe is cast out—*speechless* (Matt. 22:12). No one will argue his case before God. At Judgment we will hear one Voice.

We are born again by the power of the Holy Spirit. We should not relegate Mary to Christmas. **Mary is illustrative—typical of—the experience of the birth of Christ within us:**

The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you." (Luke 1:35; see John 3:5-8)

[Feeling closer? The believer's relationship with God is intimate.]

God works from the inside out.

The Spirit within transforms us from *glory to glory* (2 Cor. 3:18).

The attempt to imitate—look like—God on our own power is fruitless (with all disrespect to Thomas a Kempis...). The Pharisees cleaned the outside of the cup, but the inside was still filthy (Matt. 23:26). Isaiah 64:6 describes the inside coming out.

But when the Spirit is within, the outside is clothed in the righteousness of God; the inside always comes out.

So our righteousness cannot be an imitation. It must be an impartation.

Blood erased our sin. Resurrection power added the righteousness of God.

The Trinity in Salvation: Rod/Rock/Water

Moses' rod is judgment. It made the water of the Nile turn to blood. It became a serpent and devoured the other serpents. The rod is handed to men (Moses, the Romans at the crucifixion) by God the Father.

So it was the Father Who put the lash, the thorn, and the nail to the Son. The Son submitted to the will of the Father. This is typified in the scene of the sacrifice of Isaac by Abraham on Mount Moriah. The scene on Mount Moriah is a picture of the interlocking-interworking of the Trinity to achieve your salvation.

[So we see the Father in Abraham, the Son in Isaac. But where's the Holy Spirit?]

God the Father bruised Jesus:

Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand. (Isaiah 53:10)

The Rock was smitten, the Water poured out simultaneously. The three in concert as one in a single point of time is one of our clearest pictures of Trinity.

If any One of these elements removed, we have no salvation.

Franklyn's Rosary:

Without the Father, I'm a dead man.

Without the Son, I'm a dead man.

Without the Spirit, I'm a dead man.

Thank God for Trinity;

Thank Trinity for Trinity;

Thank God.

Thank God, from Whom all Blessings flow.

Praise Father, Son, and Holy Ghost.

THE TEN COMMANDMENTS:

Mount Sinai

Our God is a consuming fire

Trumpets in the night

The tables of the law

The preamble of grace

The and commandments

On the way to the cross: the purpose of the law for the unsaved--

Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.

But after faith has come, we are no longer under a tutor. (Galatians 3:24-25)

On the cross:

Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. (Matthew 5:17)

After the cross: the higher law for those in Christ--

*Then I will sprinkle clean water on you, and **you shall be clean**; I will cleanse you from all your filthiness and from all your idols. (Ezekiel 36:25)*

The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. (Romans 8:2)

Jesus kept His Word:

The Ten 'Commandments' are also known as the Ten 'Words' (see Exo. 34:28 in 'Message' and 'Complete Jewish Bible' translations). We think of Jesus' life as a fulfillment of the law. Jesus probably thought of it as keeping His Word. This elevates the law to a promise, a prophecy.

The Ten Commandments are found in Exodus 20 and Deuteronomy 5. A quick look:

1. polytheism
2. graven images
3. taking the name of the LORD in vain/swearing oaths
4. Sabbath
5. obedience to parents
6. murder
7. adultery
8. theft
9. false witness
10. coveting

Ten Commandments—

a.k.a. "Decalogue": "deca" = ten; "logos" = word

Note: "The Ten Commandments", "the Decalogue", and "the law" are used interchangeably.

Two tablets.

"Vertical:" Commandments 1-4 have to do with our duties toward God.

"Horizontal:" Commandments 5-10 have to do with our duties toward mankind.

Jesus said to him, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." This is the first and great commandment.

And the second is like it: "You shall love your neighbor as yourself."

On these two commandments hang all the Law and the Prophets."

(Matthew 22:37-40; see Deut. 6:5 and Lev. 19:18)

The Ten Commandments were never meant as a way to salvation.

Salvation was always by grace alone through faith alone in Christ alone.

The Ten Commandments begin with a preamble of grace, then proceed to reveal God's will for His people, which is the love of God and the love of man.

We aren't saved because we keep the Ten Commandments. We keep the Ten Commandments because we are saved.

The law points to Jesus, the glory of God. The law points out that *all have fallen short of the glory of God* (Romans 3:23) and need to go to the cross where *He became sin for us* (died our death) and we *became the righteousness of God in Him* (He lives our life). See 1 Cor. 5:21.

Galatians 3:24:

Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.

- I. The law takes us to the cross.
- II. Then, in Christ, we are permitted into the Presence of the Father.

I. The law takes us to the cross: *the law was our tutor to bring us to Christ...*

The law invites the gospel into the life of a nonbeliever, because it slays the nonbeliever. The law kills.

We've got to die before we can be born again.

"The law must be laid upon those who are to be justified, that they may be shut up in the prison thereof, until the righteousness of faith come—that when they are cast down and humbled by the law, they should fly to Christ. The Lord humbles them, not to their destruction, but to their salvation, for God woundeth that He may heal again, He killeth that He may quicken." –Martin Luther

The law "shakes the coke can." Everything inside bubbles up.

What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. (Romans 7:7-8)

The preaching of the gospel involves the unvarnished preaching of the law.

The gospel is not fully preached without the proclamation of the law and its condemnation. That's why today there are so many unsaved evangelicals. Christ is so often presented in the evangelical context as a way to enrich one's life—with no reference to being saved from sin, or being delivered, or regenerated, or saved from hell. So people accept Christ with no reference to what it really means—no repentance, no changed life. So they become unsaved evangelicals.

[Is there such a thing as an unsaved Christian?]

People need to hear the teaching/preaching of the law—to come to Mount Sinai where God is a consuming fire amidst the darkness and gloom, to hear the trumpet blast and the voice speaking words which made those who heard beg that they might not hear. When we know the consuming fire of Sinai we are then prepared to know the consuming love of Calvary.

The grace of condemnation.

So to the unsaved, the law is a picture of condemnation. **This is the grace of condemnation, leading us to the cross.**

"The forks and the flesh." (See Romans 8:3, below.)

The law could not save because we can't keep it. The tablets of the law are like forks used to lift the turkey out of the roaster. The flesh always gives way, so the forks never lift it out of the pan.

The law--in and of itself--is good (see Rom. 7:7-12). The law is designed to show that the problem is us.

II. Then, in Christ, we are permitted into the Presence of the Father: *justified by faith.*

To the saved, the law is a promise kept. The promise is kept by the indwelling Spirit of Christ. Before or after the cross, only Jesus ever kept or keeps the law.

The believer does not follow the law, he follows Jesus, the Fulfiller. In so doing, He keeps the higher law:

But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code. (Romans 7:6)

because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. (Romans 8:2)

For what the law was powerless to do in that it was weakened by the sinful nature ('the flesh'/KJV) God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, (Romans 8:3)

in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit. (Romans 8:4)

The preamble to the law is full of God's gracious nature and is a parable of what Christ has done for us: *I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. (Exodus 20:2)* He is our God, who brought us out of Egypt, out of the slave market of sin. The preamble of grace is meant to call us to obey Him out of gratitude, out of joy.

The commands are spoken in the terms of individual relationship. Each of the commands is in second person singular: "You (your name here) shall _____." It is a call to individually respond in gratitude to God's grace with obedience, with love:

Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment.

And the second is like it: 'You shall love your neighbor as yourself.'

On these two commandments hang all the Law and the Prophets." (Matthew 22:37-40; see Deut. 6:5 and Lev. 19:18)

FIRST COMMANDMENT:

You shall have no other Gods before me. (Exodus 20:3)

Saying "I'm an atheist" doesn't make it so.

Everyone who lives has a god. There is no man or woman--no humanist, atheist, Marxist, nihilist, fatalist, existentialist, or New Ager--who does not somewhere in the depths of his being have a shrine which has a deity which he worships. All life is worship. There is no middle ground; the life of every man is devoted to the worship of either the true and living God or a false god. Everyone worships. The question is whether we are idolaters or not.

"If you want to know what your god is, it is what you rely upon."—Martin Luther

If we understand idolatry merely in terms of whether we worship Elvis, or Mother Earth, or Vishnu, or Baal, or Buddha, or the celestial spheres—we have missed the point. **Our god is what we rely on.**

[Knowing what God is begs the question: what, then, is faith?]

What, then, are the gods that we place before the living God?

**Technology (see Habakkuk 1:15-16).

**Our appetites; Paul described to the Philippians some people *whose god is their belly* (Phlp. 3:19; see also Rom. 16:18). Inversely, even flat bellies are the god—the preoccupation and ruling principle--of millions.

**Sex/sensuality. An extraterrestrial who watched on night of television would conclude that earthlings pursue sex above all else. In many lives, this is, of course, the case.

**The almighty \$. Our coins read, 'In God we trust.' Some have suggested that we should alter it to read 'In this god we tru\$t.' Jesus taught us that we *cannot serve God and money*. (See also Job 31:24ff)

**Worship of self. This may be our most common idolatry. Many worship themselves with all their heart, soul, mind, and strength, and serve only themselves.

You shall have Me.

The first commandment is a commandment of grace. It is meant to open the floodgates of grace in our lives. The positive side of “You shall have no other gods before me is the sublime: “You shall have Me.”

“*You shall have no other gods before me*” means no less than that Christ wants to possess you, for Himself alone, and acted on this desire when He bought you at the cross: For He is *the Lord our God who bought/brought us out of Egypt*. The preamble to the ten commandments is grace; the preamble to the ten commandments is the cross.

The *greatest commandment* (Matt. 22:38) is that in response to that love, we love Him:
You shall love the LORD your God with all your heart, with all your soul.
We love Him because He first loved us. (1 John 4:19)

For the unsaved, the Ten Commandments are the grace of condemnation, leading us to the cross.
For the church, cleansed there, the Ten Commandments are a prophecy of love, **the wages of the cross**.
[Your Valentine to God: Psalm 63:1-7; Psalm 18:1-2.]

SECOND COMMANDMENT—

You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand of those who love me and keep my commandments. (Exodus 20:4-6)

The people swore, sealed by the blood of sacrifices, to obey all of the Ten Commandments (Exo. 24:7). But soon thereafter, while Moses was on the mountain, while the finger of God was writing the commandments on the two tablets, Aaron fashioned two calves, attributed God’s gracious deliverance from Egypt to them—*These are your gods, O Israel, who brought you up out of Egypt* (Exo. 32:4).

How could they do such a thing--after God had said they were not to make any idol. This episode establishes for all time the abysmal tendencies we—every one of us--have toward idol worship. This was just the beginning for Israel; it happened again and again and again...until finally their city was razed and they were deported to Babylon.

So, too, idolatry has been the bane of the church. Idolatry is alive and well in the church today, broken as frequently today as at any time in history. And it is broken by recipients of God’s grace—Christians who have been delivered from ‘Egyptian’ bondage to sin.

Commandment 2 is not a duplication of commandment 1. Commandment 1 forbids the existence of idols. Commandment 2 forbids making idols. Commandment 1 can be broken almost unconsciously. Commandment 2 is broken consciously.

Commandment 2 is also a word of grace, for if taken to heart it puts you in the stream of God’s grace. It does not forbid sculpting images of animals or other things. (God commanded representations of cherubim in the Holy of Holies; He instructed Solomon to include representations of lions, bulls, and cherubim in the Temple.) What it does forbid is making figures representative of God, to be used as objects or aids to worship. It rules out pictorial representations of God as an animal, or being, or object. Christians have disagreed whether or not the commandment forbids pictures of Jesus as an aid to teaching, as in Sunday school literature. But it is certain that the commandment forbids the use of pictures and images of Jesus in public or private worship.

Why is this forbidden?

1. Limiting. God is limitless and images are confining. See Deut. 4:15-17. An image warps God into marble and paint.
2. Obscuring. Images reveal some aspects of God, but they end up hiding God. The bull or calf Aaron made is a symbol of power, revealing the powerful God which charged before the people as they broke out of Egypt.

But Aaron was masking and degrading God, for a bull does not reveal God's moral excellence, His gentleness, or His loving grace. In fact the orgy that followed might have been ignited by the bull, which is a symbol of virility and sexual power. Our human tendency is to become like the gods we worship; if we tailor an image or concept of God, we will begin to ape it. (Cf. 1 John 3:2.)

3. Localizing. If we imagine God as represented in a statue or painting, it necessarily follows that we will begin to localize the sense of the presence of God.

4. Projection. The Hebrews understood that we are created in the image of God (Gen. 1:26). They also understood that God is not like man (Isaiah 55:9). But through the delusion of idolatry, one can begin to project back our own weaknesses onto the god that we worship. This is the essence of pagan idolatry: capricious, sensual deities which are projected magnifications of human weakness.

5. Controlling. God is limitless, unable to be contained, utterly holy. But a worshiper can imprison God within material—stone, or paint—and, by containing God, 'owning' God.

The real horror of idolatry is not that they give us nothing. The real horror is that idolatry takes away that which we have.

Making pictures of God limits, obscures, localizes, projects, controls and otherwise subtracts from God. But which of us here at LAC owns an idol? The proper understanding of the prohibition against making material images also forbids dreaming up mental images. Imagining God in our head can be a massive breach of the commandment. This is a Christian sin of today—in our untaught, unthinking, unreading, lazy, sentimental, evangelical churches, thousands are idolaters.

The reason for evangelical idolatry is revealed in the phrase, "I like to think of God as _____."

When a person muses like this: 'I like to think of God as a loving Father.' 'I like to think of God as a friend...as an artist...an architect...my leader and forgiver...'

The fact is that God is any one of these, and all of these, and more. The problem is that when a person muses like this, it is often accompanied by a conscious or unconscious denial of another characteristic of God: "I don't like to think of God as a judge, but I like to think of Him as a loving Father."

And so we begin to fashion God after our own ideas and our own images and we become just like those who worship material gods. We can be just as projecting, just as controlling, just as limiting, just as localizing through our imaginations.

That's why we're in the Bible every day. The only true picture of God that was ever painted is the one we see there. In a course on the pictures in the Bible, it's the most important picture of all. If your Jesus isn't the Jesus painted in Scripture, you believe in something that doesn't exist.

Instead of musing about what God is like, we need to scour God's Word from beginning to end, understanding what it says about God—and in humility including the things we like to think and the things we don't like to think. Then we begin to worship God as He is.

A lazy, non-reading, sentimental Christianity becomes inherently idolatrous. We have to become liberated from this idolatry by our own sweat, humility, and prayer as we approach God's Word.

God's ultimate revelation of Himself is in His Son, Jesus Christ:

John 1:18

John 10:30

John 14:9

2 Cor. 4:6

We need to comb scripture, drinking in everything we can find about Jesus, because *in these last days He has spoken to us in His Son* (Heb. 1:2).

Thus the keeping of the commandment is its own deliverance, its own grace. When we keep it 'negatively,' cleansing and protecting our souls from every wrong thought of God; and when we keep it positively, by

filling our lives with God's Word and reflecting upon what it teaches us about God—then we see God more and more for Who He is, and we are increasingly able to love Him as we ought to love Him, and worship Him as we ought to worship Him.

Understanding the prohibition as a word of grace makes sense of the gracious warning in Exodus 20:5-6--
for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand of those who love me and keep my commandments.

The startling arithmetic of this warning reveals a God who punishes, but almost against His nature; that judgment is God's *strange* (unfamiliar, foreign) work (Isaiah 28:21). It is a towering note of grace, showing that He is slow to anger, inclined towards mercy, patient; and that if His anger burns for a minute, His lovingkindness is for life, for ever.

Grace upon grace/until the of ever.

The blessing--which comes to a life that rejects idolatrous images, both material and mental; which strives to know God through His Word and through Jesus Christ, which loves and worships Him in truth and spirit—is to the thousandth generation, until the of ever.

What part of 'Thou shalt' don't you understand?

*Then I will sprinkle clean water on you, and **you shall be clean**; I will cleanse you from all your filthiness and from all your idols. (Ezekiel 36:25)*

The Lawgiver would be the King. (Genesis 49:10; Matthew chapters 5-7)
The King would be accompanied by a star. (Numbers 24:17 and Matthew 2:2)
The Lawgiver/King would offer the scepter of grace (Esther 5:2).
The King Himself would be born under the law, subject to it (Galatians 4:4)
fulfill it by His life,
suffer its penalty of death, thereby paying the wages of sin,
earning life—the **wages of the cross**--for those whose place He took there,
so they would be *free from the law of sin and death.* (Romans 8:2)

“General” law—

Romans 2:12-2:15/Romans 1:18-1:21

This general law reveals man’s unrighteousness.

“Revealed” law--

The gospel (Rom. 1:16-17; 1 Cor. 15:3-4; John 3:16, et.al. /*the law of the Spirit* (Romans 8:2)

This law, revealed in scripture, reveals God’s righteousness.

Q. So John 3:16 is the law?

A. You’d better believe it. It is *the law of the Spirit of life in Christ Jesus* (Rom. 8:2). This law of grace is depicted in the story of Esther.

*So it was, when the king saw Queen Esther standing in the court, that she found favor in his sight, and the king held out to Esther the **golden scepter** that was in his hand. Then Esther went near and touched the top of the scepter.* (Esther 5:2)

God’s law says, *The soul that sinneth, it shall die* (Ezekiel 18:20). God has never changed that; it is as true now as it ever was. He could not change that without changing His character. It is true that *all have sinned, and come short of the glory of God* (Rom. 3:23). It is true that we are *dead in trespasses and sins* (Eph. 2:1). It is true that *the soul that sinneth, it shall die.*

God had to overcome that tremendous law, and the only way He could overcome it was to come to earth, take upon Himself our sins, and pay that penalty. So the law was not abrogated, and it is not abrogated today. When God saved you, it was because Somebody paid the penalty for your sins. As a result, God holds out to the world the scepter of grace. We can, like Esther, reach out and touch it, and receive salvation.

This law of grace is depicted, and fulfilled--in all of its terrible beauty--at the cross of Jesus Christ.

Fret not, Bride of Christ, that all this talk of the law takes the romance out of your redemption. Redemption is a romance. But, like marriage, it is both a romance and a legal transaction:

But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: (John 1:12)

*The **scepter** shall not depart from Judah, nor a **lawgiver** from between his feet, Until Shiloh comes; and to Him shall be the obedience of the people.* (Genesis 49:10)

Chronology & Lineage-

Abraham/Isaac/Jacob/Judah/David/Christ

Abraham/Isaac/Jacob/Levi/Moses

[Who wrote this? What is the implication?]

John 8: *Go and sin no more.* Saved by Jesus Christ, she’s now got the power to *Go and sin no more.* God does not command His children to do that which is impossible. There’s power (by the indwelling Spirit) in the blood.

Good Samaritan (Luke 10:25)/”**Mirror**”—James 1:22-25/the “**widowed bride**”—(Rom. 7:1-6)

The world, the flesh, the devil
Amalek
On eagle's wings
Intercessory prayer—Jesus as High Priest
The Man in the middle
You are Spirit-natural
If God's gonna win, why pray?
Some wild speculation on prayer and the sword of the Spirit

The world, the flesh, the devil.

A Christian life is conflict, and our opposition comes from at least three places:

If you were of **the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. (John 15:19)*

For **the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. (Galatians 5:17)*

Be sober, be vigilant; because your adversary **the devil walks about like a roaring lion, seeking whom he may devour. (1 Peter 5:8)*

In Egypt, there was very little fighting because there was no salvation. But once the salvation comes then the fighting comes:

Then came Amalek and fought with Israel in Rephidim. (Exodus 17:8)

Then came Amalek...

Esau was not interested in spiritual things, and sold his birthright for a bowl of stew. Amalek, Esau's grandson, fathered a people who were epitomized by carnality.

And fought with Israel... Every time the Amalekites are mentioned in the Bible, they speak of the ongoing war we fight with the flesh:

For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. (Galatians 5:17)

We drag around the old nature like a corpse.

Q. Will we ever get rid of the old nature?

A. Yes! When the Lord takes the church to heaven, He will change it:

In a moment, in the twinkling of an eye, at the last trumpet: For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed (1 Cor. 15:52). If He didn't change us, heaven would be just like this old earth.

The flesh vs. the spirit, a summary:

The Lord will have war with Amalek from generation to generation (Exo.17:16).

1. It is an enduring obstacle to the spirit: *generation to generation.*
2. God will never compromise with the flesh: *The Lord will have war with Amalek.*
3. God is going to get rid of Amalek. Only the Holy Spirit can (and will) give us victory.

On eagle's wings. (Exodus 19:4; cf. Isaiah 40:31)

The mother eagle overturns the nest in order to teach the young eagle to fly. Just before he reaches the rocks below, the mother eagle swoops down and rescues him, bearing him upon her wings. This process is repeated until one day the eaglet flaps his wings and finds himself flying higher than he ever thought he could. This striking picture of God's grace also illustrates the spiritual reality that faith cannot grow in comfort and security.

Front and center, fully engaged, is the safest place in the battle.

The flesh (the old, carnal, fallen nature) takes it's heaviest toll on the saved who remain on the fringes of the battle.

Remember what Amalek did to you on the way as you were coming out of Egypt, how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you were tired and weary; and he did not fear God. (Deuteronomy 25:17-18. Cf. 2 Samuel 11:1-2).

Intercessory prayer.

So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill. And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. (Exodus 17:10-11)

The lifting up of hands speaks of prayer. As long as Moses interceded on the mountain, there was victory in the valley.

Jacob' Ladder goes **up and down**. (Gen. 28:12; John 1:51)

Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it. (Genesis 28:12)

And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man. (John 1:51)

Going up.

*Jesus as High Priest speaks for the people to God:

Because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them. (Hebrews 7:24-25)

*Jesus as Sacrifice (burnt offering) rises up, an aroma pleasing to God (see Lev. 1:9, et. al.).

Coming down. Jesus as prophet speaks the Word of God to the people.

Jesus as the Word of God Himself is the Prophet (spoken of by Moses) Who embodies God's complete and fulfilled Word **to us** (see Deut. 18:18-19; Hebrews 1:1-2; cf. Exo. 7:1).

Prayer partners. (See Exodus 17:12)

When fervent prayer grows listless, disengaged—as it sometimes will—enlist some help.

The man in the middle. (See 1 Tim. 2:5; cf. Job 9:33)

Looking up in the midst of the battle, Joshua could see the man in the middle between two others, arms outstretched. This is a picture of Christ at Calvary **and** a picture of Christ resurrected, the mediator between God and man, who *ever lives to make intercession for us, saving us to the uttermost* (Hebrews 7:25).

The rod of God. (Exodus 17:9)

On the cross, under the weight of my sins, He was smitten by *the rod of God*. Suspended between heaven and earth, the man in the middle saved us from the penalty of sin.

As intercessor, the resurrected Christ intercedes for us today, saving us from the power of sin.

Q. So having been saved at the cross/Passover by the death of Christ, we are being saved by the resurrected, intercessory Christ?

A. Bingo! Ever the Savior, He died to save you, He lives to keep you saved. He will be saving you every day of your brand-new, eternal life:

Being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ. (Philippians 1:6)

The biblical order of prayer is by the Spirit, through the Son, to the Father. He is ever the man in the middle: *For through Him we both have access by one Spirit to the Father.* (Ephesians 2:18)

There is no need to get technical about the procedure of prayer, but an appreciation of the process helps us to understand that shutting the door of the prayer closet does not isolate us. Shutting the door puts our natural limitations behind us, opening the door to the supernatural realm. When Jesus sought deserted places to pray, He was seeking the Presence of His Father.

Prayer opens the door; thereby, prayer is fellowship with God (see Rev. 3:20). Prayer may be the least isolated thing we do.

Above all else, remember that **you are supernatural** in prayer. I used to be man-natured, I had the nature of fallen man. But now I am Spirit-natured, **I am Spirit-natural**. You don't get into that room with God unless you have been born again, a new creation with a new nature. Prayer makes you part of the lightning-rod of God. Jesus is the Head, at the right hand of the Father in heaven. Those with His Spirit are His body, His feet on the ground. The supernatural power of God finds its way to earth through that reverse order of prayer—

from the Father, through the Son, through the Spirit within you. When you pray, understand that prayer places you in the partnership of the supernatural.

Q. Oh boy, the Bible teacher just told me I'm supernatural in prayer.

A. Once you were Adam-natured, in rebellion toward God. Born again, the child of God has a new nature, the nature of the Holy Spirit of God. That's Spirit-natured, supernatural—and we should stop being shy about it. Here's an example of your new Spirit-natural self in a realm other than prayer:

“The spirit of compassion we once found so hard to exhibit is now easy. In fact, to be full of bitterness would be the hard thing. Divine Love has slipped into our inner spirit and taken over our habit patterns. In the unguarded moments there is a spontaneous flow from the inner sanctuary of our lives of *love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control* (Gal. 5:22,23). There is no longer the tiring inner need to hide our inner selves from others. We do not have to work hard at being good and kind; we are good and kind. To refrain from being good and kind would be the hard work because goodness and kindness are part of our nature. Just as the natural motions of our lives once produced mire and dirt, now they produce *righteousness and peace and joy in the Holy Spirit* (Romans 14:17).”

- Richard Foster, Celebration of Discipline

If God is gonna win anyway, why pray?

Prayer changes you, not the Word of God. Prayer puts you in the fight. Prayer puts others in heaven—prayer writes names in the book of life. Prayer is faith, hope, and love; prayer will remain.

On earth, when we meet someone, we ask, “What do you do?”—meaning, “What is your job?” In heaven, conversation will often go like this:

Q. “What did you do?” (back there on earth).

A. “I, uh, watched TV.”

Q. “Did you bring anyone with you?”

A. “No. I, uh...”

Q. “I know. You watched TV.”

If Moses on the mountain represent Jesus interceding for us in prayer, **who does Joshua in the valley represent?**

A. Jesus! Joshua represents the body of Christ, His feet on the ground. Moses represents Jesus, the head of the church.

Q. So where are we in this picture?

A. If you're praying, you're a soldier in the fight with Joshua:

Moses said to Joshua, "Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands." (Exodus 17:9) If you're not praying, you're back in the camp...

Q. ...”watching TV,” so to speak. Or darning your socks.

A. Bingo! Now we're starting to understand prayer. Faith fights, the warrior prays, and Jesus wins: *So Joshua overcame the Amalekite army with the sword.* (Exodus 17:13)

Where's the Holy Spirit?

Warning: Speculation Ahead.....

He's wielding the sword of the Spirit—the Word of God. But in this case, the Word of God is Jesus' intercessory prayer. When Jesus speaks to the Father in our behalf, that's the Word of God. There are hints in the last verse of John and (the next verse in the Bible) the first verse in Acts that more of the words and acts of Christ are being recorded in heaven. I think we will have access to Jesus intercessory prayers for us, in the by and by. Then you'll see some very specific salvation. I think it will be then that we realize how individual salvation is, how He went to the cross just for Shelley, just for Alice, just for Doug.

An aside: Look in your printed Bible at the last verse of John (the gospels) and the first verse of Acts (the church). The Head and the Body are connected right there!

More fun with the workings of prayer:

Warning: some wild speculation ahead...

1. The Spirit sorts out the Father's will and prays the prayer. See Romans 8:26 and Ephesians 6:18—*praying in the Spirit*. (In the Garden of Gethsemane, we might be looking at a picture of the Spirit sorting out the Father's will.)
2. Jesus presents the prayer to the Father
3. The Father responds, acts.

This progression shows prayer, from its prompting to its presentation to its performance, as the Word of God, the sword of the Spirit.

If this were true, what's it mean to me?

It seems that we've been made a part of the process—The Big Process. **Our prayers are placed in hands which convert words to power.**

The Tabernacle

Shelley: "The tabernacle is **the shoebox of salvation.**"

Frankie: "It's called a *diorama*, Mom."

Shelley: "Well, we just called them shoeboxes."

Only a shadow.

The tabernacle, which literally means "dwelling place" or "tent of meeting," was a symbol of God's presence with his people. God himself furnished the details of its pattern (Exodus 25 - 27), because it was "a copy and shadow of what is in heaven" (Hebrews 8:5). The book of Hebrews goes on to tell us that even God's law is only a shadow of the good things that God has in store for us (Hebrews 7; 10; see also Exodus 10:1). Jesus is the ultimate fulfillment of what God designed the tabernacle to be. The priests offered sacrifices continually, but Jesus' sacrifice is far superior because he offered the sacrifice in "heaven itself" (Hebrews 9:23-28).

Tabernacle Types	Descriptions of Jesus
One Entry	"I am the gate" (John 10:9)
Bronze Altar	"Look, the Lamb of God" (John 1:29)
Basin for washing	"Unless I wash you" (John 13:8 - 10)
Lampstand	"I am the light" (John 8:12)
Bread of the Presence	"I am the bread of life" (John 6:48)
Incense	"I pray for them" (John 17:9)
Curtain	"Through the curtain, that is, his body" (Hebrews 10:20)
Atonement Cover (Mercy Seat)	"Enter the Most Holy Place by the blood of Jesus" (Hebrews 10:19)
Glory of God	"We have seen his glory" (John 1:14)

My Picture Bible.

God sent a picture before He sent the Person. The Tabernacle is God's picture book.

ABC's of salvation—

The tabernacle presents the great doctrines of the Christian faith in picture form.

Salvation is on the move.

The sentence above should read: 'The tabernacle presents the great doctrines of the Christian faith in moving picture form.'

While just one verse of scripture (Genesis 1:1) records the creation of the heavens and the earth, 16 chapters (Exodus 25-40) are devoted to the tabernacle and a whole book (Leviticus) to its service.

That's because—

God's finger-work is on display in creation (Psalm 19).

God's bared-arm work is on display in salvation (Isaiah 52:10).

The tabernacle was a portable tent or sanctuary used by the Israelites as a place for worship during their early history. In the Old Testament, it is frequently called "the tent of meeting," indicating that it was the primary place of encounter between God and His people. The structure was built in accordance with God's instructions to Moses on Mount Sinai during the people's years of wandering in the wilderness (Ex. 26; 35). With the people contributing materials and labor, the tabernacle was completed to God's specifications. God blessed their handiwork by covering the tent with a cloud and filling the sanctuary with His glory (40:34).

The outer courtyard of the tabernacle was a fenced rectangle about 150 feet long by 75 feet wide (27:9-19). The courtyard contained a bronze altar for animal sacrifices (27:1-8) and a laver where the priests washed before entering the tent (30:17-21).

The tabernacle itself, measuring 15 by 45 feet had two main sections: the outer room known as the holy place, and the inner room called the Holy of Holies, or Most Holy Place (26:33).

The outer room contained an altar where an incense offering was burned (30:1–10); the seven-branched gold candlestick (25:31–40); and a table for showbread, signifying God’s presence (25:23–30).

The inner room, or Holy of Holies, was separated from the outer area by a veil, or curtain (26:31–37). This sacred part of the tabernacle was entered only once a year by the high priest on the Day of Atonement. In a special ceremony on this day, he made atonement for his own sins and then offered sacrifice to atone for the sins of the people. This most sacred enclosure had only one item of furniture, the ark of the covenant.

The lid of the ark was called the mercy seat. Upon it were two gold cherubim that faced each other. The ark contained the stone tablets with the Ten Commandments (Deut. 10:4, 5), a gold pot filled with manna (Ex. 16:33, 34), and Aaron’s rod that budded (Num. 17:10).

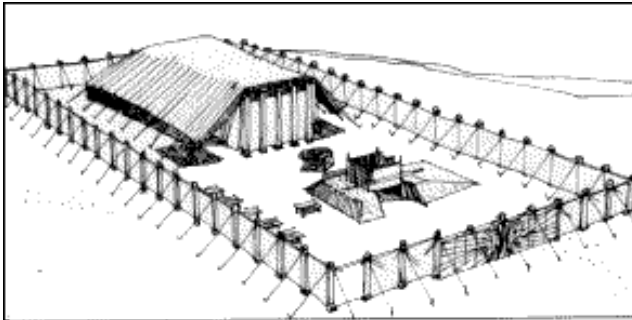
During the years when the people of Israel were wandering in the wilderness, the tabernacle was moved with them from place to place (Ex. 40:36–38). When the Israelites pitched camp in the wilderness, the tabernacle was to be placed in the center, with the Levites, who were charged with its care (Num. 4), camping next to it (Num. 1:53). Then the tribes were to be arrayed in specific order on the four sides of the tabernacle (Num. 2). This shows what an important role the tabernacle played in the religious life of God’s people.

After the conquest of Canaan, the tabernacle was moved to Shiloh where it remained through the period of the judges (Josh. 18:1). Later the tabernacle was also stationed at Nob (1 Sam. 21:1–6) and Gibeon (1 Kin. 3:4). When the temple was completed, Solomon had the tabernacle moved to Jerusalem (1 Kin. 8:4). Apparently there was no further need for the tabernacle after the completion of the temple, which became the permanent place of worship for the nation and the center of its religious life.

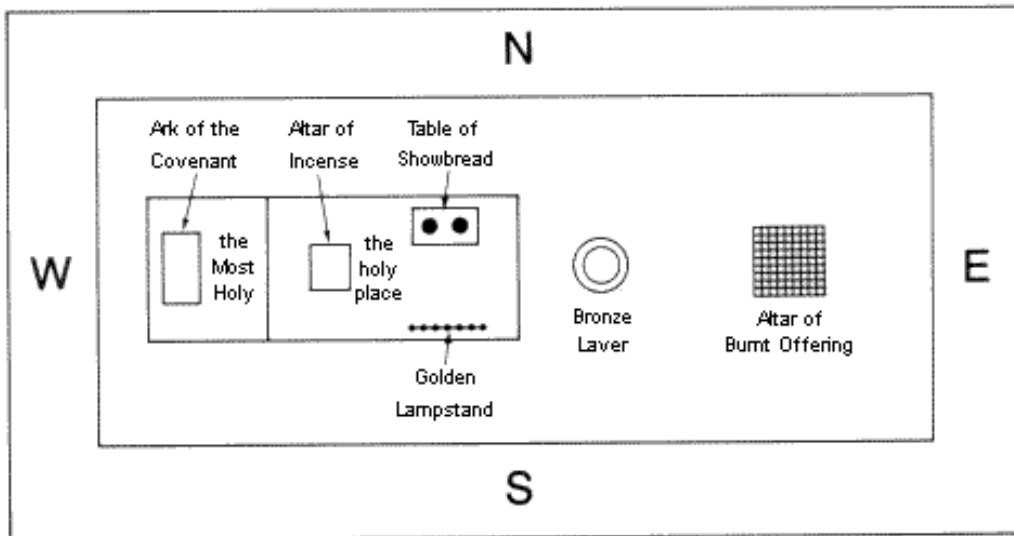
The many references to the tabernacle in the New Testament should be understood in light of the incarnation, when God’s Son became a human being. Because the tabernacle was the place where God and His people met, John declared that the Word had become flesh and “tabernacled” among us (John 1:14; the Greek word is translated “dwelt” in the New King James Version). Paul spoke of Christ as the “propitiation” for sin in Romans 3:25. He used the same Greek word that referred to the mercy seat of the ark where the high priest made annual atonement. The laver where priests washed before serving in the tabernacle may be reflected in Titus 3:5.

Revelation 8:3–5 speaks of the golden incense altar. Practically every feature of the tabernacle is found in the epistle to the Hebrews, a book that describes Jesus as the great High Priest and the ultimate and eternal sacrifice for our sins.

Tabernacle



The tabernacle was to provide a place where God might dwell among His people. The term tabernacle sometimes refers to the tent, including the holy place and the Most Holy, which was covered with embroidered curtains. But in other places it refers to the entire complex, including the curtained court in which the tent stood.



This illustration shows the relative positions of the tabernacle furniture used in Israelite worship. The tabernacle is enlarged for clarity.

Overview: In His Presence

God with us.

The tabernacle anticipates God dwelling in the midst of sinner man.

Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. (Revelation 21:3; see also Matthew 1:23)

In the New Testament the masterpiece is the church, for we are his workmanship (*poiema* — poem or masterpiece), created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Ephesians 2:10).

In the Old Testament God's masterpiece is the Tabernacle. Both are the dwelling places of God for the particular age to which each belongs. Both reveal Christ.

The problem of establishing a dwelling place with man is of supreme importance to God. In Genesis, we find God coming down in the cool of the day for purposes of fellowship. In a very real sense, God had a dwelling place with man. God sought out this man, and they had fellowship one with the other. In all likelihood, man recounted the day's experiences to an interested and loving Father, and God responded with praise and suggestion. All this was a daily occurrence and was the possession of the first man. The communion of God and man on this blessed basis would have continued indefinitely... Then Adam committed spiritual suicide in the moral order of the universe of God. He broke his fellowship with the One in whose likeness he was made, and found himself incapacitated to restore it or to make restitution. Sin now stood between a Holy God and man. Any overture had to originate in

God, as He alone could remove sin and solve the problem. At the extreme other end of the Bible, we see the problem solved:

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. (Revelation 21:3)

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. (Revelation 21:22)

Any dwelling place God has made with man since his expulsion from Eden, or will make with man on into eternity, will rest upon the finished work of Christ on the cross.

Before Christ came, God established sacrifices and ceremonies as shadows of the work of Christ.

These sacrifices served a twofold purpose:

- (1) To impress the observer, before Christ came, with the necessity of removing sin before coming into the presence of a holy God. God could only fellowship with sinners who had settled the sin problem.
- (2) To teach us, this side of the cross, the meaning of the death of Christ.

Christ and His cross are in type in the Tabernacle with its ceremonies and sacrifices. Even before Christ came, He was *the Lamb slain from the foundation of the world* (Revelation 13:8). He is the eternal sacrifice for sin, and the only sacrifice that brings a sinner into fellowship with God. The death of Christ is more than a historical event that took place about nineteen hundred years ago. It was the purpose of God through eternity, and not an emergency measure brought forward as an afterthought. It is not strange or alarming that we, therefore, find *the Lamb of God, which taketh away the sin of the world* (John 1:29) prefigured in the Tabernacle.

When God led His chosen people, Israel, out of Egypt, He set up a temporary dwelling place among them. This was called the Tabernacle or tent of meeting. The very name spoke of the temporariness of it —“tabernacle or tent.” It was to be pitched in the desert with the stakes driven in sand.

The Tabernacle was merely a link in the chain, from the sacrifice of Abel to the cross of Christ, that gave an approach for those then present to the presence of God. From Abel’s altar outside of Eden to God’s altar outside of Jerusalem, we find a continuous and unbroken line of sacrifices that made an approach to God.

There was a **supernatural occupant** of the Tabernacle. The presence of God indwelt the Tabernacle: *Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. (Exodus 40:34)*

The temple of Solomon superseded the Tabernacle, and the Shekinah Glory came to dwell in it as well:

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. (2 Chronicles 7:1)

The Shekinah presence abode there until the sin and willful disobedience of the people caused Him to withdraw and return to heaven.

Ezekiel saw the vision of the departure of the Glory:

Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city. (Ezekiel 11:22, 23)

The Glory lifted and paused a moment as if loathe to leave sinner man. He lingered a moment, but there was no turning back to God on the part of the people. So, the Glory withdrew to the walls of Jerusalem, and there for another brief moment He lingered; but still there was no turning back to God on the part of the people. The Glory passed over the walls to the Mount of Olives and rested for one last moment, and we may well imagine that it was with tear-stained eyes that He consigned that sinful city to the Babylonian captivity. Then quite suddenly, He was caught up to heaven. At some future day the Glory will stand again on the Mount of Olives, not bent on departure but on coming again to the earth.

Both Israel and Judah, the divided kingdom, went into captivity. After seventy years in Babylonian captivity, a remnant of Judah returned, along with some from the other tribes. The temple was rebuilt, but no evidence persuades us that the Glory returned. In truth, the temple was “left unto them desolate” (see Matthew 23:38 and Luke 13:35). For four hundred years the heavens were silent and the sky was brass. No message came from God. After Malachi had spoken, all was silence.

Then one day a priest was about the weary round of a cold ritual of a stagnant religion. As he served in his course at the altar of incense, an angel appeared — the silence was broken and God again was speaking out of heaven.

All this was but the preparation for the coming of the Glory again, but with this difference: This time the Glory was to be veiled in human flesh and was to walk among men, not secluded in the awful sanctity of the Holy of Holies. The Glory this time would eat with publicans and sinners.

On that auspicious and conspicuous night the Shekinah Glory, the Second Person of the Godhead, appeared and took upon Himself human flesh. Jesus was born back of an inn in a stable, was wrapped in swaddling clothes and lay in a manger. God was dwelling among men. Joy to the world, the Savior is born — Immanuel, God with us. This time He was dwelling in human flesh, a tabernacle not made with hands, but by the supernatural act of the Holy Spirit on the virgin’s womb: ***And the Word was made flesh, and dwelt*** [tabernacled — *'eskenosen*] ***among us.*** (John 1:14)

His body was His temple. On one occasion He said, “Destroy this temple, and in three days I will raise it up” (John 2:19). Those who heard this thought that He meant the desolate temple of cold stone, called Herod’s temple, that had become a place of merchandise and a den of thieves. But He referred to His own body, and even His disciples did not get the full implication until they stood in the resurrection light.

His enemies did destroy “this” body, God’s tabernacle. Sinful man does not want God to dwell with him. How erroneous is the modern but ancient notion that man is seeking after God, and religion is the result of man’s labors, and its evolution is the crown of success of man’s efforts.

Man is not seeking after God, but is running from Him as the father of the race did in Eden. God is the One seeking and searching; “Where art thou, Adam?” (see Genesis 3:9)

“There they crucified him” (Luke 23:33). They destroyed His body — “this temple.” On the third day He took that Temple back to heaven. There He will abide until the time of restitution of all things when that Temple will again be seen on this earth and when His feet shall stand again upon the Mount of Olives.

In the interval between the rejection of the King and the reception of the King, between the cross and the crown, He is building a dwelling place again among men. This time it is altogether new. His church is His temple that He is building in this age:

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (1 Peter 2:5)

This is the new thing that God is doing that characterizes this age. Under this figure of a temple, the purpose of the church is further disclosed:

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

Also, the individual believer is said to be indwelt by the Holy Spirit:

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (1 Corinthians 6:19)

God now indwells each believer. This truth alone distinguishes the church age from all others, for never could it be said in any other age that the believer’s body is the dwelling place of the Holy Spirit. Furthermore, it cannot be said in this age that there is a possibility of God taking His Holy Spirit away from the believer, as David prayed. God now dwells in each believer. This is a more permanent arrangement and is far more superior than dwelling with man. This is the unique fact of this age.

The Tabernacle in the wilderness is therefore just a link in a chain of God’s different dwelling places with man. It is of tremendous importance because it furnishes the true typology for the Person and the work of Christ. It sets forth more accurately the death of Christ than did the temple that superseded it

and the sacrifices prior to it. The writer of the Epistle to the Hebrews adopted it as setting forth the things of Christ.

And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. (Exodus 25:8, 9)

The Tabernacle was not man's speculation on how things ought to be, but God's arrangement on how things must be for Him to dwell with a lost race. Again and again Moses' attention was drawn to the fact that each item was to be made according to the pattern shown him in the holy mount.

The sacrificial system is the heart of the Mosaic law.

The Ten Commandments and the sacrificial system are part of each other.

Jesus at the Sermon on the Mount shows us that we can't live up to God's standard.

Jesus on the cross lives up to God's standard for us.

The Ten Commandments are the warnings of Jesus the prophet.

The Tabernacle depicts the Restoration through Jesus the Sacrifice, Sanctifier, Priest.

The Ten Commandments and the Tabernacle are of one piece, of whole cloth; as seamless as the life of Christ. Jesus the Judge and Jesus the Savior are indivisible, as seen on the cross: the Judge bore the penalty that He'd pronounced. The prophet whose denunciations broke like thunder over the heads of the Pharisees was on His way to die for them, even as He spoke. In and of itself, the law is seen as merciless and pitiless. Further down the road stood a cross. In light of the cross, the law is a love-letter.

The Mosaic law--from Ten Commandments to the Mercy Seat atop the ark--is a picture of the seamless integration of seemingly irreconcilable virtues. This Word--this Picture--became flesh and dwelt amongst us.

The Ten Commandments without the Tabernacle are a problem without a solution.

The Tabernacle without the Ten Commandments is a solution for no problem (that is, a problem which cannot be perceived.)

In God's house, the furniture comes first.

In the minutely detailed tabernacle "blueprint", the instructions for the articles of furniture are given first.

The tabernacle proper is just a housing for the furniture. (The "Holy of Holies" is so-called because of the presence of the ark and mercy seat.)

The articles of furniture constitute the approach to God.

There were seven articles of furniture: the ark, the mercy seat, the altar of incense, the table of showbread, the lampstand of gold, the laver of brass, and the altar of brass. These articles occupied the following respective places: two articles in the Holy of Holies — ark and mercy seat; three articles in the Holy Place — table of showbread, lampstand of gold, and altar of incense; two articles in the outer court — altar of brass and laver of brass.

You can look at the tabernacle and get the gospel. God has given it to us in picture form (Heb. 8:5).

Tent—God's glory confined to a tent, like he later confined his glory to the limitations of a human body.

Only **one way in—Christ**. (38:18; cf. John 14:6; John 10:8)

Altar—the cross of Jesus Christ. Man could not approach God without a sacrifice. Because sin requires death, only a blood sacrifice was acceptable (Lev. 17:11; cf. Eph. 5:2)

Lamb—Jesus Christ, who takes away the sins of the world. (John 1:29)

A lamb in the morning and one in the evening— reminds the people their sin must be dealt with. (29:38-41)

The altar was an oven.

And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses. (Exodus 40:29) Parallels to the cross?]

The Substitute, the Sacrifice. The sacrifice was a substitute for the sinner:

And he [the sacrificer] **shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.** (Leviticus 1:4)

The Israelite slew the sacrifice at the side of the altar with his hand placed upon its head, thus identifying himself with the sacrifice. This whole act speaks of substitution.

By faith he placed his hand upon it and God accepted this arrangement, looking on to the time when the Lamb of God would take away the sin of the world, “for it is not possible that the blood of bulls and of goats should take away sins” (Hebrews 10:4).

The death of Christ was substitutionary. He was holy, harmless, undefiled, and separate from sinners: **For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.** (Hebrews 7:26).

He was the spotless Lamb of God. He stood before a woman taken in adultery when all but He had fled, because He was the only one without sin. He demanded of those who knew Him in the days of His flesh, “Which of you convicts me of sin?” (See John 8:46.) On another occasion He said, “For the prince of this world cometh, and hath nothing in me” (John 14:30).

The individual Israelite stopped at the altar. On the basis of the sacrifice there, the high priest went into the presence of God for Israel, corporately. This explains why God in the O.T. is the Father of Israel, the nation, but not of Jacob, the individual. At the cross, we were made sons and priests and we do not stop at the cross but we are “in Christ in the heavenlies” in position, permitted to come “into the holiest by the blood of Jesus” (Hebrews 10:19).

Laver (Basin for washing)—deals with the sins of the saints (cf. John 13:8-10)

Also made of brass, but not just any brass. This was the highly polished brass used for mirrors, representative of the Word of God:

And he made the laver of brass, and the foot of it of brass, of the looking glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

(Exodus 38:8)

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. (James 1:23, 24)

This brass laver filled with water represents the process of sanctification--*the washing of water by the word* (Eph. 5:25-26). This is the process by which the saved believer becomes in experience ever more like Christ. It is accomplished as the Holy Spirit (represented by water) applies the Bible (word).

No measurements were given for the laver in the blueprints of the Tabernacle. This further confirms that the laver is a figure of the Holy Spirit, the author of the Word. Deity cannot be measured. The Word of God cannot be severed from the divine Author and Illuminator of it.

There is no sanctifying power in the letter of the Word apart from the Holy Spirit. The letter of the Word is dead, and the Spirit makes it alive. The Word is sealed to the unsaved, and the saved need the Great Teacher to open its treasure store. A consideration of 1 Corinthians 2:10-14 will reveal this, but as this is not the immediate purpose of this thesis, we merely refer to it.

Christ said, “*Now ye are clean through the word which I have spoken unto you*” (John 15:3). *Sanctify them through thy truth: thy word is truth*” (John 17:17). The Word of God is a sanctifying agency for the children of God.

The altar was for a sinner; the laver was for a sin. The altar was where the sinner needed punishment; the laver was where the child needed cleansing. The altar spoke of blood; the laver spoke of water. The altar suggests this verse of Scripture: *Without shedding of blood is no remission* (Hebrews 9:22); the laver points to this: *Without holiness no man shall see God* (Heb. 12:14).

Lamp stand—speaks of Christ, the Light of Life (John 8:12). Oil in Lamp stand—represents the Holy Spirit (see 1 John 2:20, 27)

Showbread (Bread of the Presence)—speaks of Christ, the Bread of Life (John 6:48)

The altar of incense—prayer (see Psalm 141:2; John 17:9; Heb. 7:25)

Veil. (26:31; see Matthew 27:50-51; cf. Heb. 10:20) The veil speaks of Christ’s humanity, His life—rent in two when He died. Christ’s life didn’t save us—that perfect life condemns us. His death for us saves us.

Mercy Seat (Atonement Cover)—speaks of forgiveness through Christ; (Heb. 10:19)
The mercy seat rested on top of the ark. It served as the top for the chest, the ark, but it was a separate piece of furniture. It was made of pure gold with cherubim on each end with their wings spread, overshadowing it, and looking down upon the top where the blood was placed. It was here the high priest sprinkled the blood of the sacrifice. It was the blood that made it the *mercy seat*. This too was symbolic of the work of Christ.

The ark of the covenant.

The ark was a chest covered inside and outside with gold. It was a perfect symbol of the Lord Jesus Christ in His deity and humanity. Jesus Christ was the God-man; His deity was represented by the gold and His humanity was represented by the wood.

The ark could not be spoken of as merely a wooden chest because it also was a gold chest. It could not be called a golden chest because it was also a chest of wood. It required both gold and wood to maintain the symbolism pointing to Christ as the God-man. There is no mingling of the two.

The contents of the ark (see Hebrews 9:4).

The tables of the covenant, representing His life, which fulfilled the law.

The pot of manna, representing His death--which is life for us. This bread is my body, broken for you.

Aaron's rod that budded, representing His resurrection.

NOTE: The contents of the ark can convey a myriad of symbolic meanings which are not listed here.

The Glory of God (The “Shekinah Glory”)--(cf. Ex. 33:7-23/ Matt. 17: 1-8)

Rested on the Ark of the Covenant, first in the tabernacle and later in Solomon’s temple, but departed before temple destroyed by Babylonians (Ezek. 8-11). There is no record that it ever returned—until Jesus came. At the Transfiguration (Matt. 17) Jesus for a brief time was seen in all His glory.

Note: The order of entrance from outside the Tabernacle into the Holy of Holies is the order of our salvation, as seen from our point of view and from past to future. But the pattern given in Exodus begins from inside the Holy of Holies and moves outward. In light of Hebrews 8:5, the view presented sees from the future to the past, to a time before the foundation of the world. This is a peek into the realm of His omniscient sight, His unconfined Spirit, His immeasurable heart--and a glimmer of the ubiquity of God in both time and space. This is the view of the Father waiting, watching for his prodigal son to come home.

The golden calf
Idolatry
Baggage in the desert
Amen

For here we have no continuing city, but we seek the one to come. (Hebrews 13:14)

Our lives are analogous to the children of Israel as they made their way toward the Promised Land. The same kinds of difficulties, problems, and trials face us individually and as a local church.

And do not become idolaters as were some of them. (1 Cor. 10:7)

The warning against idolatry doesn't have the same sting as it did in the days when people engaged in the worship of idols and images. But there is a deeper sense in which we may be idolaters even though we have never had an idol.

Little children, keep yourselves from idols. (1 John 5:21)

It is possible to be an idolater in very many ways. Paul spoke of covetousness as an example (Col. 3:5). The very last admonition of 1 John warns of idolatry in this same--more subtle and pernicious--sense.

A brief primer on idolatry:

Your god is whatever you rely on. Faith, then, is reliance.
(Refer to Cross Ties notes from 2-15-2009.).

Idolatry is an attack upon God.

Idolatry is an attempt to pull God down to man's level. The plan and the heart of God is to pull man up.

Idolatry diminishes man.

Man's idolatry has no effect upon God. God sternly warns us against idolatry because idolatry diminishes the idolater.

The Word of God will root out idolatry:

And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. (Exodus 32:27-28)

The Word of God is quick and powerful and sharper than any two-edged sword (Hebrews 4:12).

Sometimes, like the sons of Levi, in obedience to the prompting of the Spirit, we must draw the sword of the Word when speaking to those we care about most. Even though it might cause pain initially, cleansing and healing will be the result eventually if we speak the truth in love (Ephesians 4:15).

Worship is to be simple, direct, in the Spirit, through the Word of God.

God is Spirit, and those who worship Him must worship in spirit and truth. The Father is seeking such to worship him. (John 4:23-24)

[What about the saints, songs, stained glass, and steeples that are included in our worship?]

And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. (Exodus 32:28) The day the Law came down in the hand of Moses, three thousand died. The day the Spirit came down in Acts 2, three thousand were saved. The Law brings death; the Spirit brings life (2 Corinthians 3:6).

A little leaven leavens the whole lump. (Gal. 5:9; cf. Matthew 13:33)

It should be noted that the worship of the golden calf was mixed in with the worship of the LORD. [Read Exodus 32:5-6.]

Thus saith the LORD of hosts; Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean (Hag. 2:11-13).

This principle operates as a law in every realm of life. A gallon of dirty water is not made clean by adding a gallon of clean water. On the other hand, one drop of dirty water will contaminate the clean water. A boy with the measles is never cured by contact with a boy who is well, but the well boy may very well catch the measles from the sick boy.

There is a very important principle set before us here. Cleanness or holiness is not transferred by contact. On the contrary, dirt, sin, and unholiness are transferred by contact. In other words, it is impossible to bring holiness out of the unholy. But the unclean can affect the clean. **An unrighteous man cannot produce righteous works which are acceptable to God.** You cannot bring righteousness out of unrighteousness: *But we are all like an unclean thing, And all our righteousnesses are like filthy rags.* (Isaiah 64:6)

Moses, God's mediator, comes down to a law-breaking world which is mixing idolatry with a veneer of religion. The people see the anger (Exo. 32:9-13), but not the saving grace (32:19-20). The mediator calls them to Himself, *to come unto me, all who labor and are heavy laden with sin* (Exo. 32:26; cf. Matt. 11:28 and Isaiah 1:4). The mediator warns that *he who is not with me is against me*, but that by his side there is safety (Luke 11:23; cf. 32:26).

Vestiges of Egypt:

[Read 32:1-6, 21-24]

Aaron's explanation of how the calf came to be is low humor of the highest order.

But on another level, it isn't funny at all. The calf springs ready-made out of our Egyptian hearts, forged from what Egypt values. We are not free of Egypt until we divest ourselves of her shaping influences.

Works of the flesh.

Golden earrings--fashioned by man (32:2-4). They serve to draw attention to man.

Works of faith.

Golden crowns--fashioned by God (2 Tim 4:8; James 1:12; 1 Pet. 5:4; Rev. 2:10; Rev. 4:10; cf. Matt. 27:29). They draw attention to Jesus Christ.

The tabernacle was made according to the pattern of heavenly things, the pattern shown Moses on the mountain:

They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "*See to it that you make everything according to the pattern shown you on the mountain.*" (Hebrews 8:5)

Shadows of Egypt.

The calf was made from the pattern of earthly things, which Aaron and all of Israel learned in Egypt.

Dump your baggage in the desert.

Just as we are, we come to Christ and are *accepted in the beloved* (Eph. 1:6/KJV) for Christ's sake. But we are dragging a lot of Egyptian baggage that we have to jettison in the desert. The wilderness years in the Christian experience continue until we break free of our old patterns and adopt the patterns shown us on the holy mount.

[What could/should you dump in the desert? What Egyptian gold are you wearing, hoarding, unwilling to let go? The answers in many cases are not readily apparent and require a sober spiritual inventory:

Also many of those who were now believers came, confessing and divulging their practices. And a number of those who had practiced magic arts brought their books together and burned them in the sight of all. And they counted the value of them and found it came to fifty thousand pieces of silver. So the word of the Lord continued to increase and prevail mightily. (Acts 19:18-20)

The gold cure.

Eventually, God grants the heart's desire. Moses made the idolaters drink the gold he'd ground to powder. Later, Judah would repeatedly lapse into idolatry. Solomon himself ended up a broken, henpecked, rank idolater. **The exile to Babylon was an instance where God gave them their request; but sent leanness into their soul** (Psalms 106:15)--Babylon was the very epicenter of idolatry.

American idol.

How many professing Christians spent more time this month watching "American Idol" than they did in God's Word or in prayer? I'm not sure I want to know the answer.

Who is on the LORD's side? (32:26)

It is necessary to make a positive decision for the LORD.

"There is a very numerous body of people who try to inhabit the 'betweenities.'"--Charles Spurgeon
That is, theirs is not the decision of rebellion, but not the decision of dedication to the LORD.

"That is why Jesus would have us either hot or cold (Rev. 3:16). He can work with us either way. The lukewarm people are the ones who are bent one way and living another, and that is the worst place of all to be." --John Fischer

Life is at stake.

When Moses called for spiritual decision, life was at stake, and the answer couldn't wait. There is no tomorrow in the dimension of the spirit.

Who is on the LORD's side? Unto me!

There wasn't even time for superfluous words (see KJV italics in 32:26). Our time is now, or it is never.

Amen, Amen I say unto you...

The next day Moses said to the people, "You have committed a great sin. But now I will go up to the LORD; perhaps I can make atonement for your sin." (Exodus 32:30)

The difference between Moses and Jesus is that Jesus is *Amen*, while Moses is *Maybe*.

'Peradventure'/KJV, 'maybe', and 'perhaps' /NIV were words that Jesus Christ did not use.

Jesus uses the phrase *Truly, truly I say to you* (or *Verily, verily*; or *Amen, amen*) some 75 times in the gospels.

We punctuate our prayers with an 'Amen' at the end. Jesus began with 'Amen.'

Amen is one of the few words of scripture which is written in its original Hebrew form. In fact, it is practically a universal word, having been adopted directly from the Hebrew into Greek, Latin, English, Spanish, and many other languages. Found both in the Old and the New Testaments, it is also translated in different ways, depending upon the context of the passage in which it is found. This Hebrew 'Amen' is derived from the root *aman*, which means to be firm or solid in the sense of permanency. Thus by implication it means to be sure, true, faithful. So whenever we see 'Amen' used in scripture, it is affirming truth, or underlining something that is of absolute certainty.

The God of Amen.

That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. (Isaiah 65:16; both words translated 'truth' are the Hebrew word amen. See Strong's numbers.)

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God. (Revelation 3:14)

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. (John 8:51)

The construct is **truth, truth, I** (*Amen, Amen, I*). It is a triple redundancy, as is *Holy, holy, holy* (Isaiah 6:3; Rev. 4:8). The implication of the word construction is that the pronouncement to follow isn't true of itself; it is true because I said so. It is the difference between "I tell the truth" and "What I say is truth."

Your word is truth. (John 17:17; see also Titus 1:2; cf. John 6:63)

Truth derives from God. God does not comply with the truth. Rather, the truth complies with God:

You have heard it said...But I say: (See Matthew 5:21-22, 27-28, 31-32, 33-34, 38-39, 43-44).

When you and I and man--when we've had our day, when we've had our say, we will not have affected the truth one whit. Biblical truth is not a matter of what happens. Biblical truth is not of the order of the statement, "A car just drove past my window." Biblical truth is a derivative and reflection of God. Biblical truth is what will stand when the foundations are shaken; truth is whatever God says it is.

The Blood is as good as His Word.

In the end, you are saved because God says so, because He promised that He has provision--Jesus Christ--for all who turn to Him in their need:

For whoever calls on the name of the Lord shall be saved (Romans 10:13; Joel 2:32).

The vacillating fears and doubts that might cross your mind tomorrow or next year have no bearing on the truth which issues from His saving heart.

For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us. (2 Corinthians 1:20)

Regroup: The boat's in the driveway, and summer is a-comin' in...

Review: My Picture Bible/Typology

Repent: The Sinner's Prayer from Leviticus to Isaiah to Luke

& Repent again: the repentant (prodigal) son

Pardon me for just a while, but it's **time to regroup--**

June 21/"summer school?"

Rightly dividing the word of truth:

Every Bible story tells every other Bible story, or the telling is amiss.

Leviticus had better tell Isaiah which had better tell Luke which had better tell Corinthians which had better tell

Revelation, or your Bible's out of tune:

Knowing this first, that no prophecy of Scripture is of any private interpretation. (2 Peter 1:20; see 2 Tim. 2:15)

“My Picture Bible”

Typology is the study of **spiritual correspondences** between persons, events, and things within the historical framework of the divine revelation. *Typology* is a term derived from *typos* (which in Greek means *example*; see 1 Cor. 10:11) and *logos* which means *word*.

Types (Romans 5:14) are persons, events, and things in the Old Testament which ultimately correspond with persons, events, and things in the New Testament. See Colossians 2:17.

The types are **historical**—actual persons, events and things in the OT--**and not mere allegory.**

The types have **predictiveness.** Types are the Bible's most deep-seated and most significant prophecies.

Typology is clearly seen in Jesus' teaching:

As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up. (Numbers 21:7-9; John 3:14-15)

You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me...

Do not think that I shall accuse you to the Father; there is one who accuses you--Moses, in whom you trust.

For if you believed Moses, you would believe Me; for he wrote about Me.

But if you do not believe his writings, how will you believe My words? (John 5:39, 45-47)

You can read Moses until your dying day and you will not see the name 'Jesus Christ,' but on almost every page of Moses' wrings there are references ultimately to Jesus Christ. That is, the persons, the events, the things of the biblical history correspond to the persons, the events, the things of the New Testament and specifically to the ministry of the Lord Jesus Christ.

In John 1:51 Jesus doesn't just liken Himself to the ladder that Jacob saw, He tells us He is the ladder that Jacob saw, upon which the transaction between heaven and earth will ensue:

Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man. (Genesis 28:12; John 1:51)

In John 6:31ff., Jesus refers to the manna in the wilderness, then calls Himself the bread of life. So the manna with which God fed Israel in the wilderness is **typical.** It is illustrative of Jesus as the bread of life upon whom we feed as we pass through our wilderness journey of this life. There is correspondence between the manna and Christ. There is historicity in that the manna was a historical activity of God in feeding Israel during the wilderness. And there is predictiveness because ultimately that manna pointed forward to our Lord Jesus who should come.

Leviticus.

Leviticus is a typical work. The offerings that we will study are illustrative of our Lord Jesus Christ's offering of Himself.

Facets of love.

Why five offerings? Take a good look at a diamond. Diamonds are characterized by facets. Those who know diamonds and love diamonds appreciate the facets of a diamond.

Jesus Christ's saving work is so full and so beautiful and so instructive in all of its many aspects that it takes many offerings to convey. He is on the cross the burnt offering, but he is also the meal offering. He is also the peace offering. He is the sin offering. He is the trespass offering.

The burnt offering.

As you go through the door of the tabernacle the first piece of furniture that you meet out in the courtyard was the altar of burnt offering. Jesus is first and foremost the burnt offering.

Without spot or blemish. (Lev. 1:3; Exodus 12:5. See 1 Peter 1:19; John 8:46.)

He is to lay his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. (Leviticus 1:4)

The purpose of the laying on of hands is the identification of the offerer with the animal. The offerer is saying that the animal is a substitute who is to die--when it is he, the offerer, who should die because of his sin. The Mosaic system--the sacrificial system--paves the way and prepares Israel's hearts for the Christ.

Jacob's ladder ascends and descends.

The animal which is without blemish and without spot and which suffers death is the means by which the offerer is accepted, because the righteousness of the animal is imputed to the individual who offers the offering. So we have in the offering of the burnt offering a beautiful illustration of the imputation of righteousness, which takes place in justification:

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Corinthians 5:21)

Repentance is to changing your mind.

Repentance is to turn from your former faith (whatever you relied on) to reliance on Jesus. It is to decide to go through the Door.

I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants." ' And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.

And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'

But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.

And bring the fatted calf here and kill it... (Luke 15:18-23)

{Reprinted from 3-8-09 Cross Ties class notes on the tabernacle:

The order of entrance from outside the Tabernacle into the Holy of Holies is the order of our salvation, as seen from our point of view and from past to future. But the pattern given in Exodus begins from inside the Holy of Holies and moves outward. In light of Hebrews 8:5, the view presented sees from the future to the past, to a time before the foundation of the world. This is a peek into the realm of His omniscient sight, His unconfined Spirit, His immeasurable heart--and a glimmer of the ubiquity of God in both time and space. This is the view of the Father waiting, watching for his prodigal son to come home.}

Only sinners allowed here.

The offering, which will be identified with your sin and die for it, was taken to the Door (Lev. 1:3). Nobody got past that point unless he brought his sins with him: *I did not come to call the righteous, but sinners, to repentance.*" (Mark 2:17)

I am 'he.' So are you.

He shall slay the young bull before the LORD. (Lev. 1:5)
'He' is a reference to the offerer, not to the priest.

Multi-tasking.

As of Leviticus 1:5, Jesus is the Door, the offering, the offerer, and the priest, and more to come. In the Bible, in time and space, in an eternity of universes and a universe of eternities, He is everything, everything.

Repentance is bringing your sins to the Door.

Repentance is a determination to go God's Way instead of your own way. It is a determination to enter by Way of the Door.

“As soon as I heal my leprosy, I'll go to the doctor.”

Some teaching on repentance is as ridiculous as the previous sentence.

When Jesus heard it, He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance." (Mark 2:17)

Repentance is not self-reformation; in fact it is the exact opposite of self reformation. The repentant sinner knows he can't reform—that He's broken his life and can't fix it. “Fixing up your life in order to be with God” is man's way, not God's Way.

The broad way is works-based religion. The narrow way is faith in Jesus Christ.

Faith is always the engine that drives behavior. Faith is the root; works are the fruit.

Two men went up to the temple to pray.

One approached God with a reformed life—and he was mighty proud of it:

The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men--extortioners, unjust, adulterers, or even as this tax collector.

I fast twice a week; I give tithes of all that I possess.' (Luke 18:11-12)

The other brought his sins to the door:

And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' (Luke 18:13)

The sinner's prayer (see the line above) and Repentant ('Prodigal') Son are the Biblical pictures of repentance:

I tell you, this man went down to his house justified rather than the other. (Luke 18:14)

Just as I am

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come.

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come.

Repentance brings your prideful, adulterous, lying, aborting/murdering, self-centered, gossiping, cheating, envious, homosexual, pornographic, covetous, idolatrous, unbelieving, ungrateful, egotistical, drunken, reptilian, prevaricating, two-faced, forked-tongued, mendacious, lust-driven, double-dealing self to the threshold, to the Door.

The rest of redemption.

We take our sins to Jesus. Jesus carries them to the cross: *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* (Matthew 11:28; cf. Isaiah 1:4)

Jesus did not say, 'I am the Cross.' He said 'I am the door.'

Jesus is the door to the cross. The cross in itself has no value—except for the person upon it.

It would do us no good to die for our sins, because we are flawed. The lost—all of them—die for their own sins.

The Door is the person of Jesus Christ. The cross is the work of Jesus Christ.

The value of the sacrifice is in the person who gives it.

The “aint's” go to the cross themselves—dying for their own sins on their way to the lake of fire.

The saints go through the Door. Then the Door goes to the cross.

All in all. (Eph. 1:23; Col. 3:11)

In John 10:7-15, Jesus is the Door, the Shepherd, and the Lamb of God..

Outside, on the threshold, and inside, He is all in all.

Moreover, He is the way in and He is the way out (John 10:9). He is everything.

Repenter's Digest.

In nine scant verses at the beginning of Isaiah 6, we see an abridged picture of repentance, redemption, sanctification, confession, and Great Commission service.

Isaiah enters the Temple. The first thing he sees is Jehovah God. He was the One high and lifted up on the throne, and He was the One crowned with thorns and lifted up on the cross.. Isaiah stands in the door. In the light of the LORD's presence he sees himself as he is. The forgiving, cleansing, healing, empowering grace of God is handed to him.--in the form of a living coal, taken from the burnt altar where sin is dealt with.

“The Song of Moses, and the Song of the Lamb.” Revelation 15:3)

The scene echoes Gen. 1:26, is prelude to John 12:32, and will arrive at crescendo in Rev. 4:8--which is itself an echo of the foundation of grace from before the world began. We who enter the Door with only the broken image of God, there to be remade in His image and endowed with His Spirit as well, find ourselves in harmony with the deathless rhythms, the ceaseless seasons of an ever newer eternity. For the children of Israel, for the children of God, the song remains the same. If you haven't yet, ain't it high time you joined in the dance?

Burnt offering, continued...

Gethsemane and Golgotha (warning: conjecture ahead!)

Jesus died of sacrifice

Doctrine of salvation/doctrines of demons

Thy word above all thy name

Atonement.

It shall be accepted for him to make atonement for him. (Lev. 1:4)

Atonement (in the Hebrew, *kaphar*) means to cover over. Their sins were not removed. That's why the Day of Atonement had to be repeated year after year. The Day of Atonement is only typical, pointing to Jesus Christ's once and for all sacrifice, which removed sin and cleansed from sin.

Jesus died of **sacrifice**.

Dying of heart attack or disease--or massive loss of blood in Gethsemane--would not be an atoning death. He had to die slaughtered as a sacrifice. We say that Jesus died when He was crucified, or when He was murdered, or when he was assassinated. These are only partially true. The whole truth is that Jesus died of sacrifice--as established and pre-ordained in scripture:

Christ died for our sins according to (in the manner prescribed by) the scriptures. (1 Corinthians 15:3)

Take off your shoes, for the following **conjecture** will be on holy ground:

We are taught by most expositors and commentators that in the Garden of Gethsemane Jesus, who *set His face like flint* (Isa. 50:7) *for Jerusalem* (Luke 9:51), who lived to die according to the scriptures, suddenly had second thoughts:

"Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." (Luke 22:42)

As He began to literally sweat blood, Jesus thought that He was about to die in the Garden, and never make it to the cross. To die in the Garden would not have been to *die according to the scriptures*.

The other explanations ring hollow to this Bible teacher's ears:

1. That this cup referred to his death on the cross, and in His humanity he recoiled from the suffering.

But His whole life and demeanor and, specifically, these verses argue against the interpretation.

"Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour." (John 12:27)

But Jesus said to him, "Put your sword in its place, for all who take the sword will perish by the sword. Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? How then could the Scriptures be fulfilled, that it must happen thus?" In that hour Jesus said to the multitudes, "Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me. But all this was done that the Scriptures of the prophets might be fulfilled." (Matthew 26:52-56)

2. That this cup referred to His being made sin for us, and that bearing your sin and mine was so repulsive for him.

But Jesus knew the plan. Without Him *becoming sin for us, that we might become the righteousness of God in Him*, we'd be left swept and empty, and even more inviting to forces of spiritual darkness:

"When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, 'I will return to my house from which I came.' And when he comes, he finds it swept and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first." (Luke 11:24-26)

[The theologians' discussions center on "*this cup*," whereas the context of the passage--within the context of scripture at large--puts more emphasis, it seems to me, on *this cup*. So this Bible student's reading goes like this: 'If this cup doesn't pass, how am I to drink that cup (the cross)--the cup I came to drink.' If I die here in Gethsemane, I don't die on the altar of sacrifice at Golgotha.'
[Also see John 12:32-33.]

Jesus was a specific (only begotten) substitute slaughtered on a specific day in a specific way for the specific purpose of sacrifice. This is what is meant when the Bible states that He died according to scripture.

Soldiers die for our civil liberties. Heroic firemen die rescuing a baby from a burning building. These die, but not according to scripture. Scripture, in fact, can be seen to be about just one thing: ascertaining--through elaborate genealogies, types, histories, and prophecies--the qualifications and identity of God's Only, whom God was to give because He so loved the world...

The irreducible qualification was that this Only to come would have a life to give.

The soldier, the fireman, you, and I do not, according to scripture, have eternal life to give in substitutionary exchange. If you died for me tomorrow, your heroic action would only postpone my death. I would remain dead in my sins and trespasses because you have no righteousness to impart. Certainly you have not the righteousness of God to impart.

That's why, when the JW comes to the house, I open the door and say, "Jesus Christ is God." They turn and walk away without another word, sealing their doom. Though they believe that Jesus died for their sins, theirs is an insufficient Jesus, because only God has the righteousness of God to impart. Without the righteousness of God, we will not be permitted in His presence--and separation from God is biblical death.

According to scripture: What's at stake with doctrine. (cf. 1 Tim. 4:1)
Go ahead and deny the virgin birth, and your sacrifice is insufficient: the blood is blemished, tainted--and you belong to a cult with your JW brothers and sisters. Together with them you share an insufficient Jesus--and together with them you share an eternal destination.
Go ahead and deny the Immanuel ("God with us") prophecy (Isa. 7:14), and your sacrifice is insufficient, because it does not have the *righteousness of God* (2. Cor. 5:21) to give in exchange for your *filthy rags* (Isa. 64:6). Go ahead. You've just joined the damned. Unless our Jesus is according to scripture, we have no claim on God. That's why we study the Bible.

John 1:1--

In the beginning was the Word, and the Word was with God, and the Word was God.

There is no Word of God apart from Jesus; there is no Jesus apart from the Word of God. The Bible is in His image, unmarred.

Every other image of Jesus Christ is an idol, manmade and defaced.

The Bible doesn't just list His attributes. The facets of His character have far deeper association--the association of cause with effect, of performance with prerequisite:

He is Jesus because He is Immanuel. Or, to put it another way, He could not be Jesus unless he is Immanuel.

Jesus is the Way because He's the truth (the truth *according to scripture*) and He's the truth because He's the life (*according to scripture*).

That's why *Thy word is above all Thy name* (Psalm 138:2). The cults have Jesus. But they don't have Jesus *according to scripture*.

Survival guide: So who is Jesus?

He is God, the eternal Son of the eternal Father; He entered humanity via a virgin womb;
He performed miracles, the Creator with the means to direct His creation to His chosen ends;
In the power of the Holy Spirit He lived a sinless life;
He died for my sins according to scripture, and rose again the third day according to scripture.
He will judge the living and the dead.
Of the increase of His kingdom and peace there will be no end.

Denying these tenets, we deny the Savior who bought us, and we are vessels reserved for destruction;
jars of clay, unchosen.

*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:
and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The
Prince of Peace.*

*Of the increase of his government and peace there shall be no end, upon the throne of David, and
upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even
for ever. The zeal of the LORD of hosts will perform this. (Isaiah 9:6-7)*

The Bible in a sentence:

He saved me, just as I am,
So I'd come to know Him, just as He is.

The burnt offering
The meal (grain) offering
The peace offering
The sin offering
The trespass offering

“In many parts and in many ways God spoke to the fathers by the prophets but in these last days he has spoken unto us by his Son.” (Heb. 1:2)
The revelation of the Old Testament came to us by vision, by dream, by speech, by institution, such as the tabernacle or temple, by the priesthood, by events such as the Exodus and the other events of the deliverance of the children of Israel out of Egypt on in through the wilderness and ultimately to the Promised Land.

Old Testament history is Christological. It all points forward to various facets of the life and ministry of our Lord Jesus Christ. Not simply his first coming but also his second coming. Remember on the Emmaus road he said, “Oh fools and slow of heart to believe the things that the prophets have written. Ought not messiah to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself.” (Luke 24:25-27)

The Old Testament history is instructional. It is divinely planned and it is divinely intended to teach us certain things. See Rom. 15:4

The offerings are pictures of Jesus.

The Levitical offerings illustrate different aspects of the cross--and of the Person/Offering on it.

The LORD God is an abstract expressionist.

Remember Picasso--faces with four noses, women with six breasts? That is very close to what is going on in Leviticus with the various offerings.

The shifting, illusive, uncontainable vision of God in Ezekiel chapter 1 speaks of the limitlessness of God, and the impossibility of pinning Him down.

When tomorrow we perceive a Jesus we've never seen before, it's not a different Jesus. What you see is some new quality in Him that you have never seen before. That quality has always been there, but your Jesus was smaller yesterday. The absolute Jesus--the Son the Father knows--has ever been the same.

I. Whole burnt offering: all of the animal is burned.

Jesus gave it all, in perfect obedience.

Jesus is God's Only and Jesus is God's All. God gave it everything He had. There was nothing left to give.

Lev. 1:5:

The offerer (that's you and I) slays the animal, but the priest sprinkles the blood. My sins killed Jesus, but I cannot be the mediator.

Jesus is the mediator. He must offer His own sacrifice to satisfy the claims of God. See 1 Tim. 2:5.

Lev. 1:7:

Fire is the symbol of judgment and purification.

[Who's being judged? Who's being purified?]

II. The meal offering represents the personal character of Christ, in infinite balance.

(Technical note: The meal offering is referred to as the grain offering in the NIV.)

No lumps, no seams.

Jesus perfectly balanced opposite virtues. Judgment and mercy met in him, and became one at the cross.

We will come to know the reconciliation of other opposites which we cannot now reconcile. Grace will be reconciled with truth. Love will be reconciled with law. His complete sovereignty in election and our unfettered free will, which we cannot reconcile now, will someday be understood in perfect balance--that not only are both true, but they are absolutely true, and in fact enhance one another.

In His life and at His cross, the virtues of judgment and mercy are not mutually exclusive in Christ. When He blistered the Pharisees, He was trying to save them. In Nicodemus case--and, I think, in Paul's case, He did save them. The plagues were designed as much to save Pharaoh and Egypt as they were to save Israel. "The ["The Lamb" and "The Tyger"--

"Did he who made the lamb make thee?"]

You can't have one without the other.

The meal offering always goes together with the burnt offering. The burnt offering speaks of His dedication--He gave it all. The meal offering (meal flour was finely milled and sifted, not coarse) spoke of His personal character.

Think of the burnt offering as quantity: how much it cost.

Think of the meal offering as quality: Whom it cost.

Lev. 2:1:

Oil was to be on the meal offering, and in it; spread and mixed. Jesus lived in the power of the Holy Spirit, through and through, inside and out.

Lev. 2:3:

The priests feed on the offering. That is what we are to do today. In the New Testament we are all priests. There is no priestly family now within the body of believers. (See John 6:51-58.)

The offering preceded the eating.

You cannot enjoy Christ until you have come to know Him in His saving, atoning work.

The unbelieving world wants to stress the Sermon on the Mount as definitive of Jesus, or his kindness (they conveniently forget His severity), or His parables, or...or...or. Anything but the cross. The cross is an offense to the unbeliever (see Gal. 5:11), putting him at the mercy of God. The cross defines the relationship of King and subject, of Essential and non-essential.

No one who has gone to the cross will never again consider himself the King, or the Captain of his own fate. He who has been to the cross has abdicated the throne for his better.

But those who have been there enter strata of love that was not heretofore possible: "as much as his own life" (1 Sam 18:1-4); "better than the love of women" (2 Sam. 1:26). On earth is no such love.

Furthermore, the new nature allows us to love like God loves. The believer leaves the cross with capacity to love God and man as Jesus loved.

Lev. 2:12--First fruits speaks of resurrection. Notice that the offering was not burned. [Why not?]

See the 's' at the end of the term 'first fruit.'? If you want to know whether or not you're spoken of typically, the answer is yes. You and I are included in the 's,'--because of the First to rise from the dead. In Him you stand in the presence of God right now.

2:13--Salt is a preservative which hinders corruption. Salt and bread were eaten together to permanently seal a pact or covenant. From the cross forward our covenant is everlasting.

III. The peace offering--Jesus as the reconciler of man with God.

See Rom. 5:1; see Eph. 6:15

He has made peace by the blood of his cross. That is the great truth illustrated in the peace offerings.

There is no ritual offering for intentional sin in the Old Testament.

Deliberate disobedience ("I know it's wrong, but I'm going to do it anyway") is an assault upon the throne of God.

The sinner in this case would sometimes flee to the altar of burnt offering and hang on that altar and cry out for mercy.

This is an instance when the Father deals individually, privately, behind the woodshed with the disobedient son. What happens there is designed to teach the fear of the LORD and might not be appropriate for family reading.

IV. The sin offering: outside the gate.

The Lord Jesus Christ, when he *became sin for us* (2 Cor. 5:21), was out of fellowship with God. Like the leper (which is a type of sin) he was excluded from the community, the tabernacle, the city.

The sin offering atones for our spiritual death. **We are born spiritually dead**, but Jesus was spiritually alive until He took our sins upon us. "My God, My God, why hast thou forsaken me" was the spiritual death cry of Jesus on the cross. At this point he was excluded from the community of men and from the fellowship of God. He was utterly alone, carrying a cross only He could bear. No other sacrifice or martyrdom can ever be redemptive, because no other martyr ever died spiritually--so that you could be spiritually reborn. See Heb. 13:11-13.

Nowhere to be found.

The sin offering removed the sin from God's sight. (Psalm 103:12; Heb. 8:12; Micah 7:19; Isaiah 38:17)
(The burnt offering had removed the penalty.)

The way back to God was initiated by God, not man.

Not a single Israelite requested a system of sacrifices by which fellowship with God might be restored. God initiated the restoration, which would necessitate His own death.

All of the truths of the Bible come to us by grace. If the sense of the Bible is getting away from you, put on your grace cap. The grace of God in Christ on the cross is the key to every Bible principle, from Genesis to Revelation, from Alpha to Omega.
Amen.

V. The trespass offering deals with the effects of sin.

The emphasis of the trespass offering turns towards man rather than towards God. It provides compensation to the person who was wronged. What was lost must be completely restored to the offended party, and the fifth part added as well (see Lev. 6:5).

Sin doesn't occur in a vacuum.

Jesus died not only for the guilt of our sin (burnt offering), but also for the effects of our sin.

As a result of the saving work that he has done we are forgiven for the sin that we have committed and for the effects of our sin both Godward and manward.

And the fifth part added. (Lev. 6:5)

As a result of what Christ has done for us we are better off than we would have been had Adam never sinned:

"The Law came in so that the transgression might increase; but where sin increased, grace abounded all the more; that as sin reigned in death even so grace might reign in righteousness to eternal life through Jesus Christ our Lord."
(Rom. 5:20)

Where sin abounded grace did much more abound.

Not only is the grace of God sufficient to cover our sins but the greatness of his sacrifice over and above that which was required for atonement places us in a position higher than Adam in Eden. Born-again man is higher than created man--because of the cross, which was a work of infinite value, infinitely magnified.

Expiation; restitution; compensation.

Lazarus was given restitution. It was not until the cross that Lazarus received compensation--"the fifth part."
Born again, we are given the righteousness of God as well. I'd say that compensates!

Richer for the robbery.

If I am robbed of \$320, the compensation, "the fifth part," is \$64, leaving me with \$384. The offended party was richer for the robbery.

Adam was in Eden. That was nice.

You are seated together with Jesus Christ at the right hand of the throne of God. That is glory. We are richer for the robbery. Grace has **superabounded** to the sinner. (Cf. John Bunyan, "Grace Abounding to the Chief of Sinners," 1666.)

Prelude:

Oh, dear, what can the matter be? (Joey's too long at the thrift store.)

By request of Charlie Kephart and Dick Forsey: a report on the C&MA Northeastern District Conference--the sad tale of how Joe missed his calling by staying too long in the thrift store.

Aaron and Moses

Priest

Prophet

Aggression in the Kingdom: "Take the land/Seize the day" (when they're yours for the taking)

Anointed for service

The ultimate anointing / The Messiah: Spirit without measure and a crown of thorns

Postscript:

A note on the anointing for healing: (James 5:13)

Not by might, nor by power, but by my Spirit--saith the LORD. (Zechariah 4:6-7)

The prayer of faith: a mountain removed, and left behind, in Auburn, NY.

Priest--

The priest is a mediator--upward, from man to God.

The priest is a picture of our approach to God. The very existence of the priest reminds us that we will not approach God on our own. The function of mediator is essential to understanding our salvation through Jesus Christ:

We gain access to God through another, or not at all (1 Tim. 2:5; Job 9:33). It is through priesthood that our sins are forgiven, and it is through priesthood that we have fellowship with God.

It was the Priest Who said, "Father forgive them, for they know not..."

It was the Priest Who "knows our frame; He remembers that we are dust."

[Who was the people's favorite--Moses or Aaron?]

Prophet--

The prophet is a mediator--downward, from God to man.

It was the Prophet Who denounced the Pharisees.

It was the Prophet Who ratcheted up the law in the Sermon on the Mount.

It was the Prophet who cleansed the Temple.

Picture the difference:

Moses the prophet receives the word of God on Mount Sinai (Exodus 31).

Down in the valley, Aaron the priest listens (too) closely to the people. (Exodus 32)

The offices--priest, prophet, judge, king, savior, intercessor--are all typical of Christ.

The offerings--burnt, meal, peace, sin, trespass--are all typical of Christ.

The institutions and edifices--sacrificial system, Tabernacle, Temple--are typical of Jesus Christ.

The Law (Mt. Sinai, Sermon on the Mount) is typical of Jesus Christ.

The feasts are typical of Jesus Christ.

The geography from Egypt to Canaan is typical of Jesus Christ.

The Nora Bruning Corollary: Since the Answer to every Bible question worth asking is 'Jesus,' the essence of deep and true Bible instruction is framing the questions that reveal Him.

The tribe of Levi is the priestly tribe. The LORD God is their inheritance; they have no allotment of land as the other tribes were given.

The Levites foreshadow the church, which

1. in Christ has access to God;
2. is not promised physical/material inheritance

The sons of Aaron are the high priests. The rest of the Levites have specific duties in and around the Tabernacle/Temple, but only the High Priest could bring the blood of the sacrifice into the Holy of Holies. Priesthood

is by divine choice, divine designation. It is not the right of a man to act as priest apart from the divine call. When Saul presumed to act as priest, God took away his crown. If man can't act out his salvation (by works) he wants to direct his salvation (by proxy). We do not choose our mediator. He is revealed by God through type, through prophecy, through elaborate genealogy, by the witness of the Spirit, and through His dominion over natural creation. Unauthorized access to God is not recommended: Mt. Sinai --Exo. 19/ Nadab and Abihu, "unauthorized fire"--Lev. 10:1 / Uzzah, transporting the ark--2 Sam. 6

The holiness of God reflexively consumes sin.

Be careful around the Apple (pupil) of His eye (Deu. 32:10; Zech. 2:8). The way the Lion of Judah stands up for you is the way the Father stands up for Jesus. The forces that assail Jesus Christ will be tossed like so many flies into the Lake of Fire, no differently than you and I would step on a maggot. (Beelzebub--lord of the flies/Luke 11:15) Striking at the Son is an assault upon the very Heart of God. If we think the forces which hold together the atom are powerful, we should consider the force which binds the hearts of the Trinity. The force of that love is the genesis of all power and energy and delight and creativity and beauty. The forces necessary to keep the galaxies from spinning out of control represent a pittance in comparison with the forces that bind the trinity:

A cord of three strands is not quickly torn apart. (Ecclesiastes 4:12; see Col. 1:17)

p.s. I'd also avoid saying anything bad about the Holy Spirit around Jesus! If you want to know what love is, look at the Trinity--Their selflessness, deferential honor, zealous protectiveness; the preference and promotion of the Other. The Trinity has each others' backs. And they are undefeated.

The priest was a representative of the people, for good or for bad. (See Lev. 4:3/NIV.)

All of the Israelites were reckoned to be in the High Priest, just as Jesus carried out His saving ministry for all of us who are in Him. The sin of the priest could be imputed to the people. Later, the righteousness of our Priest would be imputed to us. (2 Cor. 5:21) Priest and people were to be inextricably bound in the life of the other.

The priest, and the Lamb before Him, were God's pictures of the Representative--the Other--Who would stand in our stead, take our place. The High Priest took the blood to the mercy seat alone; no one but the High Priest could enter the Holy of Holies. It was a picture of the solitary Man on the cross, dying in the place of the people.

Right around here in God's Picture Book (the Holy Bible), His pictures (the types of Christ) often begin to coalesce into clarity for the Bible student. The Bible student had often heard that only the High Priest could go into the Holy of Holies. When he understands what the priest did inside the Holy of Holies--presenting the lamb's blood on the Mercy seat, thereby gaining God's forgiveness--the pictures start to make sense; the pictures form features and the features form a face...

In this regard, Leviticus can be the most thrilling book in the Bible.

Gospel hymns and spirituals sing of "going over Jordan to meet my Savior." I've never gone over Jordan and most likely never will. But going over Leviticus, I meet my Savior, once a year. In Leviticus, His features form a face as they coalesce into clarity. **I love this book.**

Representative Man.

The High Priest--on his breastplate and on his shoulders--wore the names of the tribes of Israel. Israel saw very clearly that what he did, he did for them. Jesus Christ carries you in His heart and on His shoulders, right into the Presence of God. In Christ we are seated at the right hand of God (Eph. 2).

We need blood-tipped ears to hear (*the natural man receiveth not the things of God*);

Blood-tipped hand for service;

Blood-tipped foot to walk rightly before God. (8:23; cf. 1 Cor. 2:14)

Close reading. (Lev. 8)

The anointing oil is poured over Aaron before the blood is applied to his ear, thumb, and toe. This is beautifully and uniquely typical of Jesus Christ--our High Priest, who needed no sins forgiven before empowerment (anointing) for service.

Every other priest--representative of you and me as priests--has the order reversed: first the atoning blood and then the anointing. Needing no forgiveness of sins, Jesus stands uniquely apart.

The Priest out-of-order.

Year after year, century after century, the priests served God under the Mosaic "economy" (God's specific procedure at any given time). Then suddenly David, under the inspiration of the Holy Spirit, cries out concerning the Messiah, "Thou art a priest forever after the order of Melchizedek. Amazingly, a priest is coming who is not after the order of Aaron. His priesthood nullifies the Old Testament sacrifices; consequently, to hang on to the Levitical economy in the time of Jesus Christ is to hang onto something which God has put away. This seemingly out-of-nowhere cry signals a new day and a new way. It marks a radical departure from the past (and should be marked in your Bible!) See Psalm 110.

The Aaronic priest was only a priest.

Jesus is a King Priest. He not only has compassion, but He has the power to do what His heart desires for His own.

Thou art a priest forever after the order of Melchizedek...

Jesus died to bring us into fellowship with God and He lives to maintain that relationship. Since life in scripture is relationship with God, Jesus not only saved your life yesterday, but He's saving it today.

Moses was God's prophet.

Aaron was Moses' prophet (Exodus 7:1 and 4:16).

The New Testament prophet is a forth-teller, giving out the Word of the LORD as it was already spoken through Moses, Isaiah, David, Ezra, Nehemiah...Matthew, Mark, Paul, James, Peter, John, and Jude. The New Testament prophet is, therefore, very much in the position of Aaron the prophet.

Canonical Prophets.

No more prophets like Moses, Isaiah, Zephaniah, Zechariah, etc. will arise. That is, prophets whose words are --to be included in scripture. (*The prophet like unto Moses* (Deut. 18:18), of course, was the Word of God Himself--Who in His Person was the pronouncement of all 66 books.) If a prophet claims new revelation from God on the level of (that his words should be considered scripture) that prophet is false (see Rev. 22:18). Jesus was the fulfilling, culminating Word (Heb. 1:1-2).

Prophets like Aaron--telling forth the already-established canon of scripture--will arise. You are listening to one of them right now; and at about 11:30 you will hear from another one; and when you tuck your kids in bed tonight they should be hearing from another one. The words of these New Testament prophets are to be tested against every word that proceeds from the mouth of God--against every verse of scripture (see 2 Pet. 1:20). The New Testament prophet rightly divides the word of truth 2 Tim. 2:15).

What to look for in a New Testament prophet:

The wages of sin is death, so the grace of God will be blood-based. (see Lev. 17:11)

Condemnatory **truth** will be spoken in love, ever intending to usher the sinner to the cross, to contrition, repentance, sanctification, and glorification--the Presence of God. If truth it is not spoken in love, it is out of tune with God's Spirit and is ineffectual (Eph. 4:15; 1 Cor. 13:1).

(S)he will teach/preach *Christ crucified*--the price God paid to expiate sin. (See 1 Cor. 1:23.)

(S)he will teach "the offense of the cross"--that we are helpless to save ourselves by our own works or merit. (See Gal. 5:11.)

He will teach Christ *according to scripture* (1Cor. 5:3-4).

Survival guide: So who is Jesus, *according to scripture*?

He is God, the eternal Son of the eternal Father; He entered humanity via a virgin womb;

He performed miracles, the Creator with the means to direct His creation to His chosen ends;

In the power of the Holy Spirit He lived a sinless life;

He died for my sins according to scripture, and rose again the third day according to scripture.

He will judge the living and the dead.

Of the increase of His kingdom and peace there will be no end

The Aggressor Spirit: *The kingdom of heaven suffers violence...*

The Kingdom of God is there for the taking. (See Matt. 11:12.)

As you tuck your kids in bed, telling them about the Great Redeemer, the Christ of God, who loves them to a zillion pieces and so was broken to redeem their souls--you are wearing the mantle of the prophet, ordained into his office. And when you pray for the salvation of their little souls, you have taken the ephod of the priest. The robe of righteousness is there for the asking. (Matt. 22)
The power of his might is there for the wearing. (Eph. 6:10-11)
The gifts and offices are there for the doing.
So learn His book and tell it--you're a prophet.
Intercede for the salvation of another--you're a priest.

You don't have to wait until somebody says so. Jesus says so:
The land is yours.
The fruit is yours;
The mantle is yours;
The ephod is yours;
The breastplate, the sword, the shield, the shoes, the belt--all yours.
Even crowns of gold are yours. You may even be granted the privilege of sharing the marks of His suffering.
But only His stripes could heal. The Anointed (*Messiah*, Hebrew / *Christ*, Greek) would bear the curse, and wear every thorn engendered in Eden.

The limits of Aggression: Don't get out ahead of God.
A cautionary tale (2 Sam. 23:15ff.) is told of David, in the midst of battle, wanting a drink from the well at Bethlehem...

When three of his mighty men braved the enemy lines and returned with water from that well, David poured it on the ground. They had gone out ahead of the protection of the king. Remember that we prepare the fields in tandem ("yoked") with the King. Make sure His banner is over you (Song 2:4) and not somewhere behind you!

Aaron is us.

Every New Testament believer is brother/sister to the Deliverer--and so finds himself in the same position as Aaron/Miriam. In this light, Aaron's capitulation to the crowd, his mixing idolatry with worship of the LORD God, and his jealous complaining over Moses' authority is to be construed as a very clear warning against **sin in our camp** as we await the Deliverer's return from on high. Don't begin to think that the crowd around the calf doesn't represent God's view of His church's mixed allegiances: "Let's see, it's Wednesday night. Shall I go lend a hand at 'Alpha' or turn on 'American Idol'?" [Click](#).

If the typology of those scenes doesn't convince you of God's view of things, read Corinthians. There the saved were showing up drunk, having literal food fights, sleeping with their stepmothers, suing each other in secular courts... And all of this was accomplished by what some scholars estimate to be just 40 people in the Corinthian church. The saved church today is not one inch different than the Corinthians--and barely different than the world, according to many statistical measures. If we all went home today and if we all went for one week without carping and criticizing our brothers and sisters (and sometimes serving "roast preacher" for dinner on Sunday) we wouldn't be able to find LAC next Sunday. It would have been taken up, levitated somehow, like Enoch and Elijah were. We wouldn't have to wait for the Rapture.

And here--because self-interest isn't unspiritual--are some spiritual facts to remember: my carping and criticizing haven't changed my lout of a brother/sister one bit, **but they have distanced my fellowship from the LORD God.** So remember your Mom's rule of criticism: unless it's going to improve your brother's life, don't say it, because "unforgiveness is the poison we drink hoping someone else will die."

Or turn criticism into prayer. If all the verbiage spent on criticism were turned into prayer, we'd see vast improvements in others, and in ourselves--just seconds before we were all caught up into the third heaven.

The priest is one of us. (See Heb. 5:1ff)

This is why Jesus had to be incarnated. He had to be one of us in order to represent us, speak for us, stand in your spot. He had to stand in your shoes in order to die for your sins. Don't ever hesitate to take a fear, a worry, a sin, a guilt, a shame, an evil, or anything to Jesus Christ.

We often think of Him as high and holy, and we are right when we do. But at the same time we have to understand that there is no sin he has not experienced. When He bore sin it means he experienced sin, felt sin.

Satan knows evil, but not the righteousness of God. Jesus Christ knows it all.

Leprosy, cleansing, and restoration:

(See Leviticus 13:45-46; Lev. 14:4-7; Matthew 8:1-3; Luke 5:12-16; Luke 7:22.)

Two birds--blood and freedom

"Unclean! Unclean!"

The featureless anonymity of sin

Divine choreography turns the Beatitudes into prophecy

Incarnation: The gut reaction

The touch of exchange

Restoration

Leprosy—illustrative of the hopelessness and stench of sin. Of all diseases, scripture uses leprosy to represent sin more than any other.

The Messiah has power to deliver from the effects of sin.

Jesus healed physical disease in order to show before the scribes that he could forgive sin: *Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your bed and walk'? But that you may know that the Son of Man has authority on earth to forgive sins"--he said to the paralytic-- "I say to you, rise, pick up your bed, and go home." And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, "We never saw anything like this!" (Mar 2:9-12)*

Two birds. (Lev. 13:45-46)

The first bird is slain. *Without the shedding of blood there is no remission of sin* (Heb. 9:22).

The blood is poured into an earthenware vessel--a *jar of clay*. (See 2 Cor. 4:7)

The second bird, dipped in the blood of the first, flies free.

[Remembering that *the life is in the blood* (Lev. 17:11), how do the two birds represent Jesus?]

Full of leprosy. (Luke 5:12)

Leprosy is a painless hell. Leprosy--today known as Hansen's disease--is not a rotting infection. Hansen's disease destroys the body's warning system--the pain. It is an anesthetic that numbs the nerves, so that the leper might wash his face with scalding water, or grip a tool so tightly that a hand is traumatized, or reach into charcoal embers for a baked potato. Then infections take place and pretty soon the appendages are damaged. In third world countries, vermin will chew on lepers. The poor man in Luke 5 had not been able to feel for years, and his body, mutilated from head to foot, was foul and rotting. If we could see ourselves apart from Christ, we would see that sin has invaded every part of our being.

"Unclean! Unclean!"

The person with such an infectious disease must wear torn clothes, let his hair be unkempt, cover the lower part of his face and cry out, 'Unclean! Unclean!' As long as he has the infection he remains unclean. He must live alone; he must live outside the camp. (Lev 13:45-46)

Apart from Christ, we are excluded from the fellowship of the family of God. (See Eph. 2:12-13.)

Dead men walking.

Lepers were treated as if they were the dead. But the leper is no more sinful than anyone else.

According to Ephesians 2:1, we are *dead in our transgressions and sins*. The spiritual world sees us shot through with the horrifying effects of sin. Even *our righteousnesses*--your three-piece suit, so to speak--*are as filthy rags and make us waste away* (Isaiah 64:6-7).

The featureless, faceless, anonymity of sin. The ears and noses and fingers of the leper would fall away.

Sin is neither distinctive nor self-expressive. It robs beauty, uniqueness--and lumps us in with the rest. The extremities of the absolutely individual "snowflake" fall off, leaving an indistinguishable middle, a stump.

And God saw that it was not good.

Sin is life by man's design, man by his own hand. Death is by man's design, by his own hand.

Immediately after the Sermon on the Mount, when Jesus was descending the mountainside, **a faint "Unclean! Unclean!" began to be heard through the din of the crowd.** As if the prow of a boat were moving through he throng, the leper made his way to Jesus as the people fell back, fearing contamination. He fell with his face to the ground.

Aware of his condition, He did not ask for healing. He asked to be made clean. If he'd had any illusions of wholeness, all he had to do was hold the remainder of his hand before his eye and his illusions vanished. He saw himself as perfectly hopeless, apart from a divine work. There was nothing he could do to help himself.

Divine choreography.

The leper epitomizes the teaching that begins (Matt. 5:3-4) the Sermon on the Mount:

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn.

By divine appointment, God sovereignly directs that Jesus and the leper meet. These are the symphonics of the Bible: In this leper, in minor key, the Word becomes flesh--and the Beatitudes become prophecy.

"Unclean! Unclean!"

In another of the Bible's absolutely upside-down ironies, the leper's cry has shaped his whole psyche. He knows what he is, he knows he's helpless--and thus he is in the perfect posture to receive grace. God doesn't come to the self-sufficient, to those who perceive no need.

"Unclean! Unclean!"

If you would come to Christ this morning, you would come by saying, 'Unclean! Unclean!' If you were to say, "I'm only partly unclean" or "I'm 25% clean," He will not receive you. That is the great tragedy of the comfortable today--we cannot accept that we are unacceptable. That is why the gospel is such an offense and a reproach. People don't want to be told that they're lepers.

Lord, if you are willing, you can make me clean.

He'd heard about what Jesus had done. He'd heard Jesus' words. There was no doubt in his mind that Jesus was omnipotent and sovereign. The only question was--Would He do it for him?

Sin controls people through two opposing lies.

The first is to say, "I'm pretty good, I don't have any need; I can make it."

The other is to say, "I'm so bad I'll never make it--I'm beyond the reach of grace. I am such scum that God can't do anything with me." But write this down: God is in the business of healing lepers.

Visceral reaction. (*bowels of mercies*--Col. 3:12/KJV)

According to Mark 14:1, Jesus was *filled with compassion* as he looked upon this leper. God feels as we feel, from somewhere deep in the gut. Day in and day out, take it to heart that the incarnate God felt for him and feels--with a gut reaction--for you. **That** is the day in and day out meaning of Christmas, of Incarnation.

Jesus reached out His hand and touched the man.

Perhaps it had been twenty or thirty years since he'd known even one touch. His life had been lived at a distance. Skulking and lurking, he'd watched his children grow up from a quarter-mile away. But the separation--from man and God--was now over.

Why did Jesus do this?

The onlookers were shocked. The disciples were shocked. And now Jesus was ceremonially unclean. But He wanted the leper to feel His willingness and love.

But there was more: Christ's pure hand on the rotting leper is a parable of the incarnation and the cross: Jesus took on flesh, became sin for us, and gave us His purity: *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.* (2 Cor. 5:21)

Jesus laid hold of our flesh. He touched us and healed us. When we see Jesus bent over the prostrate leper, we see what He did for us.

The healing was sudden and complete. The toeless, ulcerated stubs that were his feet were suddenly whole. The knobs on his hands grew fingers before his eyes. Hair, eyebrows, eyelashes returned; and skin, supple and soft.

This is what Christ does today. In a split second of belief, the healing of Christ in salvation from sin is instantaneous and complete: *The blood of Jesus, His Son, purifies us from every sin* (1 John 1:7). All our confidence rests in this. It changes lives:

He himself bore (your name)'s sins in his body on the tree, so that (your name) might die to sins and live for righteousness; by his wounds (your name) has been healed (1 Peter 2:24).

Feasts of the LORD

- | | |
|--------------------------------------|----------------------------------|
| I. Passover | (Interlude--TODAY) |
| II. Feast of Unleavened Bread | V. Feast of Trumpets |
| III. Firstfruits | VI. Day of Atonement |
| IV. Feast of Pentecost | VII. Feast of Tabernacles |

Feasts ("Appointed Times") of the LORD--Leviticus 23

The feasts picture the history of the nation Israel and their spiritual experiences. They look forward to the entire program of divine redemption through Israel's Messiah.

I. Passover

Christ our Passover. (1 Cor. 5:7b.)

Exodus 12:3-5: *In the 10th day of the month Nissan a lamb; a male, without blemish, in the prime of life. It shall be kept until the fourteenth day.*

On the 10th day Nissan Jesus entered Jerusalem. He was inspected by the Pharisees ethically--but they could find no fault--before He would die on the 14th day.

On the fourteenth day of the first month at twilight is the Lord's Passover. (Leviticus 23:5)

This month shall be to you the beginning of months (Exodus 12:2).

A new beginning.

What's going to take place at Passover is so radical, that it will reconfigure time. (Ex. 12:2)

When God sent His Son later on, it caused the calendar to split into two--into B.C. and A.D.

In Daniel 7:25, Antichrist will attempt to change the calendar, in order to eradicate the name of Jesus Christ.

(Israel numbers their years as C.E. (Common Era) instead of A.D. B.C. is referred to as B.C.E.--Before Common Era. This terminology is presently being utilized increasingly in Europe, extinguishing references to Christ.)

You must be born again (John 3:3,7)

Redemption is the beginning of life. Most believers reckon time from the year they began to walk with God.

II. Feast of Unleavened Bread

*On the fifteenth day of the same month is the **feast of unleavened bread**.* (Lev. 23:6)

The Passover lamb is slain in the afternoon of the fourteenth day. Since the next day begins at sundown, the feast of unleavened bread begins immediately.

The moment that we have come to a relationship with the Lord Jesus is the beginning of the Christian life. Justification is the beginning of life and sanctification is the continuance of the Christian life.

Sanctification is grounded in the sacrificial Lamb of God--Christ our Passover.

For indeed Christ, our Passover, was (past tense--never to be repeated) *sacrificed for us.* (1 Corinthians 5:7)

Therefore let us keep the feast (present tense--present and ongoing), *not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* (1 Corinthians 5:8)

Seven days you must eat unleavened bread. (Lev. 23:6). Seven days is a complete circle of time. There is no day that we observe which is not represented by one of these days and so the week is typically designed to represent the whole of life.

Unleavened--Leaven is a principle of evil in scripture. Figuratively, then, salvation should be followed by an ongoing life of holiness--committed to God's Way, Truth, and Life.

Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened.
(1 Corinthians 5:7a)

Having become a believer in the Lord Jesus they not only have the forgiveness of sin but **in their position before God they are completely sanctified.** So he's exhorting them to **make their practice conform to their position:**

The Feast of Unleavened Bread is a very wonderful picture of the Christian life.

III. Firstfruits

*"Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of **the firstfruits** of your harvest to the priest. He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it." (Leviticus 23:10-11)*

Recap:

Afternoon of 14th--**Passover** (Cross of Christ)

15th (Sabbath--begins at sundown)--**Feast of Unleavened Bread**

16th--**Feast of Firstfruits** (Resurrection of Christ)

But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.

But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. (1 Corinthians 15:20, 23)

The first fruits of all the saved.

A barley sheaf, cut from the field itself, was waved before the LORD. It was a sample of that which was still out in the field. (You and I are still in the field.) Jesus' resurrection is the earnest and guarantee of the resurrection of others, the resurrection of you and me, whom He represents. He is also a sample of that which is to follow. So it is not surprising then that we read at our resurrection we shall have a body like unto His own glorious body.

IV. Feast of Pentecost:

And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

Count fifty days to the day after the seventh Sabbath

You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. (Leviticus 23:15-17).

When the Day of Pentecost had fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

Then there appeared to them divided tongues, as of fire, and one sat upon each of them.

And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. (Acts 2:1-4)

The birthday of the church.

This is the baptism of the Holy Spirit. (See Acts 1:5; Acts 11:15-16.) It is by the baptism of the Holy Spirit that one enters the church of Jesus Christ:

For by one Spirit we were all baptized into one body (1 Cor. 12:13).

The two loaves are designed to represent the Jews and the Gentiles who now are formed into one body the church. That these two loaves are to be baked with leaven would confirm the fact that it is a reference to individuals who are in themselves sinners.

(Confirming this is the fact that the Book of Ruth was read on the day of Pentecost--because in the Book of Ruth we have that beautiful story of a Gentile woman who by virtue of the working of the Holy Spirit comes to become a part of Israel and ultimately to be in the lineage of our Lord Jesus Christ. That the Book of Ruth was read on this day would seem to suggest that there was some recognition in Israel that the Feast of Pentecost was, ultimately, a time in which Israel could look forward to the day when Jews and Gentiles would be blessed in their common Messiah.)

Note well: **Interlude** (including today)

There is a very long time between the first four feasts and the last three (which also occur within a short compass.) There is a lengthy period of time in Israel's history which is unaccounted for while Israel is scattered under the discipline of God for her rejection of the Messiah (see Romans 11:25). This is the age of Gentile salvation, with the church being formed as Jews and Gentiles are placed in the body of Christ and enjoy together the blessings that proceed from the promises that God made to Abraham. (See Gen. 12:3; 18:18; 22:18, et.al.)

V. Feast of Trumpets

In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. (Leviticus 23:24)

The trumpet was used for the gathering of the people of God, suggesting the time in the future when Israel shall be awakened and shall be called to repentance and called to return to the land. (See Matthew 24:31.)

VI. Day of Atonement

Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the Lord. (Leviticus 23:27)

The Feast of Trumpets occurred on the first day of this seventh month of Tishrei; ten days later is the feast of the Day of Atonement. The Israelites generally practice repentance, fasting during the ten days between the Feast of Trumpets and the Feast of the Day of Atonement.

The Day of Atonement is the day of Israel's national cleansing and restoration. It's the day when Israel finally comes to a realization of the fact that they have crucified our Lord Jesus Christ and so come in repentance and faith and are converted to the Lord that they have rejected for so long: *And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. (Zechariah 12:10; see Rom. 11:26.)*

VII. Feast of Tabernacles

Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the Lord. (Leviticus 23:34)

This feast is designed to represent the kingdom age when Israel has finally been regathered in the land and is ruling and reigning from Jerusalem. (See Zech. 14:16.)

Alone
Divestiture
Wilderness / Wanderings
A big cemetery
Aaron's rod that budded
Red heifer
Cities of refuge
A single cluster of grapes
A Star...a Scepter
The Rock
Brass serpent on a pole
'Macro' (big) types: Nature, Trinity, Marriage, Church, Israel
You're a prophet (when you know Jesus!)

Alone.

On the great Day of Atonement, the High Priest went into the Holy of Holies alone. This is a striking picture of the solitary figure on the cross. *The battle belongs to the LORD, alone.*

Alone.

Abraham was asleep when God guaranteed both sides of the covenant, when He passed between the pieces alone. (The word covenant derives from the verb form "to cut." The term itself is predictive of the cross, of the *New Covenant in His Blood.*) See Jer. 31:31; Luke 22:20.

Where were you?

Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. (Job 38:4)

Where were you?

We can't achieve salvation. In fact, we weren't even there when we were saved.

Divestiture.

The gorgeous, opulent, sumptuous vestments of the priest were put aside on the Day of Atonement. He went into the Holy of Holies in a commonplace fabric. God became one of us to save us. This is a picture of the Incarnation. This is the meaning of Immanuel, Bethlehem, and the *kenosis* (Christ emptied Himself) of Philipians 2:5-8.

Ever the gentleman.

Ever the gentlemen, He gave the bride his glorious raiment. See Isaiah 61:10; Gen 24:53; Gal. 3:27; Phi. 3:9; Rev. 21:2.

Stripped.

While they gambled for his clothes, Jesus died, probably naked, on the cross.

Naked I came from my mother's womb, and naked shall I return...(Job 1:21)

The Father gave His only One, Who gave it everything He had. Bearing our sin in the far country, He spent all His substance. He'd given up His deity, His dignity, His life. He wore only the thorn, the primal Edenic curse. His Father provided no covering for this Son of Adam (see Gen. 3:21). How could He? This Son was the covering.

The incarnation wasn't complete until the cross:

Bearing the thorn (see Gen. 3:17-19) Immanuel/"God with us" became one of us, the Son of Man. The Bride and the bridegroom were one at the cross. *He shall leave His Father...and cleave unto his wife: and they shall be one flesh.*

From the Book of Numbers...

"Wilderness"—

God sees this world as a wilderness of sin.

Graveyard.

See Num. 14:32-33. Mankind is the great failure of the universe. The earth, seen from outside itself, is a giant cemetery.

“Wanderings”—

Typical of “the pilgrim’s progress;” it took 40 years to travel a journey of 40 days, because of unbelief. See Num. 14:30-35.

Itinerant.

Jesus, the Christ, wandered in search of the lost sheep:

For the Son of Man has come to seek and to save that which was lost. (Luke 19:10)

I was not sent except to the lost sheep of the house of Israel. (Matt. 15:24)

Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head. (Luke 9:58)

Aaron’s rod that budded. (17:8)

A picture of life out of death: Aaron’s priesthood confirmed by life out of death (resurrection). The priesthood of Jesus Christ rests upon his resurrection. The rod of Aaron which budded, the tablets of stone, and a pot of manna were the only articles placed in the Ark of the Covenant.

Red heifer. (Numbers 19)

Kept them cleansed from sin on the march, when they could not set up the tabernacle; kept them clean all week, so to speak—not just on ‘Sunday.’

Cities of refuge. (Numbers 35)

It was not enough to know about the city or to want to go there or to pitch a tent outside the gates. You must choose to be “in Jesus”—accepting his payment for sin.

A single cluster of grapes...*carried n a pole between two men.* (Num. 13:2)

Joshua and Caleb represent those whose outlook includes God. The other explorers (a.k.a. ‘spies’) represent those who see with merely “natural” eyes—who do not figure God into their outlook.

[The grapes typically represent what?]

Unbelief is a distortion of the truth. Unbelief is a lie.

Joshua and Caleb, with God in the equation see the truth, the whole truth.

The first part of the unbelieving spies' report was truthful, but the goodness of the land was offset in their fearful eyes by the powerful peoples who lived there. Those without God, or those with a little God, are seeing life through a distorted lens. The unbeliever is truthfully reporting what he sees. But what he sees isn't there:

When you set out on your journey to Ithaca,
pray that the road is long,
full of adventure, full of knowledge.
The Lestrygonians and the Cyclops,
the angry Poseidon -- do not fear them:
You will never find such as these on your path,
if your thoughts remain lofty, if a fine
emotion touches your spirit and your body.
The Lestrygonians and the Cyclops,
the fierce Poseidon you will never encounter,
if you do not carry them within your soul,
if your soul does not set them up before you.
(from "Ithaca" by C.P. Cavafy)

A Star...a Scepter

King Balak of Moab, terrified of the Israelites, called upon **Balaam**, a famous sorcerer, to curse Israel from the mountains above where the Israelites camped. But the LORD caused Balaam to bless them instead:

I see Him, but not now; I behold Him, but not near; A Star shall come out of Jacob; A Scepter shall rise out of Israel, And batter the brow of Moab, And destroy all the sons of tumult. (Num 24:17; cf. 2 Pet. 1:19; Rev. 22:16)

The Rock.

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. (Num 20:11)

Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. (Exodus 17:6)

The rock was a type of Christ. It was already, by God's command, smitten (Exodus 17:6) and **Christ the Rock is smitten only once**. God in Numbers 20:8 says only to speak to the rock, but Moses was not careful to preserve the rock as a type of Christ when he struck it. Thus Moses is forbidden to enter the Promised Land, because *he believed God not, to sanctify (Him) in the eyes of the children of Israel.* (Num. 20:12)

(See 1 Corinthians 10:4) and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

Brass serpent on a pole. (21:4-9)

And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

(See John 3:5-16) And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

The serpent represents the people's sins, just as Christ was made sin for us on the cross when He bore our sin there. (see 2 Cor. 5:21)

Jesus told Nicodemus that He would be lifted up as Moses lifted up the serpent in the wilderness. Through the snake and through Jesus, God provided a way of escape that required only faith from the people.

In typical style, the Israelites corrupted the meaning by keeping the bronze snake as an idol to worship. Centuries later, King Hezekiah destroyed this image (2 Kings 18:4).

Larger ('Macro') Types--(so big we might forget about them)

1. Nature: *Out of the mouths of babes* (Matt. 21:16)/ *The stones will cry out* (Luke 19:40) / Psalm 8:3 / Psalm 111

Everything testifies to Jesus.

Not only revelation (scripture) but all creation (the physical universe) reveals the Creator. Jesus pointed this out in His many parables: the seed, the vine, the weeds, the tares, the mustard seed,

leaven, the fig tree--all reflect His truth and character. That modern man should use the created order to testify that there is no personal Creator is willful blindness born of deepest depravity.

2. Union--There is no life without the Other--Trinity/Marriage/family/church
Trinity.

Marriage/Church Gen. 2:24; Eph. 5:31-32

The church is the body of Christ; the church is the bride of Christ.

When we were in Adam, we died there.

In Christ we live.

3. **Israel**

Out of Egypt I called my Son: Jesus is Israel. (See Matt. 2:13-15; Hosea 11:1)

The gospel of Matthew opens with an extended teaching showing that Israel is a type of Jesus. Jesus became the new Moses of a new exodus by going down into Egypt, passing through the waters of baptism, being tested in the wilderness, and then going up the mountain to give God's law (see the Sermon on the Mount, Matthew 5-7). Jesus did all of this for our salvation. By bringing us through the waters of baptism, He has set us free from the bondage to sin. Now He guides us on our pilgrimage through the wilderness, feeding us our daily bread and leading us to the glory of the Promised Land.

Israel, "the Chosen People"-- Abraham was 'chosen' because Jesus was in Him.

See Gen. 22:17/KJV/ESV; cf. Gal. 3:16

We are 'chosen' for the same reason--because Jesus is in us. (See Eph. 1:4; 1 Pet. 1:20)

The Blessing is Jesus. See Gen 26:4.

The elect is Jesus. See Isaiah 42:1

The anointed is Jesus. See Isaiah 42:2; see also Isaiah 61:1 and Luke 4:18

The suffering servant is Jesus. See Matt. 12:15; Isaiah 42:1; Isa. 52:13-53:12

Let's prophecy! "When the character of God is it's own prophecy."

You, too, can be a prophet.

It's fun, fulfilling, and will amaze your friends! How? you might ask, can I prophesy? Well, it's easy, BECAUSE GOD'S CHARACTER IS ITS OWN PROPHECY:

Jesus Christ the same yesterday, and today, and for ever. (Heb 13:8)

The past was typical of Jesus. The future will be typical of Jesus.

If you know Jesus, you can foretell the future.

As an illustration, let's pick something we don't really know a lot about....

Heaven.

Just as we are certainly not told everything about creation in the past, it can be logically interpolated that we are also not told everything about heaven in the future. This might put to rest the worries of some that heaven somehow is not presented in an appealing way in Scripture. This instructor has attempted to use spiritual license--to go out on the leash as far as prudence and scriptural precepts permit-- to present heaven as a place that will not be without its challenges, learning, and even ongoing correction.

To think that the God whose Spirit brooded over the universe before He conceived it, then let there be light, then created the beauty that was Eve, imbued her with moral freedom with all its inherent risks; Who floated an ark, wrestled with Jacob, foretold the sacrifice of Himself by the sacrifice of Isaac and by the illustration of the altar of the tabernacle; Who gave an ass a voice, a lion's courage to Caleb, unquenchable integrity to Joshua; Who put up with Samson, made

something out of Gideon, watched Boaz fall all over himself the first time he saw Ruth; Who spoke to Job out of the whirlwind, to Elijah in a still small voice; Who guided the stone slung by the shepherd who would be king; Who watched that king fall under the weight of sin and get up again, and then again, and then once more; Who leadeth me beside the still waters; by Whose stripes we are healed; Who wrote on the wall, gave Jonah another chance, questioned the scholars about his Father's business; Who healed the sick, raised the dead, calmed the storm; Who directed that the last shall be first, that blessed are the poor in spirit, that he without sin should throw first; Who suffered the little children, delighted in their praises, called a rock His pillow, and walked on the sea; Who called out the hypocrites, chased out the moneychangers, told Satan to get behind Him, and told Matthew, Follow me; Who set His face like a flint for Jerusalem, there to be about his Father's business again, now as a man to settle the questions he'd astonished them with as a boy; Who, crowned with thorns, a King under the weight of sin, fell, then got up again, and then again, and then once more in ascendancy...

To think that the God Who is the power, glory, poetry, and miracle behind Scripture, Who has gone to prepare His Bride a home, would bring her into the kind of static, inert heaven which many imagine-- is OUT OF GOD'S CHARACTER. Rest assured, child of God, the King your Father, who never changes, will forever surpass the extent of your imagination.

"Jesus Christ, the same yesterday, and today, and forever" does not mean same old, same old. It means wild, unpredictable, unquenchable, uncontrollable, undeniable, and forever free.
So, count on His character, and prophesy away! The future will correspond to His character.

So far today we have seen the Bible say that marriage is a type of Jesus, the church is a type of Jesus, Israel is a type of Jesus.

You'd think that everything is about Jesus. Thinking this way, you'd be right! It took two goats to represent Him; two birds; cows, bulls, a lamb, a lion, an eagle; a prophet, a priest, a deliverer, a judge, a lawgiver, a king, a shepherd, a soldier, a poet, a teacher, a carpenter, a mediator, a messenger; a door, a vine, a rock, a ladder, a serpent, a servant, a brother, a sun, a son; Son of Man, Son of David, Adam in reverse; a star, a seed, a sheaf, a cloud, a fire, bread, water, light, salt; a city, a nation, a temple, a tabernacle; an ark, a staff, a banner, a scribe, a fountain, a rainbow...

Heading for Home--the Bible's title and intention

Type and antitype

Yesterday, today, and forever: The Old and the New are the same

Jesus Christ--His name and title

The 'hinge' verses of Scripture

He became like us, for He saw us as we are

You, Jonathan, & John

Salvation on the move: Out of and into.

'Salvation': the movie

Jordan / Jericho / Promised Land

Stones of Remembrance

Scarlet Thread of Redemption

Commander of the Lord's Army

Wilderness: Romans 7... The Promised Land: Romans 8

For the testimony of Jesus is the spirit of prophecy. (Rev 19:10)

Nearing the end of Cross Ties, rounding third and heading for home, the class went back to where we started.

"This, class, is called 'The Bible.'

It shouldn't be called 'The Bible.' It should be called...(see Rev. 1:1).

The Bible is *the revelation of Jesus Christ*--in terms we can understand.

Show.

Express image... (Heb. 1:3)

Q. *Show us the Father.* (John 14:8)

A. *If you've seen Me, you've seen the Father.* (John 14:9)

Tell.

Spoken unto us by His Son... (Heb. 1:2)

Show and tell.

The Word made flesh.

Technical note: Type and "anti-type."

A *type* was a model or symbol of something or someone that would exist at a future time. The later person or thing was called the *antitype*. For example, (type) and Christ (antitype) are the type and antitype for the high priest who made atonement for the sins of the people.

The type foreshadows the antitype. The antitype fulfills the type. The antitype is **the real deal**.

It's not an antitype until it's...**Fulfilled.**

Matthew 1:22; 2:15, 23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:56; 27:35; Luke 21:22; 24:44; John 12:38; 15:25; 17:12; 19:24; Acts 3:18; 13:39

These testify of Me.

The Old Testament concerns Messiah to come.

John 5:39--"the Scriptures" Jesus speaks of is the Old Testament.

Where is the gospel in the Old Testament?

A. The Old Testament is the gospel. It is important to understand that the gospel *according to the Scriptures* is the gospel according to the Old Testament. There was no New Testament when Paul wrote 1 Cor. 15:3-4, so let's read it like Paul meant it on the day he wrote it:

For I delivered to you first of all that which I also received: that Christ died for our sins according to the Old Testament, and that He was buried, and that He rose again the third day according to the Old Testament.

(1Co 15:3-4)

Q. So what's 'old' about the Old Testament?

Not a thing. The Old Testament could be titled "Promises Made" and the New Testament could be titled "Promises Kept." There is nothing old about a promise just because it's been kept.

Think of the Old Testament as the Word and the New Testament as the Word made flesh.

There are two verses in scripture (John 1:29 and Matt. 1:21, below) which note the turning of the Old Testament into the New Testament.

John 1:29: *The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"*

At *Behold* the Old Testament is the New Testament. [Why?] As the old covenant was put into effect with the shedding of the blood of animals (Exo. 24:4-8) so the new would be put into effect with the shedding of the blood of Christ:

In the same way, after the supper he took the cup, saying, This cup is the new covenant in my blood, which is poured out for you. (Luke 22:20)

It is not a different covenant. The new covenant is specifically promised in the Old Testament in Jeremiah 31:31-34. (Underline this passage in your Bible!!). The new covenant is the same new covenant promised in the Old Testament, except that the blood is Christ's. In Jeremiah 31:31, God is awaiting the Christ/cross: *the time is coming, declares the LORD.*

In Luke 22:20, the time has come.

The time is coming/the time has come is the only difference between the Old and New Testaments. Promises made...Promises kept!

Jesus arrival in the flesh didn't nullify the Old Testament. It fulfilled the Old Testament:

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. (Matt. 5:17)

The other hinge verse is Matthew 1:21:

In Matthew 1:21, the Word becomes flesh. The promise made becomes the promise kept. The Old Testament becomes the New Testament:

An angel appeared to Joseph in a dream, saying...

You will call His name 'Jesus' ("the LORD saves," typified in the O.T. by Joshua)...

*for **He** will save His people from their sins (This is the substance, the fulfillment, of what Joshua represented.) At the word 'he,'*

the Word became flesh (John 1:14);

and dwelt among us ("Immanuel", which means "God with us." See Isaiah 7:14; Matt. 1:23);

A literal rendering of Matthew 1:21:

You will call His name 'Jehovah saves' because He is Jehovah Who saves.

A homemade example of the relationship between the Old and New Testaments:

Q. What you got in the garden?

A. (on June 1) Zucchini.

Q. What you got in the garden?

A. (on July 1) Zucchini.

There's no 'zucchini' in the garden right now, but that's all that's there.

There's no 'Jesus' in the Old Testament, but that's all that's there.

John 15:26:

The New Testimony concerns Jesus Who has come--and will again.

The only essential difference between the Old Testament and the New Testament is 'Jesus'--not the person, the name.

Found in Matthew 1:21, 'Jesus'--the name-- is the hinge in the Bible. Jesus is Jehovah God of the Old Testament.

He had to be with us.

Immanuel is not a name but a prerequisite. In order to be Jesus ("The LORD saves") He had to be "God with us."

He had to be like us.

In order to bear the curse, He had to feel like we do. Bearing the curse doesn't mean that he carried the thorns in a knapsack over his shoulder. It meant that the thorn penetrated his flesh with searing, blinding, stupefying pain. It means that the thorn drew blood. Sin penetrated, violated, and saturated Jesus. Jesus Christ was baptized in our sin as we are baptized in His Holy Spirit.

This wasn't a commingling, but a complete replacement. Nothing of our old nature was not put to death. What we are dragging around is a corpse. Sin didn't die, but we died to it. It has no claim any more over you. I (we) will increasingly find it more and more difficult to be the class-A jerk I was. In fact, it will become impossible. Your new nature--your supernatural, Holy Spirit--holds claim to you. He will have His way. The accusation of the Law--

You shall love the LORD with all your heart, soul, mind, and strength

has become the promise--

You shall love the LORD with all your heart, soul, mind, and strength. (See Jer. 31:33.)

So quit *kicking against the goads.* (See Acts 26:14). Your new super-natured self doesn't want to quit on your marriage. Your Holy Spirit doesn't want to measure your life by the square footage of your house. Your brand new self will decide to forego the Hummer, opt for the Equinox, and give more of God's bounty back to Him. Your super nature will get sick of the central position you occupy in your universe and you will depose yourself.

Jonathan and John.

Like Jonathan, you will step aside for the rightful King. You will desert the nature inherited from your father as you initiate your own *kenosis*: 1 Sam. 18:1, 4; see Phil. 2:7

Like John the Baptist, you will intentionally decrease (see John 3:30). By the axiomatic ironies of His Kingdom, your determination to become less and less will make you more and more like Him.

Because we couldn't reach Him, He had to come down to lift us up.

He became like us, for He saw us as we are:

Sin made Him like me: The leper--Matt. 8:1ff; the face of sin--Isaiah 52:14

We shall be like Him, for we shall see Him as He is:

Inside, by His Spirit; and out, by His righteousness--you're beginning to look a lot like Jesus. (1 John 3:2)

Salvation: Out of and into.

The book of Joshua completes the salvation of Israel that was begun in Exodus. Exodus depicts salvation out of Egypt. Joshua depicts salvation into the Promised Land.

Out of those filthy rags (Isaiah 64:6) and into the new: see Matt. 22:12.

Salvation never stands still.

When you think "Joshua," think "Jesus."

Joshua's name means "Jehovah saves." The same word in the New Testament is *Jesus*.

They both came from the working-class and led the people into the Promised Land.

The names *Joshua* and *Jesus* derive from the same Hebrew name, *Yeshua*, which means "the LORD saves." Both Joshua and Jesus were used by God at different times in history to bring deliverance to His people.

Joshua succeeds Moses and gains the victory Moses could not deliver; Jesus succeeds the Mosaic law and wins the victory over sin and death that we are not able to achieve through law. (See John 1:17)

Crossing the water...In Exodus 14 (the Red Sea) and Joshua 3 (the Jordan River) the Israelites crossed bodies of water on dry land. When crossing the Red Sea, "the angel of God," thought by many to be Jesus Himself, protected Israel from the Egyptians. In the New Testament, Jesus walked on top of the water over the Sea of Galilee (John 6:19). In each case God demonstrated His power over the forces of nature and that the leader was acting with His blessing and approval.

Rahab's "scarlet thread of redemption." (Joshua 2:17-20)

*So the men said to her: "We will be blameless of this oath of yours which you have made us swear, unless, when we come into the land, you **bind this line of scarlet cord in the window** through which you let us down, and unless you bring your father, your mother, your brothers, and all your father's household to your own home.*

*So it shall be that **whoever goes outside the doors of your house into the street, his blood shall be on his own head, and we will be guiltless. And whoever is with you in the house, his blood shall be on our head if a hand is laid on him.** And if you tell this business of ours, then we will be free from your oath which you made us swear."*

Stones of remembrance: (Joshua 4:1-7)

*And it came to pass, **when all the people had completely crossed over the Jordan**, that the Lord spoke to Joshua, saying: "Take for yourselves twelve men from the people, one man from every tribe, and command them, saying, 'Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where the priests' feet stood firm. You shall carry them over with you and leave them in the lodging place where you lodge tonight.' "*

They will be a sign among you. In the future your children will ask you, 'What do these rocks mean?'

*Tell them the water stopped flowing in the Jordan when the Ark of the Agreement with the Lord crossed the river. **These rocks will always remind the Israelites of this.**"*

(cf. Luke 22:14ff) *When the time came, Jesus and the apostles were sitting at the table.*

*He said to them, "**I wanted very much to eat this Passover meal with you before I suffer...***

*Then Jesus took some bread, gave thanks, broke it, and gave it to the apostles, saying, "This is my body, which I am giving for you. **Do this to remember me.**"*

I have now come. (5:13-15)

The Commander of the LORD's army informed Joshua that the human conquest of the land was only a part of the real action.

The issue is not whether God's on our side—it's whether we're on His side. (see 6:13-14)

Commander of the Lord's Army--

In the view of many Bible students Jesus Himself appeared in the book of Joshua as the "commander of the army of the LORD" with a sword in his hand (Joshua 5:13-15). This "commander" is thought to be God the Son for a number of reasons. First, he accepted the honor Joshua gave him (an ordinary angel would never have done so.) The visitor also informed Joshua that he was standing in a "holy place" (Joshua 5:15), implying that he was in God's very presence. Finally, Scripture indicates that it was the LORD Himself who spoke: "Then the LORD said..." (Joshua 6:2). Now that the people were on the verge of conquering the land God had promised them, the preincarnate Jesus appeared once again and reminded Joshua who was really in charge of the battle.

The sun stands still. Joshua asked God to keep the sun from setting so his army might have more time to defeat the enemy. God agreed, and the "*sun stopped in the middle of the sky and delayed going down about a full day.*" (10:13)

The sun was darkened. In the New Testament, when Jesus implored, "*My God, my God, why have you forsaken me?*" (Matthew 27:46), God turned his back on his only Son. During that long afternoon, the sun was darkened for three hours--and the greatest victory of all time, the victory over sin and death, was fought and won.

Jericho-- "the world"

[cf. 1 John 5:4-5] *This is the victory that has overcome the world, even our faith. Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.*

Marching around Jericho--the "foolishness" of God

[cf. 1Cor 1:20-25] *Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? **For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.** Jews demand miraculous signs and Greeks look for wisdom, [23] but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. **For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength.***

Jordan River-- The crossing of the Jordan does not represent the believer's death, but the death and resurrection of Christ, which we appropriate by faith. The stones (chapter 4) in the water typify his death. Their placement on the far shore represent His resurrection. Remember: Cross=His death; cross over= His resurrection.

The Promised Land--represents what the believer goes through in this world: there are battles fought, blessings to be taken hold of. Every place in the land is theirs, but they've got to go get it.

People of Jericho-- Believed the facts, but didn't trust God to save them.

(2:10) *We have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt, and what you did to Sihon and Og, the two kings of the Amorites east of the Jordan, whom you completely destroyed.*

(cf. James 2:19) *You believe that there is one God. Good! Even the demons believe that--and shudder.*

Salvation, The Movie

From the cross to glory/from Passover to Heaven/From Egypt to the Holy of Holies in three Psalms (22/23/24).

Psalm 22: death and resurrection of Jesus Christ; the Holy of Holies of the Old Testament. At 22:22 the resurrection is indicated by shift in tense and context. Note well the last verse: It is finished! It is at this moment that the curtain does not drop, but is torn from top to bottom by the hand of God (cf. Col 2:12; John 19:30; Mark 15:38). {For Psalm 22:1: cf. Isaiah 38:17, John 16:32. 2 Cor. 5:19}

Psalm 23: identified in the still waters of death with Christ; born again; led; indwelt by the Holy Spirit; fruit of the Spirit; filled with the Spirit; the faithful discipline of the Father; presence of sin remains: enemies all around and battles to be fought.

Psalm 24: The King of glory, the Son of his right hand. When we behold this scene, we will be glorified, *for we shall see him as He is* (1 John 3:2). Here is no sin: nor its penalty, nor its power, nor its presence

Wilderness: Romans 7

The carnal Christian: Fighting (and losing) in the flesh.

The Promised Land: Romans 8

The spiritual Christian: Fighting (and winning) in the Spirit.

Pilgrim's Progress--

parallel streams through scripture that picture our redemption

Natural man--Redeemed Man--Carnal Christian--Spiritual Christian--Glorified Christian
Egypt--Passover--Red Sea--Wilderness--Jordan River--Canaan--New Jerusalem
Cross & Baptism in the Spirit--Water Baptism--Filling of the Spirit
Altar of Burnt Offering/Holy Place/Holy of Holies/Ark of the Covenant
Psalm 22/Suffering Servant--Psalm 23/Shepherd--Psalm 24/King

That motley crew in the wilderness of Sinai is us, folks. They are the redeemed (Ex. 6:6, 15:13) for they passed under the blood. (But what about the mixed multitude? Hint: you'll find no first-born amongst the mixed multitude.)

Natural Man (Going my way)/Egypt

A slave. Under the penalty of sin (unsaved)

---Passover /Cross & Baptism in the Spirit /Altar of Burnt Offering / Psalm 22 (Suffering Servant)---

The captives are in **Egypt**, in sin. Then at Passover, they are saved from the penalty of sin—freed from death. This is the component of salvation called justification, which declares a person good, but does not make him good. They are **saved by faith** in Christ's blood.

Redeemed Man (Going God's Way)

-----Red Sea (water baptism, which is identifying with Christ's death (Romans 6:3))-----

Carnal Christian (Wilderness)

At baptism, you identify with Christ's death. Is sin dead? No, but you died to it. Sin's alive and all around—and a dead man is fighting sin by his own means and losing. This is the picture in Romans 7. Here we are on foreign ground, trusting Christ for justification by His blood—and thus **saved by faith**—but still under the power of sin.

--Jordan River (identify w/ Christ's resurrection)/Holy Place/Psalm 23 (Shepherd)/Filling of the Spirit---

Spiritual Christian (Canaan)

No longer in a foreign wilderness, the believer is now in her homeland. She/he is now trusting Christ for sanctification by the power of His Holy Spirit—and thus **saved by faith**.

She is in the presence of sin, but no longer under the power of sin.
Saved by faith, she lives by faith. This is the picture in Romans 8.

-----The believer enters New Jerusalem /Holy of Holies/Psalm 24 (the King)-----

Glorified Christian (Heaven: the Presence of the King/Ark of the Covenant)

Seeing Him as He is, the believer is restored. The believer's new glorified body has no vestige of the sin nature, for there is no sin in His presence—no penalty of sin, no power of sin, no presence of sin.