

## HOW GOD COUNTS DAYS

The purpose of this paper is to show how God counts days.

Below is a list of subjects that will be discussed.

1. The days in God's creation week (Gen. 1) start at sunrise and end the next morning.
2. The weekly Sabbath starts at sunrise and ends the next morning.
3. The Day of Atonement begins the 9th day at even and ends the 10th day at even.
4. The Days of Unleavened Bread start at even and end the next even.
5. The Feast of Trumpets, Pentecost, Feast of Tabernacles and The Last Great Day all begin at sunrise and end the next morning.

## GOD'S CREATION WEEK

What did the first day of the creation week look like? When did it start and stop? Let's see (Gen. 1:3) "And God said, Let there be light and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Let's outline these three verses to see if we can simplify them.

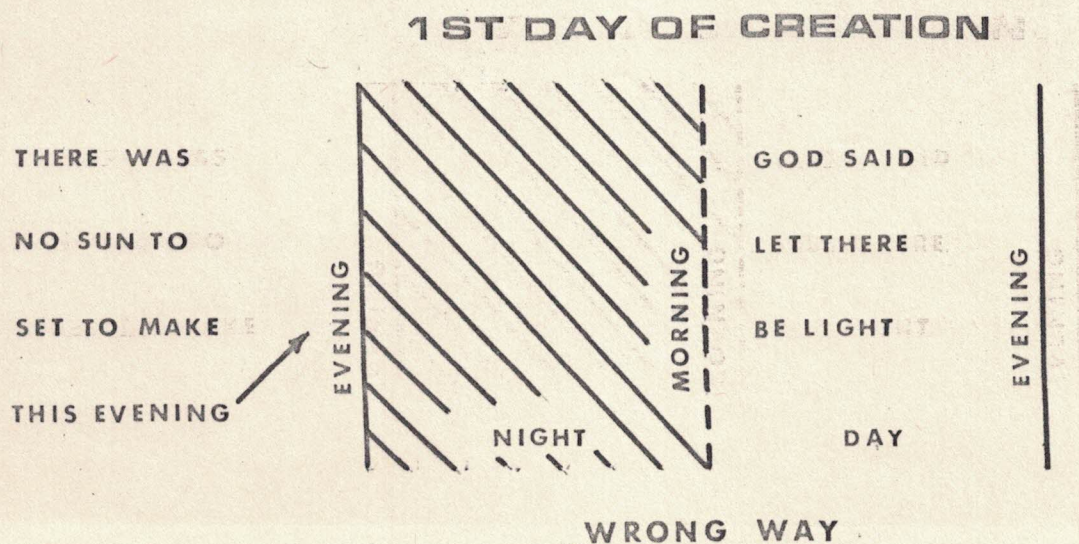
### I. The First Day of Creation

- A. God makes the sun (God said "let there be light", Gen. 1:3-4).

- B. The earth starts to rotate on it's axis (God divided the light from the darkness-Gen. 1:4).
- C. Because of the earth's rotation the evening comes (and the evening - Gen. 1:5).
- D. Because of the earth's rotation the morning comes (and the morning - Gen. 1:5).
- E. This is the completion of the first day.

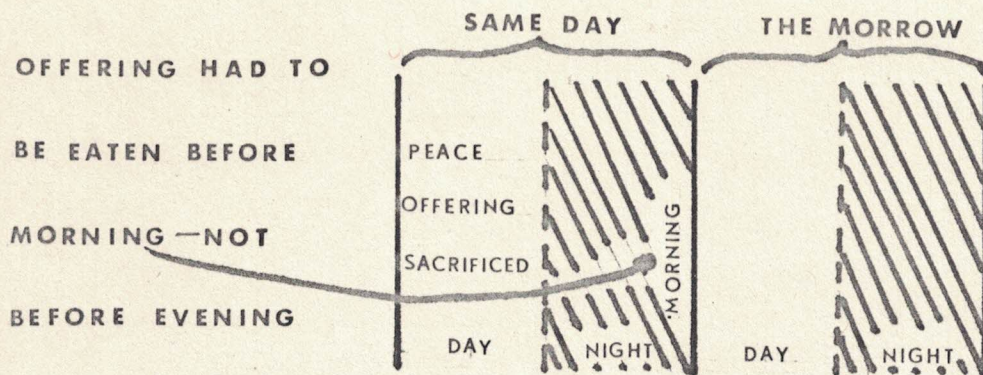
Therefore, the first day of creation started at the creation of light - or day - (And God called the light Day - Gen. 1:5), and the end of the first day occurred the next morning at sunrise, or the next light portion of the next day. Read all of Genesis 1. All of the days end with the phrase: "and the evening and the morning were the \_\_\_\_ day." In the amplified Bible this phrase reads like this, "and there was evening and there was morning, one day" (V.5).

The phrase, "And the evening and the morning were the first day", does not say that the day begins at even. The first day of the creation week could not have started at even because: See diagram below....



1. Evening means: end of daylight, or setting of the sun (Deut. 16:6). The sun was not shining before God said let there be light, so there could be no evening before God said let there be light.
2. There was no earth rotation before God divided the light from the darkness, so the morning could not come before God said let there be light and God divided the light. The formula for a creation day is: God creates during the daylight + evening + morning = a day. Creation + evening + morning = a day.

The fact that a day ends and another day begins in the morning is seen in the scriptures describing the sacrifice of peace-offerings, Lev. 7:15. "And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning." (Leviticus 22: 29-30). "And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will. On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the Lord. If a day was from even to even, Lev. 7:15 would have to read, "he shall not leave any of it until the evening" - evening being the end of the day. Leviticus 7:15 does not say, "until the even", it says "until the morning". Leviticus 7:15 agrees with the fact that the day starts and ends in the morning. See diagram below....



Peace-offering had to be eaten in the same day it was sacrificed before the end of the day, or before the morrow (Lev. 22:30).

See graph Creation Week. The Sabbath day begins the morning that ends the sixth day.

#### THE WEEKLY SABBATH

The weekly Sabbath and the seventh day of the week occur at the same time. (Gen. 2:2-3). The seventh day starts at sunrise and ends the next morning. The Bible does not say from the sixth day of the week at even to the seventh day of the week at even is the weekly Sabbath of rest unto the Eternal. Therefore, the weekly Sabbath observance should be from sunrise of the 7th day to the next morning which ends the 7th day. This point is brought out in Exodus 16 where God teaches the children of Israel how to keep the weekly Sabbath. Exodus 16 also brings out the fact that God counts days from morning to morning. (Xerox copies of Exodus 16 16 are on the last pages.) Read Exodus 16. Here are some interesting points.

1. The manna lasted one day (except the sixth days manna).
2. The manna lasted from morning to morning (Ex. 16:19-20); it had to be eaten before the next morning when new manna was given.
3. Exodus 16:23, the 6th days manna lasted until the morning, the

start of the Sabbath day, and it lasted through the Sabbath.

Therefore, God taught Israel to observe the weekly Sabbath from morning to morning, by raining bread from heaven (Ex. 16:4).

The flesh, the quails that came **at** even, only came once, and it was not part of the Sabbath lesson. Read Ex. 16:4.

#### THE DAY OF ATONEMENT

When the sun is out God calls it day - "And God called the light Day" - Gen. 1:5. The word day is also used to indicate a 24 hour period of time for example: Morning to morning. A day can be from evening to evening, from noon to noon, from midnight to midnight. The only way you can tell when a day is completed is that you have to know when the day was started. If you start counting in the morning, the completion of one day occurs at the next morning. If you start in the evening, the completion of one day occurs at the next evening. The day of Atonement is a day that starts in the evening and ends the next evening.. See diagram - Day of Atonement. Read Leviticus 23:27-32. The day of Atonement Sabbath is observed from even to even. "From even to even shall you celebrate your Sabbath." Lev. 23:32, does not say that every Sabbath starts at even, or that every day starts at even. It says that the day of Atonement starts at even.

#### SEVEN DAYS OF UNLEAVENED BREAD

The seven days of unleavened bread also starts in the evening and ends in the evening. Exodus 12:18. See diagram - Days of Unleavened Bread.

### OTHER HOLY DAYS

The Feast of Trumpets, Pentecost, The Feast of Tabernacles, and the Last Great Day all start at sunrise or morning and end the next morning. See diagrams.

### CONCLUSION

If a day is specified in relation to a week or a month its beginning is in the morning, because the creation week started the pattern for numbering the days of the week and the days of the month. Here are some examples. "On the first day of the week" - "on the fourteenth day of the first month", both these days start in the morning and end the next morning. Only on specific occasions does God start the day on an evening - the Day of Atonement and the First Day of Unleavened Bread. The First Day of Unleavened Bread starts the 14th day of the first month at even (Ex. 12:18). The Passover observance is also on the fourteenth day of the first month at even. Since there is only one evening on the 14th day, the First day of Unleavened Bread and the Passover occur at the same time. Mark 14:12 means exactly what it says - "And the first day of unleavened bread when they killed the passover, his disciples said unto him: Where wilt thou that we go and prepare that thou mayest eat the passover?" By starting the days of the week and the days of the month in the morning, the 15th night and the 14th night are in the proper places for the night to be observed, and the passover night. See the diagram - Days of Unleavened Bread. There is one other point to be discussed, concerning the two passovers in 31 A.D., which also has to do with counting days.

The purpose of this section is to show that God does not honor the rule of the Hebrew calendar that does not allow the first day of the seventh month to occur on a Friday. In every year that the first day of the seventh month is not allowed to be on a Friday, but is delayed until Saturday, all of the Holy Days in that year, except for Pentecost, are observed on the wrong days - one day late. The years 31 A.D., the year of Jesus' death, and a more recent year 1976 A.D., are two years in which the first day or the seventh month was delayed one day until Saturday. The purpose of the delay is to prevent the Day of Atonement from falling on a Sunday. The scriptures that will be used to prove that God does not honor this rule are clear and simple, but at first glance these scriptures association with this rule is not clear and simple. Once this association has been made, it will be easy to see that God does not honor this Rule, and in 31 A.D. God let the first day of the seventh month occur on a Friday.

#### THE RULE TELLS A LIE

Sorry to start out on such a sour note, but the point is well worth mentioning. See Calendar A, Seventh month 31 A.D. The Hebrew word chôdesh translates to the English words "moon" or "month". On the tenth day of the seventh month, can be translated, on the tenth day of the seventh new moon or on the tenth day of the seventh moon cycle. The Rule, in 31 A.D., called the 2nd day of the seventh new moon (a Saturday) the 1st day of the seventh new moon. This is a contradiction or lie! That Saturday was not the first day of the seventh chôdesh -New moon- month: it was the 2nd according to Hebrew calendar A. The Day of Atonement was on a Monday, but if you

start counting from Friday, the first day of the seventh chôdesh (new moon), that Monday was in reality the 11th day of the new moon, not the 10th. The Day of Atonement was One Day Late if you count from the chôdesh. The main purpose for a 19 year cycle, with 7 leap years is to have a calendar whose months are synchronized to the moon cycle. This rule put 31 A. D., 1976 A.D., and many other years one day out of synchronization with the moon. We will see from the proof that Jesus and his disciples did not keep the Holy Days on the same days as the Jews but that they kept them one day before the Jews, proving that God did not honor this rule, and showing that God stays in synchronization with the moon cycle.

#### PROOF

Calendar A shows the delay in the start of the seventh month caused by the rule that is in question. Calendar B shows the same month without delay. The new moon and the first day of the month occur in the normal way. The Day of Atonement occurs on a Sunday. The one day delay in Calendar A, the 7th month, is also seen in Calendar C, the 1st month Nisan. This rule that makes a delay in the seventh month also makes a delay in the 1st, 2nd, 3rd, 4th, 5th, and 6th months of the year also. Calendars A and C go together; and Calendars B and D go together. Calendar C brings out one very important point. There were two passovers in 31 A. D., one day apart, "the Lord's Passover", and "the Jews Passover". The Jew's Passover was one day later than the Lord's Passover. Just this point alone is enough to show that God did not honor the rule and observed the Passover on the true 14th day of the moon cycle at even. Calendar C says it was the 13th at even but the Lord's



Passover in reality was on the true 14th Day at even. There is one other point that shows that God does not honor the rule.

We are trying to prove that God does not honor the delay in calendar C or A, so let's take the delay out and see what effect it has. See Calendar D.

Point One. The Lord's Passover occurs on the true 14th day of the moon cycle at even. This is the same relative evening that the Jews in calendar C observed.

Point Two. In Calendar D, the 15th day of month occurs on the 15th day of the moon cycle. See Full Moon.

Point Three. The crucifixion occurs on the 15th day of the moon cycle - Wednesday.

We lack one important point in our Proof. If we can show that the 15th day of Calendar D (no delay), the day of Jesus' crucifixion - Wednesday, is the First Day of Unleavened Bread then we will have proven that God did not honor the delay in the 7th month and the 1st month 31 A.D., and observed the Passover and the First Day of Unleavened Bread one day before the Jews. See Calendar E.

The only difference between Calendar E and Calendar D is that the 15th, Wednesday, is a Holy Day the First Day of Unleavened Bread. Can we really make Wednesday, a Holy Day that started the evening Jesus and his disciples ate the Passover, the First Day of Unleavened Bread? Yes! God in his word the Bible states this fact 3 times! Mark 14-12; Matthew 26-17; Luke 22-7.

The First Day of Unleavened Bread starts the 14th Day at even - setting of the sun. (Exodus 12:18) And is always a Holy Day. (Lev. 23:7)

God's First Day of Unleavened Bread occurs one day before the Jew's First Day of Unleavened Bread (called high day Sabbath in John 19:31).

Conclusion: See Calendar E. There is only one way to account for the two Passovers, and the two First Days of Unleavened Bread (Holy Days) and that is that God does not honor the rule that does not allow the first day of the seventh month to fall on a Friday. Let's observe God's Holy Days and not the Jew's Holy Days which are one day late in the years that the rule is applied.

## GENESIS.

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## HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

## ILLUSTRATION

(at Mark 1. 1.)

<sup>b</sup> Gospel, vs. 1, 14, 15; Mk. 8, 31; (Gen. 12, 1-3; Rev. 14, 6.)

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 31 is the next reference in the chain, and the references in parenthesis are the first and the last.

## THE PENTATEUCH.

THE five books ascribed to Moses have a peculiar place in the structure of the Bible, and an order which is undeniably the order of the experience of the people of God in all ages. Genesis is the book of origins—of the beginning of life, and of ruin through sin. Its first word, "In the beginning God," is in striking contrast with the end, "In a coffin in Egypt." Exodus is the book of redemption, the first need of a ruined race. Leviticus is the book of worship and communion, the proper exercise of the redeemed. Numbers speaks of the experiences of a pilgrim people, the redeemed passing through a hostile scene to a promised inheritance. Deuteronomy, retrospective and prospective, is a book of instruction for the redeemed about to enter that inheritance.

That Babylonian and Assyrian monuments contain records bearing a grotesque resemblance to the majestic account of the creation and of the Flood is true, as also that these antedate Moses. But this confirms rather than invalidates the inspiration of the Mosaic account. Some tradition of creation and the Flood would inevitably be handed down in the ancient cradle of the race. Such a tradition, following the order of all tradition, would take on grotesque and mythological features, and these abound in the Babylonian records. Of necessity, therefore, the first task of inspiration would be to supplant the often absurd and childish tradition with a revelation of the true history, and such a history we find in words of matchless grandeur, and in an order which, rightly understood, is absolutely scientific.

In the Pentateuch, therefore, we have a true and logical introduction to the entire Bible; and, in type, an epitome of the divine revelation.

<sup>c</sup> Cf. Mt. 8. 4; 19. 8; Mk. 12. 26; Lk. 5. 14; 16. 29-31; John 3. 14; 5. 45, 46; 7. 19.

The abbreviation cf. used throughout the Bible signifies compare.

GENESIS is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. Typically, it speaks of the new birth, the new creation, where all was chaos and ruin.

With Genesis begins also that progressive self-revelation of God which culminates in Christ. The three primary names of Deity, Elohim, Jehovah, and Adonai, and the five most important of the compound names, occur in Genesis; and that in an ordered progression which could not be changed without confusion.

The problem of sin as affecting man's condition in the earth, and his relation to God, and the divine solution of that problem are here in essence. Of the eight great covenants which condition human life and the divine redemption, four, the Edenic, Adamic, Noahic, and Abrahamic Covenants, are in this book; and these are the fundamental covenants to which the other four, the Mosaic, Paestinian, Davidic, and New Covenants, are related chiefly as adding detail or development.

Genesis enters into the very structure of the New Testament, in which it is quoted above sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here.

The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of history, and by the testimony of Christ (Mt. 19. 4-6; 24. 37-39; Mk. 10. 4-9; Lk. 11. 49-51; 17. 26-29, 32; John 1. 5; 7. 21-23; 8. 44, 56).

Genesis is in five chief divisions: I. Creation (1. 1-2. 25). II. The Fall and Redemption (3. 1-4. 7). III. The Diverse Seeds, Cain and Seth, to the Flood (4. 8-7. 24). IV. The Flood to Babel (8. 1-11. 9). V. From the call of Abram to the death of Joseph (11. 10-50. 26).

The events recorded in Genesis cover a period of 2,315 years (Ussher).

## CHAPTER 1.

## The original creation.

IN the beginning <sup>1b</sup>God <sup>2</sup>created the heaven and the earth.

Earth made waste and empty by judgment (Jer. 4. 23-26).

2 And the earth was <sup>3</sup>without form, and void; and darkness was

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a John 1.1.

b Deity of.

(Gen. 2. 4. 7).

c Gen. 1.1.

d Gen. 1.18.

e Holy Spirit.

Gen. 6. 3.

Gen. 1. 2.

Mar. 2. 15.

d Job 26. 13.

Psa. 104. 30.

upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The new beginning—the first day: light diffused.

3 And God said, Let there be light; and there was light.

4 And God saw the light, that it

<sup>1</sup> *Elohim* (sometimes *Eloah*), English form "God," the first of the three primary names of Deity, is a uni-plural noun formed from *El* = strength, or the strong one, and *Ahah*, to swear, to bind oneself by an oath, so implying faithfulness. This uni-plurality implied in the name is directly asserted in Gen. 1. 26 (plurality), 27 (unity); see also Gen. 3. 22. Thus the Trinity is latent in *Elohim*. As meaning primarily the Strong One it is fitly used in the first chapter of Genesis. Used in the O. T. about 2500 times. See also Gen. 2. 4, note; 2. 7; 14. 18, note; 15. 2, note; 17. 1, note; 21. 33, note; 1 Sam. 1. 3, note.

<sup>2</sup> But three creative acts of God are recorded in this chapter: (1) the heavens and the earth, v. 1; (2) animal life, v. 21; and (3) human life, vs. 26, 27. The first creative act refers to the dateless past, and gives scope for all the geologic ages.

<sup>3</sup> Jer. 4. 23-26, Isa. 24. 1 and 45. 18, clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing and fall of angels. See Ezk. 28. 12-15 and Isa. 14. 9-14, which certainly go beyond the kings of Tyre and Babylon.

<sup>4</sup> Neither here nor in verses 14-18 is an original creative act implied. A different word is used. The sense is, made to appear, made visible. The sun and moon were created "in the beginning." The "light" of course came from the sun, but the vapour diffused the light. Later the sun appeared in an unclouded sky.

was good: and God divided the light from the darkness.  
5 And God called the light <sup>1</sup>Day, and the darkness he called Night. And the evening and the morning were the first day.

*The second day: vapour above, water below.*

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.  
7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

*The third day: land and sea; plant life appears.*

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.  
10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

<sup>1</sup> The word "day" is used in Scripture in three ways: (1) that part of the solar day of twenty-four hours which is light (Gen. 1. 5, 14; John 9. 4; 11. 9); (2) such a day, set apart for some distinctive purpose, as, "day of atonement" (Lev. 23. 27): "day of judgment" (Mt. 10. 15); (3) a period of time, long or short, during which certain revealed purposes of God are to be accomplished, as "day" to the LORD.  
<sup>2</sup> The use of "evening" and "morning" may be held to limit "day" to the solar day: but the frequent parabolic use of natural phenomena may warrant the conclusion that each creative "day" was a period of time marked off by a beginning and ending.

<sup>3</sup> It is by no means necessary to suppose that the life-germ of seeds perished in the catastrophic judgment which overthrew the primitive order. With the restoration of dry land and light the earth would "bring forth" as described. It was *animal* life which perished, the traces of which remain as fossils. Relegate fossils to the primitive creation, and no conflict of science with the Genesis cosmogony remains.

<sup>4</sup> The "greater light" is a type of Christ, the "Sun of righteousness" (Mal. 4. 2). He will take this character at His second advent. Morally the world is now in the state between Gen. 1. 3 and 1. 16 (Eph. 6. 12; Acts 26. 18; 1 Pet. 2. 9). The sun is not seen, but there is light. Christ is that light (John 1. 4, 5, 9), but "shineth in darkness," comprehended only by faith. As "Sun of righteousness" He will dispel all darkness. Dispensationally the Church is in place as the "lesser light," the moon, reflecting the light of the unseen sun. The stars (Gen. 1. 16) are individual believers who are "lights" (Phil. 2. 15, 16). See John 1. 5.

(A type is a divinely purposed illustration of some truth. It may be: (1) a person (Rom. 5. 14); (2) an event (1 Cor. 10. 11); (3) a thing (Heb. 10. 20); (4) an institution (Heb. 9. 11); (5) a ceremonial (1 Cor. 5. 7). Types occur most frequently in the Pentateuch, but are found, more sparingly, elsewhere. The antitype, or fulfilment of the type, is found, usually, in the New Testament.)

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.  
13 And the evening and the morning were the third day.

*The fourth day: the sun, moon, and stars become visible.*

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:  
15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.  
17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

*The fifth day: the second creative act—animal life. (See Gen. 2. 19.)*  
20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl

that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

*The sixth day: (1) the fecundity of the earth after the creative work of the fifth day.*

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after

his kind, and every creeping thing that creepeth upon the earth: and God saw that it was good.

<sup>1</sup> The second clause, "every living creature," as distinguished from fishes merely, is taken up again in verse 24, showing that in the second creative act all animal life is included.

<sup>2</sup> "Creature," Heb. *nephesh*, trans. soul in 2. 7 and usually. In itself *nephesh*, or soul, implies self-conscious life, as distinguished from plants, which have unconscious life. In the sense of self-conscious life animals also have "soul." See verses 26, 27, note.

<sup>3</sup> Man. Gen. 1. 26, 27, gives the general, Gen. 2. 7, 21-23, the particular, account of the creation of man. The revealed facts are:

(1) Man was created, not evolved. This is (a) expressly declared, and the declaration is confirmed by Christ (Mt. 19. 4; Mk. 10. 6); (b) "an enormous gulf, a divergence practically infinite" (Huxley) between the lowest man and the highest beast, confirms it; (c) the highest beast has no trace of God-consciousness—the religious nature; (d) science and discovery have done nothing to bridge that "gulf."

(2) That man was made in the "image and likeness" of God. This "image" is found chiefly in man's tri-unity, and in his moral nature. Man is "spirit and soul and body" (1 Thes. 5. 23). "Spirit" is that part of man which "knows" (1 Cor. 2. 11), and which allies him to the spiritual creation and gives him God-consciousness.

"Soul" in itself implies self-conscious life, as distinguished from plants, which have unconscious life. In that sense animals also have "soul" (Gen. 1. 24). But the "soul" of man has a vaster content than "soul" as applied to beast life. It is the seat of his emotions, desires, affections (Psa. 42. 1-6). The "heart" is, in Scripture usage, nearly synonymous with "soul." Because the natural man is, characteristically, the soulful or psychical man, "soul" is often used as synonymous with the individual, e. g. Gen. 12. 5. The body, separable from spirit and soul, and susceptible to death, is nevertheless an integral part of man, as the resurrection shows (John 5. 28, 29; 1 Cor. 15. 47-50; Rev. 20. 11-13). It is the seat of the senses (the means by which the spirit and soul have world-consciousness) and of the fallen Adam's nature (Rom. 7. 23, 24).

<sup>4</sup> A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God. Seven such dispensations are distinguished in Scripture. See note 5.

<sup>5</sup> The First Dispensation: Innocency. Man was created in innocency, placed in a perfect environment, subjected to an absolutely simple test, and warned of the consequence of disobedience. The woman fell through pride; the man, deliberately (1 Tim. 2. 14). God restored His sinning creatures, but the dispensation of innocency ended in the judgment of the Expulsion (Gen. 3. 24). See, for the other dispensations: *Conscience* (Gen. 3. 23); *Human Government* (Gen. 8. 20); *Promise* (Gen. 12. 1); *Law* (Ex. 19. 8); *Grace* (John 1. 17); *Kingdom* (Eph. 1. 10).

<sup>6</sup> The Edenic Covenant, the first of the eight great covenants of Scripture which

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<sup>a</sup> Gen. 1. 7.

<sup>b</sup> Kingdom (O.T.), vs. 26-28; Gen. 9. 6; (Gen. 1. 26; Zech. 1. 28).

<sup>c</sup> Cf. Mt. 19. 4; Mk. 10. 6, 7, 8.

<sup>d</sup> The Eight Covenants (1; Edenic), Gen. 2. 15-17; (2; Gen. 1. 28; Heb. 8. 10).

their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

*The sixth day: (2) the creation of man (described Gen. 2. 7, 21-23).*

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

*The First Dispensation: Innocency (Gen. 1. 28-3. 13). The First, or Edenic Covenant: conditioned the life of unfallen man. (Add Gen. 2. 8-17.)*

28 And God blessed them, and God said unto them, Be fruitful,

and multiply, and fill the earth, and subdue it: and the dominion of the fish of the sea, and of the fowl of the air, and of every living creature that creepeth, and every beast of the earth, have I given unto you: but the flesh of the whale, and the flesh of the creeping thing that creepeth upon the earth, shall not be eaten.

29 And God said, Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree which hath seed-bearing fruit, I have given it to you for food.

30 And to the beast of the earth, and to the fowl of the air, and to every creeping thing that creepeth upon the earth, I have given every green herb for food.

31 And God said, Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree which hath seed-bearing fruit, I have given it to you for food.

32 And to the beast of the earth, and to the fowl of the air, and to every creeping thing that creepeth upon the earth, I have given every green herb for food.

33 And God said, Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree which hath seed-bearing fruit, I have given it to you for food.

34 And to the beast of the earth, and to the fowl of the air, and to every creeping thing that creepeth upon the earth, I have given every green herb for food.

35 And God said, Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree which hath seed-bearing fruit, I have given it to you for food.

36 And to the beast of the earth, and to the fowl of the air, and to every creeping thing that creepeth upon the earth, I have given every green herb for food.

37 And God said, Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree which hath seed-bearing fruit, I have given it to you for food.

38 And to the beast of the earth, and to the fowl of the air, and to every creeping thing that creepeth upon the earth, I have given every green herb for food.

39 And God said, Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree which hath seed-bearing fruit, I have given it to you for food.

40 And to the beast of the earth, and to the fowl of the air, and to every creeping thing that creepeth upon the earth, I have given every green herb for food.

41 And God said, Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree which hath seed-bearing fruit, I have given it to you for food.

42 And to the beast of the earth, and to the fowl of the air, and to every creeping thing that creepeth upon the earth, I have given every green herb for food.

43 And God said, Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree which hath seed-bearing fruit, I have given it to you for food.

44 And to the beast of the earth, and to the fowl of the air, and to every creeping thing that creepeth upon the earth, I have given every green herb for food.

45 And God said, Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree which hath seed-bearing fruit, I have given it to you for food.

and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

condition life and salvation, and about which all Scripture crystallizes, has seven elements. The man and woman in Eden were responsible:

(1) To replenish the earth with a new order—man; (2) to subdue the earth to human uses; (3) to have dominion over the animal creation; (4) to eat herbs and fruits; (5) to till and keep the garden; (6) to abstain from eating of the tree of knowledge of good and evil; (7) the penalty—death. See, for the other seven covenants: *Adamic* (Gen. 3. 15); *Noahic* (Gen. 9. 1); *Abrahamic* (Gen. 15. 18); *Mosaic* (Ex. 19. 25); *Palestinian* (Deut. 30. 3); *Davidic* (2 Sam. 7. 16); *New* (Heb. 8. 8).

<sup>1</sup>In the O. T. the same Hebrew word (*qodesh*) is trans. sanctify, consecrate, dedicate, and holy. It means, set apart for the service of God. See refs. following "Sanctify," Gen. 2. 3.

<sup>2</sup>LORD (Heb. *Jehovah*).

(1) The primary meaning of the name LORD (*Jehovah*) is "the self-existent One." Literally (as in Ex. 3. 14), "He that is who He is, therefore the eternal I AM." But *Havah*, from which *Jehovah*, or *Yahwe*, is formed, signifies also "to become," that is, to become known, thus pointing to a continuous and increasing self-revelation. Combining these meanings of *Havah*, we arrive at the meaning of the name *Jehovah*. He is "the self-existent One who reveals Himself." The name is, in itself, an advance upon the name "God" (*Eli, Elah, Elohim*), which suggests certain attributes of Deity, as strength, etc., rather than His essential being.

(2) It is significant that the first appearance of the name *Jehovah* in Scripture follows the creation of man. It was God (*Elohim*) who said, "Let us make man in our image" (Gen. 1. 26); but when man, as in the second chapter of Genesis, is to fill the scene and become dominant over creation, it is the LORD God (*Jehovah Elohim*) who acts. This clearly indicates a special relation of Deity, in His *Jehovah* character, to man, and all Scripture emphasizes this.

(3) *Jehovah* is distinctly the redemption name of Deity. When sin entered and redemption became necessary, it was *Jehovah Elohim* who sought the sinning ones (Gen. 3. 9-13) and clothed them with "coats of skins" (Gen. 3. 21), a beautiful type of righteousness provided by the LORD God through sacrifice (Rom. 3. 21, 22). The first distinct revelation of Himself by His name *Jehovah* was in connection with the redemption of the covenant people out of Egypt (Ex. 3. 13-17).

As Redeemer, emphasis is laid upon those attributes of *Jehovah* which the sin and salvation of man bring into exercise. These are: (a) His holiness (Lev. 11. 44, 45; 19. 1, 2; 20. 26; Hab. 1. 12, 13); (b) His hatred and judgment of sin (Deut. 32. 35-42; Gen. 6. 5-7; Psa. 11. 4-6; 66. 18; Ex. 34. 6, 7); (c) His love for and redemption of sinners, but always righteously (Gen. 3. 21; 8. 20, 21; Ex. 12. 12, 13; Lev. 16. 2, 3; Isa. 53. 5, 6, 10). Salvation by *Jehovah* apart from sacrifice is unknown to Scripture.

CHAPTER 2.  
The sabbath rest of God: type of the believer's rest in the finished work of redemption (Heb. 3-4).

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work, which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Summary of the creation work of Chapter 1.

4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

condition life and salvation, and about which all Scripture crystallizes, has seven elements. The man and woman in Eden were responsible:

(1) To replenish the earth with a new order—man; (2) to subdue the earth to human uses; (3) to have dominion over the animal creation; (4) to eat herbs and fruits; (5) to till and keep the garden; (6) to abstain from eating of the tree of knowledge of good and evil; (7) the penalty—death. See, for the other seven covenants: *Adamic* (Gen. 3. 15); *Noahic* (Gen. 9. 1); *Abrahamic* (Gen. 15. 18); *Mosaic* (Ex. 19. 25); *Palestinian* (Deut. 30. 3); *Davidic* (2 Sam. 7. 16); *New* (Heb. 8. 8).

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5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

The creative act of Gen. 1. 27 described.

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

The habitation of unfallen man, and the Edenic Covenant. (Add Gen. 1. 28-30.)

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

(4) In His redemptive relation to man, *Jehovah* has seven compound names which reveal Him as meeting every need of man from his lost state to the end. These compound names are: (a) *Jehovah-jireh*, "the LORD will provide" (Gen. 22. 13, 14); i. e. will provide a sacrifice; (b) *Jehovah-rapha*, "the LORD that healeth" (Ex. 15. 26). That this refers to physical healing the context shows, but the deeper healing of soul malady is implied. (c) *Jehovah-nissi*, "the LORD our banner" (Ex. 17. 8-15). The name is interpreted by the context. The enemy was Amalek, a type of the flesh, and the conflict that day stands for the conflict of Gal. 5. 17—the war of the Spirit against the flesh. Victory was wholly due to divine help. (d) *Jehovah-Shalom*, "the LORD our peace," or "the LORD send peace" (Jud. 6. 24). Almost the whole ministry of *Jehovah* finds expression and illustration in that chapter. *Jehovah* hates and judges sin (vs. 1-5); *Jehovah* loves and saves sinners (vs. 7-18), but only through sacrifice (vs. 19-21) (see also Rom. 5. 1; Eph. 2. 14; Col. 1. 20). (e) *Jehovah-ra-ah*, "the LORD my shepherd" (Psa. 23.). In Psa. 22. *Jehovah* makes peace by the blood of the cross; in Psa. 23. *Jehovah* is shepherding His own who are in the world (John. 10. 7, note). (f) *Jehovah-tsidkeru*, "the LORD our righteousness" (Jer. 23. 6). This name of *Jehovah* occurs in a prophecy concerning the future restoration and conversion of Israel. Then Israel will hail Him as *Jehovah-tsidkeru*—"the LORD our righteousness." (g) *Jehovah-shammah*, "the LORD is present" (Ezk. 48. 35). This name signifies *Jehovah*'s abiding presence with His people (see Ex. 33. 14, 15; 1 Chr. 16. 27, 33; Psa. 16. 11; 97. 5; Mt. 28. 20; Heb. 13. 5).

(5) LORD (*Jehovah*) is also the distinctive name of Deity as in covenant with Israel (Ex. 19. 3; 20. 1, 2; Jer. 31. 31-34).

(6) LORD God (Heb. *Jehovah Elohim*) is the first of the compound names of Deity. LORD God is used distinctively: (1) of the relation of Deity to man (a) as Creator (Gen. 2. 7-15); (b) as morally in authority over man (Gen. 2. 16-17); (c) as creating and governing the earthly relationships of man (Gen. 2. 18-24; 3. 16-19, 22-24); and (d) as redeeming man (Gen. 3. 8-15, 21); (2) of the relation of Deity to Israel (Gen. 24. 7, 28, 13; Ex. 3. 15, 18; 4. 5; 5. 1; 7. 6, etc.; Deut. 1. 11, 21; 4. 1; 6. 3; 12. 1, etc.; Josh. 7. 13, 19, 20; 10. 40, 42; Jud. 2. 12; 1 Sam. 2. 1; 1 Ki. 1. 9, 6; 10. 31; 1 Chr. 22. 19; 2 Chr. 1. 9; Ezra 1. 3; Isa. 21. 17). See other names of Deity, 1 Sam. 1. 1, note; 2. 4, note; 14. 18, note; 15. 2, note; 17. 1, note; 21. 33, note; 1 Sam. 1. 3, note.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is *Pison*: that is it which compasseth the whole land of *Havilah*, where there is gold;

12 And the gold of that land is good: there is bdellium and the onyx stone.

13 And the name of the second river is *Gihon*: the same is it that compasseth the whole land of *Ethiopia*.

14 And the name of the third river is *Hiddekel*: that is it which goeth toward the east of *Assyria*. And the fourth river is *Euphrates*.

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

B.C. 4004.

a 1 Cor. 15. 45; Mt. 19. 4; Mk. 10. 6.

b The Eight Covenants vs. 15-17; Gen. 3. 14; (Gen. 1. 28; Heb. 8. 10).

c Or, Adam.

d Cf. Rom. 5. 12; 1 Cor. 15. 21, 22.

e Death (spiritual) Mt. 8. 22 (Gen. 2. 17; Eph. 2. 5).

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9 Eat not of it raw, not sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.  
 10 And ye shall let nothing of it remain until the morning; and that morning ye shall burn with fire.  
 11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

**Redemption (typical): (1) by blood.**

12 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.  
 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

**The memorial of redemption by blood.**

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.  
 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whatsoever eateth unleavened bread from the first day until the seventh day, that soul shall be cut off from Israel.  
 16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

1 The Passover, type of Christ our Redeemer (Ex. 12. 1-28; John 1. 29; 1 Cor. 5. 6, 7; 1 Pet. 1. 18, 19): (1) The lamb must be without blemish, and to test this it was kept up four days (Ex. 12. 5, 6). So our Lord's public life, under hostile scrutiny, was the testing which proved His holiness (Lk. 11. 53, 54; John 8. 46; 18. 38). (2) The Lamb thus tested must be slain (Ex. 12. 6; John 12. 24; Heb. 9. 22). (3) The blood must be applied (Ex. 12. 7). This answers to appropriation by personal faith, and refutes universalism (John 3. 36). (4) The blood thus applied of itself, without anything in addition, constituted a perfect protection from judgment (Ex. 12. 13; 1 John 1. 7; Heb. 10. 10, 14). (5) The feast typified Christ the bread of life, answering to the memorial supper (Mt. 26. 26-28; 1 Cor. 11. 23-26). To observe the feast was a duty and privilege, but not a condition of safety. As a matter of fact the bread was not eaten by the Israelites on the night in which, nevertheless, it was preserved from the judgment upon the firstborn (Ex. 12. 34-39).  
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17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought you armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.  
 18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.  
 19 Seven days shall there be no leaven found in your houses: for whatsoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.  
 20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.  
 21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.  
 22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.  
 23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.  
 24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.  
 25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.  
 26 And it shall come to pass, when

Your children shall say unto you, What mean ye by this service?  
 27 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. And the people bowed the head and worshipped.  
 28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.  
**The contest with Pharaoh: the tenth judgment; death of the firstborn.**  
 29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.  
 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.  
 31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.  
 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.  
 33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.  
 34 And the people took their dough before it was leavened, their kneading-troths being bound up in their clothes upon their shoulders.  
 35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:  
 36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.  
**Redemption: (2) by power; the first stage of the journey.**  
 37 And the children of Israel journeyed from Ramesses to Succoth,

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about six hundred thousand on foot that were men, beside children.  
 38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.  
 39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they could not tarry, neither had they prepared for themselves any victual.  
 40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.  
 41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.  
 42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.  
 43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:  
 44 But every man's servant that hath circumcised him, then shall he eat thereof.  
 45 A foreigner and an hired servant shall not eat thereof.  
 46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.  
 47 All the congregation of Israel shall keep it.  
 48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.  
 49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you, are and are not.  
 50 Thus did all the children of Israel: as the LORD commanded Moses and Aaron, so did their chariot and all the children of Israel.  
 51 And it came to pass on the selfsame day, that the Egyptians said, Let us bring the chive face of Israel, out of the land of Egypt: for they have oppressed us.  
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*a Faith, vs. 14:21, 22.*  
*b Miracles (O.T.), vs. 29:30; Ex. 14:21-31.*  
*c Lit. asked.*  
*d Lit. gave.*  
*e This mixed multitude, standing for unconverted church-members, was a source of weakness and division, then as now (see Num. 11:4-6). There had been a manifestation of divine power, and men were drawn to it without change of heart. Cf. Lk. 14:25-27.*  
 f See John 19:36.

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 51 And it came to pass on the selfsame day, that the Egyptians said, Let us bring the chive face of Israel, out of the land of Egypt: for they have oppressed us.  
 85

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

**Redemption: (2) by power; the fourth stage of the Journey.**

29 But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians; and the people feared the LORD, and believed the LORD, and his servant Moses.

CHAPTER 15.

**Redemption: complete (1) by blood; (2) by power. The song of the redeemed.**

1 THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will praise him an habitation; my father's God, and I will exalt him.

3 The LORD is a man of war: the LORD is his name.

1 Redemption: (Exodus type) Summary. Exodus is the book of redemption, and teaches: (1) redemption is wholly of God (Ex. 3. 7, 8; John 3. 16); (2) redemption is through a person (Ex. 2. 2, note; John 3. 16, 17); (3) redemption is by blood (Ex. 12. 13, 23, 27; 1 Pet. 1. 18); (4) redemption is by power (Ex. 6. 6; 13. 14; Rom. 8. 2. See Isa. 59. 20, note; Rom. 3. 24, note).

The blood of Christ redeems the believer from the guilt and penalty of sin (1 Pet. 1. 18) as the power of the Spirit delivers from the dominion of sin (Rom. 8. 2; Eph. 2. 2).

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, and the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine

inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

**Redemption: (3) experience; fifth stage of the Journey.**

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

**Redemption: (3) experience; sixth stage of the Journey—how bitter becomes sweet.**

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

1 These bitter waters were in the very path of the Lord's leading, and stand for the trials of God's people, which are educatory and not punitive. The "tree" is the cross (Gal. 3. 13), which became sweet to Christ as the expression of the Father's will (John 18. 11). When our Marahs are so taken we cast the "tree" into the waters (Rom. 5. 3, 4).

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**Redemption: (3) experience; rest after trial.**

27 And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

CHAPTER 16.

**Redemption: (3) experience; seventh stage of the Journey; hunger.**

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?

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8 And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the

morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

9 And Moses spake unto Aaron, saying unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

**The manna: type of Christ the giver and sustainer of life** (John 6. 30-63).

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating: an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

**The Sabbath given to Israel; type of Israel's kingdom** (Heb. 4. 8, 9).

23 And he said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to-day, and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he breatheth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

32 And Moses said, This is the thing which the LORD commanded, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

CHAPTER 17.

**Redemption: (3) experience; eighth stage of the journey; thirst.**

**A** children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said,

1 Manna, type of Christ as "the bread of life," come down from heaven to die for the life of the world" (John 6. 35, 48-51). A "small" thing (Ex. 16. 14), having but the taste of "fresh oil" (Num. 11. 8), or "waters with honey" (Ex. 16. 31), it typifies Christ in humiliation as presented in Matthew, Mark, and Luke; "having no form nor comeliness; . . . no beauty that we should desire him" (Isa. 53. 2). But as such He must be received by faith if we would be saved (John 6. 33-58). To meditate upon Christ as He went about among men, doing not His own will but the will of the Father (John 6. 38-40), is to feed on the manna. This is, of necessity, the spiritual food of young believers, and answers to "milk" (1 Cor. 3. 1, 2). But Christ in glory, and the believer's present and eternal association with Him there, answers to "the old corn of the land" (Josh. 5. 11), the "meat" of Heb. 5. 13, 14, or Christ as presented in the Epistles of Paul. Cf. 2 Cor. 5. 16.

2 The rock, type of life through the Spirit by grace: (1) Christ the Rock (1 Cor. 10. 4). (2) The people utterly unworthy (Ex. 17. 2; Eph. 2. 1-6). (3) Characteristics of life through grace: (a) free (John 4. 10; Rom. 6. 23; Eph. 2. 8); (b) abundant (Rom. 5. 20; Psa. 105. 41; John 3. 16); (c) near (Rom. 10. 8); (d) the people had only to take (Isa. 55. 1). The smitten-rock aspect of the death of Christ looks toward the outpouring of the Holy Spirit as a result of accomplished redemption, rather than toward our *guilt*. It is the affirmative side of John 3. 16. "Not perish" speaks of atoning blood; "but have" speaks of life bestowed.

3 Amalek, grandson of Esau (Gen. 36. 12), who was "born after the flesh" (Gal. 4. 22-29) and progenitor of the Amalekites, Israel's persistent enemy, is a type of the flesh in the believer (Gal. 4. 29). But the conflict with Amalek in chapter 17 sets forth the resources of the man under law, rather than those of the believer under grace. The man under law could fight and pray (vs. 9-12). Under

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a 1 bu. 3 pts.  
 b Temptation. vs. 2, 7; Num. 14. 22; (Gen. 3. 1; Jas. 1. 2.)  
 c Christ (as Stone).  
 1 Cor. 10. 4.  
 (Ex. 17. 6; 1 Pet. 2. 8.)  
 d Cf. Num. 20. 8; Psa. 105. 41; 114. 8; Zech. 13. 7, 8; 1 Cor. 10. 4, 6.  
 e Miracles (O.T.). vs. 5-7; Lev. 10. 1, 2. (Gen. 5. 24; Jon. 2. 1-10.)  
 f Deut. 6. 16.  
 g Gen. 36. 12; Num. 24. 20; Deut. 25. 17; 1 Sam. 15. 2.  
 h As we are nourished by the memory of food so neither can spirituality be sustained on past appropriations of Christ.  
 i Sabbath, vs. 22, 25; Ex. 20. 8, 11; (Gen. 2. 3; Mt. 12. 1.)

Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

**Redemption: (3) experience; water from the rock; type of Christ, the giver of the Spirit** (John 7. 37-39).

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 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.

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

**Redemption: (3) experience; the conflict with Amalek.**

8 Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out,

10 And Joshua chose Parao and Ahimoth, and sent them against Amalek.

11 And Moses, Aaron, and all the children of Israel came into the wilderness of Sinai.

12 And it came to pass, that Moses said unto Aaron, Remember that the LORD hath said unto us, Amalek is the first that fought against us, as thou hast said.

13 And the LORD said unto Moses, I will be at peace with Amalek, and with Egypt, and will utterly destroy them.

14 And the LORD said unto Moses, Write this for a memorial in a book, and tell it unto Aaron, and unto the children of Israel, saying, The LORD hath fought for me against Amalek.

15 And when the LORD had said these words unto Moses, he came down from Sinai, and the cloud covered the mountain, and the voice of the LORD spake unto Moses, saying, I will be at peace with Amalek, and with Egypt, and will utterly destroy them.

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by fire unto the Lord: it is a trespass-offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

7 As the sin-offering is, so is the trespass-offering: there is one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt-offering, even the skin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

10 And every meat-offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

**The law of the offerings: (5) the peace-offering (Lev. 3. 1-17).**

11 And this is the law of the sacrifice of peace-offerings, which he shall offer unto the Lord.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering unleavened bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation for an heave-offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace-offerings.

1 In the "law of the offerings," the peace-offering is taken out of its place as third of the sweet savour offerings, and placed alone, and after all the non-sweet savour offerings. The explanation is as simple as the fact is beautiful. In revealing the offerings, Jehovah works from Himself out to the sinner (see Ex. 25. 10. note). The whole burnt-offering comes first as meeting what is due to the divine affections, and the trespass-offering last as meeting the simplest aspect of sin—its injuriousness. But the sinner begins of necessity with that which lies nearest to a newly awakened conscience—a sense, namely, that because of sin he is at enmity with God. His first need, therefore, is peace with God. And that is precisely the Gospel order. Christ's first message is, "Peace" (John 20. 19), afterward He shows them His hands and His side. It is the order of 2 Cor. 5. 18-21: first "the word of reconciliation," verse 19, then the trespass- and sin-offering, verse 21. Experience thus reverses the order of revelation.

2 The use of leaven here is significant. Peace with God is something which the believer shares with God. Christ is our peace-offering (Eph. 2. 13). Any thanksgiving for peace must, first of all, present Him. In verse 12 we have this, in type, and so leaven is excluded. In verse 13 it is the offerer who gives thanks for his participation in the peace, and so leaven fitly signifies, that though having peace with God through the work of another, there is still evil in him. This is illustrated in Amos 4. 5. where the evil in Israel is before God.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings, which pertain unto the Lord, even that soul shall be cut off from his people.

22 And the Lord spake unto Moses, saying,

23 Speak unto the children of Is-

rael, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

27 Whosoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

28 And the Lord spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the Lord shall bring his oblation unto the Lord of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave-offering before the Lord.

31 And the priest shall burn the fat upon the altar; but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest for an heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office;

36 Which the Lord commanded to be given them of the children of

1 The priests did not consecrate themselves, all was done by another, in this instance Moses, acting for Jehovah. The priests simply presented their bodies in the sense of Rom. 12. 1.

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Israel, in the day that the anointed them, by a statute for ever throughout their generations.

37 This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings;

38 Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

## CHAPTER 8.

**Consecration of the priests.**

**A**ND the Lord spake unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This is the thing which the Lord commanded to be done.

**Consecration: (1) cleansing**  
(Eph. 5. 25-27; John 13. 3-10).

6 And Moses brought Aaron and his sons, and washed them with water.

**Consecration: (2) the high priest clothed.**

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8 And he put the breastplate upon him; also he put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, even upon his forehead, did he put the golden plate, the holy crown; as the Lord commanded Moses.

B.C. 1490.

Lev. 8. 27;

9. 21; Ex. 29. 24, 27.

Num. 6. 20.

Lev. 8. 12, 30;

Ex. 40. 13, 15.

Lev. 6. 9, 14, 25.

Lit. meal.

Leaven. vs. 2. 26; Lev. 10. 1, 2. (Gen. 19. 3; Mt. 13. 33.)

Sec. Ex. 28. 30. note.

Urim, 'lights,' Thummim, 'perfection.'

sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother, and for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But he shall not defile himself, being a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy.

7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

8 I Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother:

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

1 Verse 8 illustrates the O.T. holiness or sanctification—a person set apart for the service of God.

The physical disqualifications of a priest.

16 And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever he be of thy seed in thy generations that hath any blemish, let him not approach to offer the bread of his God.

18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, both of the most holy, and of the holy.

23 Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER 22.

The separation of the priests (Heb. 7. 26).

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the LORD.

3 Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.

4 What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy

things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleaness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.

8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

11 But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD:

16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

Sacrifices must be physically perfect—type of the moral perfection of Christ (Heb. 9. 14).

17 And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his

sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill-offerings, which they will offer unto the LORD for a burnt-offering:

19 Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace-offerings unto the LORD to accomplish his vow, or a freewill-offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

26 And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And whether it be cow or ewe, ye shall not kill it and her young both in one day.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.

31 Therefore shall ye keep my commandments, and do them: I am the LORD.

32 Neither shall ye profane my holy name; but I will be hallowed

B.C. 1490.

<sup>a</sup> Lev. 15. 13.

<sup>b</sup> Num. 19. 11.

<sup>c</sup> Heb. 10. 22.

<sup>d</sup> Lev. 21. 22; Num. 18. 11, 13.

<sup>e</sup> Ex. 28. 43.

<sup>f</sup> Gen. 38. 11.

<sup>g</sup> Num. 18. 32.

<sup>h</sup> Num. 16. 40.

<sup>i</sup> Lev. 19. 37; Num. 15. 40; Deut. 4. 40.

among the children of Israel: I am the LORD which hallow you,  
 33 That brought you out of the land of Egypt, to be your God: I am the LORD.

CHAPTER 23.

The feasts of Jehovah: the sabbath and the feasts.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts:  
 3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

The feasts of Jehovah: (1) the Passover; Christ our Redeemer (1 Cor. 5. 7; 1 Pet. 1. 19).

4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even is the LORD'S passover.

The feasts of Jehovah: (2) unleavened bread. Memorial feast (1 Cor. 11. 23-26; 5. 6-8; 2 Cor. 7. 1; Gal. 5. 7-9).

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.  
 7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

1 The feasts of Jehovah. As given to Israel, these were simply seven great religious festivals which were to be observed every year. The first three verses of Lev. 23 do not relate to the feasts, but separate the sabbath from the feasts.  
 2 The Passover, vs. 4, 5. This feast is memorial and brings into view redemption, upon which all blessing rests. Typically, it stands for "Christ our passover, sacrificed for us" (1 Cor. 5. 7).  
 3 The feast of Unleavened Bread, vs. 6-8. This feast speaks of communion with Christ, the unleavened wave-loaf, in the full blessing of His redemption, and of a holy walk. The divine order here is beautiful: first, redemption, then a holy walk. See 1 Cor. 5. 6-8; 2 Cor. 7. 1; Gal. 5. 7-9.  
 4 The feast of Firstfruits, vs. 10-14. This feast is typical of resurrection—first of Christ, then of "them that are Christ's at His coming" (1 Cor. 15. 23; 1 Thes. 4. 13-18).  
 5 The feast of Pentecost, vs. 15-22. The anti-type is the descent of the Holy Spirit to form the church: for this reason leaven is present, because there is evil

itions two wave-loaves of two tenths deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.  
 18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, even an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.  
 20 And the priest shall wave them with the bread of the firstfruits for a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

in the church (Mt. 13. 33; Acts 5. 1, 10; 15. 1). Observe, it is now loaves; not a sheaf of separate growths loosely bound together, but a real union of particles making one homogeneous body. The descent of the Holy Spirit at Pentecost united the separate disciples into one organism (1 Cor. 10. 16, 17; 12. 12, 13, 20).  
 1 The wave-loaves were offered fifty days after the wave-sheaf. This is precisely the period between the resurrection of Christ and the formation of the church at Pentecost by the baptism of the Holy Spirit (Acts 2. 1-4; 1 Cor. 12. 12, 13). See "Church" (Mt. 16. 18; Heb. 12. 22, 23). With the wave-sheaf no leaven was offered, for there was no evil in Christ; but the wave-loaves, typifying the church, are "baken with leaven," for in the church there is still evil.  
 2 The feast of Trumpets, vs. 23-25. This feast is a prophetic type and refers to the future regathering of long-dispersed Israel. A long interval elapses between Pentecost and Trumpets, answering to the long period occupied in the pentecostal work of the Holy Spirit in the present dispensation. Study carefully Isa. 18. 3; 27. 13 (with contexts); 58. (entire chapter), and Joel 2. 1 to 3. 21 in connection with the "trumpets," and it will be seen that these trumpets, always symbols of testimony, are connected with the regathering and repentance of Israel after the church, or pentecostal, period is ended. This feast is immediately followed by the day of atonement.  
 3 The day of Atonement, vs. 26-32. The day is the same described in Lev. 16., but here the stress is laid upon the sorrow and repentance of Israel. In other words, the prophetic feature is made prominent, and that looks forward to the repentance of Israel after her regathering under the Palestinian Covenant, Deut. 30. 1-10, preparatory to the second advent of Messiah and the establishment of the kingdom. See the connection between the "trumpet" in Joel 2. 1 and the mourning which follows in verses 11-15. Also Zech. 12. 10-13 in connection with the atonement of Zech. 13. 4. Historically the "fountain" of Zech. 13. 1 was

23 And the LORD spake unto Moses, saying,  
 24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

The feasts of Jehovah: (6) the day of Atonement (Heb. 9. 1-16).

26 And the LORD spake unto Moses, saying,  
 27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.  
 30 And whatsoever soul it be that doeth any work in that same day,

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The feasts of Jehovah: (5) Trumpets; prophetic of the future regathering of Israel (Isa. 18. 3, 7; 27. 12, 13; 58. 1-14; Joel 2. 15-32).

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itions two wave-loaves of two tenths deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.  
 18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, even an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.  
 20 And the priest shall wave them with the bread of the firstfruits for a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

in the church (Mt. 13. 33; Acts 5. 1, 10; 15. 1). Observe, it is now loaves; not a sheaf of separate growths loosely bound together, but a real union of particles making one homogeneous body. The descent of the Holy Spirit at Pentecost united the separate disciples into one organism (1 Cor. 10. 16, 17; 12. 12, 13, 20).  
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25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

The feasts of Jehovah: (6) the day of Atonement (Heb. 9. 1-16).

26 And the LORD spake unto Moses, saying,

27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul it be that doeth any work in that same day,

i.e. October; also vs. 27, 34, 39, 41.

a Lit. meal.

b 2 Cor. 5. 21.

c i.e. October; also vs. 27, 34, 39, 41.

d See Ex. 29.

e Isa. 22. 12; Jer. 31. 9; Eze. 7. 16.

a Sabbath. Num. 15. 32-36. (Gen. 2. 3; Mt. 12. 1.)

b i.e. April.

c Leaven. vs. 6-17; Num. 6. 15, 17, 19.

d Lit. meal.

e One hin = about 6 qts.

the same soul will I <sup>a</sup>destroy from among his people.  
 31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.  
 32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

*The feasts of Jehovah: (7) Tabernacles* (Ezra 3. 4; Zech. 14. 16-19; Rev. 21. 3).  
 33 And the LORD spake unto Moses, saying,  
 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.  
 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:  
 38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.  
 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows

opened at the crucifixion, but rejected by the Jews of that and the succeeding centuries. After the regathering of Israel the fountain will be efficaciously "opened" to Israel.  
 1 The feast of Tabernacles, vs. 34-44, is (like the Lord's Supper for the church) both memorial and prophetic—memorial as to redemption out of Egypt (v. 43); when the feast again becomes memorial, not for Israel alone, but for all nations (Zech. 14. 16-21).

of the brook; and ye shall rejoice before the LORD your God seven days.  
 41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.  
 42 Ye shall dwell in booths seven days; fall that are Israelites born shall dwell in booths:  
 43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.  
 44 And Moses declared unto the children of Israel the feasts of the LORD.

CHAPTER 24.  
*The oil for the light in the holy place* (Ex. 25. 6.)  
 AND the LORD spake unto Moses, saying,  
 2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

3 Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations.  
 4 He shall order the lamps upon the pure candlestick before the LORD continually.

*The shewbread* (Ex. 25. 23-30).  
 5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.  
 6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.  
 7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.  
 9 And it shall be Aaron's and his

sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.  
*The penalty of blasphemy* (John 8. 59; 10. 31).  
 10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;  
 11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.)  
 12 And they put him in ward, that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,  
 14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.  
 15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall surely die.  
 16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

17 And he that killeth any man shall surely be put to death.  
 18 And he that killeth a beast shall make it good; beast for beast.  
 19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;  
 20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.  
 21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.  
 22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.  
 23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

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13 And the LORD spake unto Moses, saying,  
 14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.  
 15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall surely die.  
 16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

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 19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;  
 20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.  
 21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.  
 22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.  
 23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

B.C. 1490.

CHAPTER 25.  
*The law of the land: (1) the sabbatic year.*

AND the LORD spake unto Moses in mount Sinai, saying,  
 2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.  
 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;  
 4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.  
 5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.  
 6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.  
 7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.  
*The law of the land: (2) the year of jubile.*

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.  
 9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.  
 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.  
 11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.  
 12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.  
 13 In the year of this jubile ye

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 12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.  
 13 In the year of this jubile ye

ful servant, thou knowest that I reap where I sowed not, and gather where I have not sown: therefore to you I say, whoever will be first among you must be last, and whoever will be last must be first. For the Son of man will be first among many.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

*The Olivet discourse: (8) the Lord's return tests the Gentile nations. (Cf. Joel 3. 11-16.)*

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

32 And he shall set the sheep on his right hand, but the goats on the left.

33 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

34 For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

35 Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink?

36 When saw we thee a stranger,

and took thee in? or naked, and clothed thee?

37 Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye clothed me not: I was naked, and ye clothed me not: I was sick, and ye visited me not.

43 Then shall they also answer him, saying, Lord, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

44 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

45 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER 26.

*The Jewish authorities consult to put Jesus to death (Mk. 14. 1, 2, Lk. 22. 1, 2).*

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye clothed me not: I was naked, and ye clothed me not: I was sick, and ye visited me not.

43 Then shall they also answer him, saying, Lord, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

44 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

45 And these shall go away into everlasting punishment: but the righteous into life eternal.

1 This judgment is to be distinguished from the judgment of the great white throne. Here there is no resurrection; the persons judged are living nations; no books are opened; three classes are present, sheep, goats, brethren; the time is at the return of Christ (v. 31); and the scene is on the earth. All these particulars are in contrast with Rev. 20. 11-15. The test in this judgment is the treatment accorded by the nations to those whom Christ here calls "my brethren." These "brethren" are the Jewish Remnant who will have preached the Gospel of the kingdom to all nations during the tribulation. See "Remnant" (Isa. 1. 9; Rom. 11. 5). The test in Rev. 20. 11-15, is the possession of eternal life. See, for the judgments, John 12. 31, note; 1 Cor. 11. 31, note; 2 Cor. 5. 10, note; Ezk.

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

*Jesus anointed by Mary of Bethany (Mk. 14. 3-9; John 12. 1-8).*

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.

9 When Jesus understood it, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me.

10 For ye have the poor always with you; but me ye have not always.

11 For in that she hath poured this ointment on my body, she did it for my burial.

12 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

*Judas Iscariot sells the Lord (Mk. 14. 10, 11; Lk. 22. 3-6).*

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And as they were eating, Jesus institutes the Lord's Supper (Mk. 14. 22-25; Lk. 22. 17-20; 1 Cor. 11. 23-25).

26 And as they were eating, Je-

16 And from that time he sought opportunity to betray him.

*The preparation of the passover (Mk. 14. 12-16; Lk. 22. 7-13).*

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

*The last passover (Mk. 14. 17-21; Lk. 22. 14-20, 24-30).*

20 Now when the even was come, he sat down with the twelve. (Here read John 13. 2-30.)

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippereth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

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23 And he answered and said, He that dippereth his hand with me in the dish, the same shall betray me.

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22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippereth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

The Lord's return in glory (Mt. 24, 27-31).

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Parable of the fig tree. (Cf. Mt. 24, 32, 33; Lk. 21, 29-31).

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

Watchfulness in view of the return of the Lord.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house will come, or at mid-

night, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

CHAPTER 14.

The plot to put Jesus to death (Mt. 26, 2-5; Lk. 22, 1, 2).

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

Jesus anointed by Mary of Bethany (Mt. 26, 6-13; John 12, 1-8).

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor.

And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

Judas covarants to betray Jesus (Mt. 26, 14-16; Lk. 22, 3-6).

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

The preparation of the passover (Mt. 26, 17-19; Lk. 22, 7-13).

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the Goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

The last passover (Mt. 26, 20-24; Lk. 22, 14, 21-23; John 13, 18, 19).

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dipbeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

Jesus institutes the Lord's Supper (Mt. 26, 26-29; Lk. 22, 17-20; 1 Cor. 11, 23-26).

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Peter's denial foretold (Mt. 26, 31-35; Lk. 22, 31-34; John 13, 36-38).

26 And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Al though all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

The agony in the garden. (Cf. Mt. 26, 36-46; Lk. 22, 39-46; John 18, 1).

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy:

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

The first prayer. (Cf. Mt. 26, 39; Lk. 22, 41, 42).

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

The second prayer. (Cf. Mt. 26, 42; Lk. 22, 44).

39 And again he went away, and prayed, and spake the same words.

tion shall rise against nation, and kingdom against kingdom:  
 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.  
 12 But before all these, they shall slay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.  
 13 And it shall turn to you for a testimony.  
 14 Settle it therefore in your hearts, not to meditate before what ye shall answer:  
 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.  
 16 And ye shall be betrayed both by parents, and brethren, and kins-folks, and friends; and some of you shall they cause to be put to death.  
 17 And ye shall be hated of all men for my name's sake.  
 18 But there shall not an hair of your head perish.  
 19 In your patience possess ye your souls.

with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.  
 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.  
**The return of the Lord in glory.**  
 (Cf. Mt. 24. 29-31.)  
 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;  
 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.  
 27 And then shall they see the Son of man coming in a cloud with power and great glory.  
 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

**Parable of the fig tree** (Mt. 24. 32, 33; Mk. 13. 28, 29).  
 29 Parable; Behold the fig tree, and all the trees;  
 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.  
 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.  
 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.  
 33 Heaven and earth shall pass away: but my words shall not pass away.

**The destruction of Jerusalem foretold.**  
 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.  
 21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.  
 22 For these be the days of vengeance, that all things which are written may be fulfilled.  
 23 But woe unto them that are

there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.  
 11 And ye shall say unto the Goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?  
 12 And he shall shew you a large upper room furnished: there make ready.  
 13 And they went, and found as he had said unto them: and they made ready the passover.  
**The last passover.** (Cf. Mt. 26. 20; Mk. 14. 17; John 13.)  
 14 And when the hour was come, he sat down, and the twelve apostles with him.  
 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:  
 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.  
 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:  
 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.  
**The Lord's supper instituted** (Mt. 26. 26-29; Mk. 14. 22-25).  
 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.  
 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

**Jesus announces his betrayal** (Mt. 26. 21-25; Mk. 14. 18-21; John 13. 18-30).  
 21 But, behold, the hand of him that betrayeth me is with me on the table.  
 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!  
 23 And they began to enquire among themselves, which of them it was that should do this thing.  
**The strife which should be greatest.** (Cf. Mt. 20. 25-28; Mk. 10. 42-45.)  
 24 And there was also a strife

Preparation of the passover (Mt. 26. 17-19; Mk. 14. 12-16).  
 7 Then came the day of unleavened bread, when the passover must be killed.  
 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.  
 9 And they said unto him, Where wilt thou that we prepare?  
 10 And he said unto them, Behold, when ye are entered into the city,

1 Verses 20, 24 are not included in the report of the Olivet discourse as given by Matthew and Mark. Two sieges of Jerusalem are in view in that discourse. Luke 21. 20-24 refers to the siege by Titus, A.D. 70, when the city was taken, and verse 24 literally fulfilled. But that siege and its horrors but adumbrate the final siege at the end of this age, in which the "great tribulation" culminates. At that time the city will be taken, but delivered by the glorious appearing of the Lord (Rev. 19. 11-21). The references in Mt. 24. 15-28, Mk. 13. 14-26 are to the final tribulation sieges; Lk. 21. 20-24 to the destruction of Jerusalem by Titus. In Luke the sign is the compassing of Jerusalem by armies (Lk. 21. 20); in Matthew (24. 15) and Mark (13. 14) the sign is the abomination in the holy place (2 Thes. 2. 4).  
 2 The "times of the Gentiles" began with the captivity of Judah under Nebuchadnezzar (2 Chr. 36. 1-21), since which time Jerusalem has been under Gentile overlordship.

there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.  
 11 And ye shall say unto the Goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?  
 12 And he shall shew you a large upper room furnished: there make ready.  
 13 And they went, and found as he had said unto them: and they made ready the passover.  
**The last passover.** (Cf. Mt. 26. 20; Mk. 14. 17; John 13.)  
 14 And when the hour was come, he sat down, and the twelve apostles with him.  
 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:  
 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.  
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 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

**CHAPTER 22.**  
**Judas covens to betray Jesus** (Mt. 26. 2, 14, 15; Mk. 14. 1, 2, 10, 11).  
 NOW the feast of unleavened bread drew nigh, which is called the Passover.  
 2 And the chief priests and scribes sought how they might kill him; for they feared the people.  
 3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.  
 4 And he went his way, and communicated with the chief priests and captains, how he might betray him unto them.  
 5 And they were glad, and covenanted to give him money.  
 6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

**Preparation of the passover** (Mt. 26. 17-19; Mk. 14. 12-16).  
 7 Then came the day of unleavened bread, when the passover must be killed.  
 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.  
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there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.  
 11 And ye shall say unto the Goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?  
 12 And he shall shew you a large upper room furnished: there make ready.  
 13 And they went, and found as he had said unto them: and they made ready the passover.  
**The last passover.** (Cf. Mt. 26. 20; Mk. 14. 17; John 13.)  
 14 And when the hour was come, he sat down, and the twelve apostles with him.  
 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:  
 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.  
 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:  
 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.  
**The Lord's supper instituted** (Mt. 26. 26-29; Mk. 14. 22-25).  
 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.  
 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

**CHAPTER 22.**  
**Judas covens to betray Jesus** (Mt. 26. 2, 14, 15; Mk. 14. 1, 2, 10, 11).  
 NOW the feast of unleavened bread drew nigh, which is called the Passover.  
 2 And the chief priests and scribes sought how they might kill him; for they feared the people.  
 3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.  
 4 And he went his way, and communicated with the chief priests and captains, how he might betray him unto them.  
 5 And they were glad, and covenanted to give him money.  
 6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

**Preparation of the passover** (Mt. 26. 17-19; Mk. 14. 12-16).  
 7 Then came the day of unleavened bread, when the passover must be killed.  
 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.  
 9 And they said unto him, Where wilt thou that we prepare?  
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Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, eWe have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid: and went again into the judgment hall, and saith unto Jesus, Whence art thou? bBut Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, cThou couldst have no power at all against me, except it were given thee from above: dtherefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: fwhoever maketh himself a king speaketh against Caesar.

13 eWhen Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

*The final rejection of the King by the Jewish authorities and people.*

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

*The crucifixion of Jesus Christ* (Mt. 27. 33-54; Mk. 15. 22-39; Lk. 23. 33-47).

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writ-

ing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, eLet us not rend it, but cast lots for it, whose it shall be: which saith, fThey parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 gNow there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

*"Not a bone of him broken."*

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of

the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

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*The entombment* (Mt. 27. 57-60; Mk. 15. 43-47; Lk. 23. 50-56).

38 And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, where-in was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

*CHAPTER 20.*

*The resurrection of Jesus Christ* (Mt. 28. 1-10; Mk. 16. 1-4; Lk. 24. 1-43).

*THE first day of the week cometh*

1 Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken

away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

*Jesus appears to Mary Magdalene.*

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

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33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

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