



Sowing the Word

*“You shall also make
a laver of bronze, with
its base also of bronze,
for washing...”*



*for Aaron and
his sons shall
wash their
hands and their
feet in water*

Exodus 30:18,19

Exodus 30-31 **September 17th-23rd, 2009**

So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

(Nehemiah 8:8)

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Helpful Study Resource:

Explore the Book by J. Sidlow Baxter

Commentary:

The commentary used with permission throughout
this booklet is:

With the Word Bible Commentary

by Warren W. Wiersbe.

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Outline

Theme: God saves His people that they might be His and know His presence with them

I. Salvation: The Lord Delivers His People—1–18

"I am the Lord; I will bring you out ... I will rescue you ... I will redeem you." (Ex 6:6)

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The Feast of Trumpets

by Chuck Missler

The First of Tishri on the Hebrew calendar, which begins the Jewish New Year, is the celebration of Rosh Hashana ("The Head of the Year") and also the Feast of Trumpets. This day begins Israel's civil year and is celebrated for two days (the second day was added by the rabbis around 500 b.c.).

Everything in the Torah (or the Pentateuch, the Five Books of Moses) has a prophetic as well as historical significance and merits our careful attention. Jesus indicated this in Matthew 5:17:

Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfill.

Paul also emphasized this in Romans 15:4:

For whatsoever things were written aforetime were written for our learning. . .

The New Testament is in the Old Testament concealed; the Old Testament is in the New Testament revealed.

The Feasts of Moses

The Torah details seven feasts which take place during the Hebrew calendar year:¹

Three feasts are in the spring, in the month of Nisan: Passover; the Feast of Unleavened Bread; and the Feast of First Fruits. Fifty days later there is a fourth feast, Shavout, or the Feast of Weeks, also known as Pentecost.

There are three remaining feasts in the fall, in the month of Tishri: the Feast of Trumpets; the Yom Kippur (the Day of Atonement); and the Feast of Tabernacles. [There are two reckonings of the Hebrew year: the civil year starts in the fall on the First of Tishri; the religious calendar starts in the spring in the month of Nisan.²]

Their Prophetic Role

While each of these feasts has a historical commemorative role, each also has a prophetic role. This role is highlighted in Colossians 2:16-17: Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come.

The Feast of Trumpets

September 25th is also known as Yom Teruah, the Feast of Trumpets.³ Observed on the First and Second of Tishri, the celebration actually begins 29 days earlier: a series of over 90 trumpet blasts accrue for a final blowing of blasts on the climax of the celebration, the Teki'ah Gedolah, the Great Blowing.

In the rabbinical literature, there are many details that are quite provocative. Among the most significant is the use of the shofar, the ram's horn, instead of the usual silver Temple trumpets. (If you visit the Temple Institute in Jerusalem, you can see the silver trumpets that have been fashioned for use in the coming Temple.)

The shofar is associated with the Akedah, Abraham's offering of Isaac on Mount Moriah, as detailed in Genesis 22. Rabbinical tradition associates the left horn of the ram as the "first trump" and the right horn as the "last trump".

A distinguishing feature of the celebration is the last, climactic blast, the Teki'at Shofar. This is not the usual series of short bursts, signalling alarm or bad news. Rather, it is a long blast, signalling victory or good news. It is this last blast that is referred to as the last trump.

Paul's Mystery

In Paul's Resurrection Chapter, I Corinthians 15, he describes that strange event which has now become known as "The Rapture" of the Church:

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

What did he mean, "the last trump"?

Some have tried to link this phrase to the Seventh Trumpet Judgment in Revelation, but there is no basis for it. The Seventh Trumpet Judgment is not the final trumpet: for a thousand years (at least) there will be subsequent trumpets in services performed in the Millennial Temple.

So, just what is this "last trump"? Since Paul was of Pharisaical background, it has been suggested that he was alluding to the climactic trumpet of the Feast of Trumpets and that, perhaps, this feast is prophetic of the call of God's people (which he also refers to in Romans 11:2-5). Possibly. But there are other possibilities as well.

The Other Feasts

Following the Feast of Trumpets are the Yomim Noraim, the seven "Days of Affliction" in anticipation of Yom Kippur, the Day of Atonement, on the 10th of Tishri (October 4).

Five days later, the 15th of Tishri (October 9-17) begins the Succoth, or the Feast of Tabernacles. We will highlight these final feasts in our October newsletter. We have also explored them in our Audio Book, The Feasts of Israel.

Jesus's Birthday?

If, indeed, Jesus was born on the 29th of September, 2 b.c., as some reckon, He would have been born on the Feast of Trumpets of that year. Review our Audio Book, The Christmas Story--What Really Happened, for some surprising background.

Fast of Gedaliah

While not a Feast of Moses, this ceremony on the Third of Tishri (September 27) is observed by many Jews in memory of the slaying of Gedaliah, who was appointed by the Babylonians as the governor of Judah after the capture of Jerusalem in 586 B.C.

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****NOTES****

Leviticus 23; Numbers 28, 29; Deuteronomy 16.

Exodus 12:2.

Leviticus 23:23-25.

Jeremiah 41:1-2; 2 Kings 25:25; also called the Fast of the Seventh Month in Zechariah 7:5; 8.

With the Word Bible Commentary

Exodus 30

Remember to pray. The golden altar before the veil symbolized the ministry of prayer (Ps. 141:1–3; Rev. 5:8). God’s people today don’t stand before the veil: they enter the very presence of God. We need the “fire” of the Holy Spirit or our prayers are heartless (Rom. 8:23–27). Prayer is special, and we must not treat it as common (vv. 34–38).

Remember you are ransomed. They were not redeemed by paying money, nor are we (1 Pet. 1:18ff.); but paying the annual half-shekel reminded them of what God had done for them. The silver was used to make the sockets for the posts of the tabernacle (38:25–37). The foundation for everything is redemption.

Remember to keep clean. Like the priests, we are washed once at redemption, but we must keep clean in our daily walk. If they became defiled even while serving the Lord in the holy tabernacle, what must happen to us as we serve in an evil world!

Remember to honor the Holy Spirit. The holy anointing oil symbolizes the Spirit of God. We must beware trying to duplicate His work by human effort or treating Him in a common way (vv. 32–33). (See Eph. 4:30–32.)

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ex 30:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Exodus 31

Work. When God wants to get a job done, He calls workers, equips them, and gives them the plan for the task. He also calls people to help them and to provide the needed resources. Bezalel and Aholiab were gifted artisans, but they needed God's calling and enabling before they could do the work to please Him.

Rest. Why did God mention the Sabbath at this point? Perhaps He wanted to remind His people that even the building of the sacred tabernacle was not a reason for breaking the Sabbath law. They needed a day of rest, and since the Sabbath was a sign between God and His people, they needed to honor Him. God wants us to be balanced: work, rest, worship.

Law. Luke 11:20 suggests that "the finger of God" signifies the Holy Spirit, who wrote the Word of God (2 Tim. 3:16; 2 Pet. 1:21). He now writes it on the hearts of those who trust Christ and worship Him (2 Cor. 3:1ff.).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ex 31:1). Nashville: Thomas Nelson.

“Upon the flesh of man shall it not be poured”

—Exodus 30:32

By: F B Meyer

Taken from: *Our Daily Homily*

What perpetual references to the work of the Holy Spirit, under the symbol of the Anointing Oil, meet us in these chapters. It becomes us to ask ourselves very seriously whether we lay an equal stress on it in our daily experience. Is it true of us, as of those to whom the Beloved Apostle wrote, that the anointing which we received abideth in us? It is not enough to have the Spirit in us for sanctification; He must be on us for service and ministry.

But He cannot come on the flesh of the natural man; He descends only to those who are washed, consecrated, set apart for God. Many claim the Holy Spirit's anointing, and try to reckon they have received it; but they find it fail, because they desire it for the flesh.

There must be no yielding to fleshly appetite. — When we were in the flesh, sinful passions wrought in our members. But there must be no permission given in these directions. A calm reverent, self-disciplined nature is alone fitted to be the seat of the Holy Ghost, his nest and home.

There must be no gratification to worldly pride and ambition. — Too many are eager for the Holy Ghost, that they may be able to make a name, or gather an audience; but God is not likely to give us his river of throne-water to turn the mill-wheels of personal ambition.

There must be no fleshly striving after it. — We wrestle and struggle to win the Spirit, and miss Him. It is only when our hope of attaining this blessing by our own efforts dies down, and we are humbled and broken before God; when we cry out to Him to give what we cannot win, that He draws near and gives the heat of all his donations.

"I have called by name Bezaleel"

—Exodus 31:2

By: F B Meyer

Taken from: *Our Daily Homily*

We lightly speak of a man's occupation as his calling, and fail to realize the profound significance of the phrase. One man is called to the ministry; another to the bar; others, like Bezaleel and Aholiab, to work in all manner of workmanship. Each should realize, therefore, that faculty, desire, circumstance, constitute a Divine call, and that there may be as distinct a vocation in the merchant's office, the tradesman's shop, or in the work of a domestic servant, as in the Church itself.

The morning bell that summons us to daily duty is the call of our Father, bidding us to engage in the toils to which He has assigned us. He, who gave Moses the plan, gave the artificers the power to work it in gold, silver, brass, and wood. Let this be your faith; and each morning, as you go to your work, however distasteful it may be, say, "God has called me to this; and He will fill me with all the strength, wisdom, and grace, that I need for its right doing."

Abide in your calling. — Unless it is a wrong or dishonorable one, it is better to stay in it than to become restless and changeable; and if you must leave it, wait for God to open another door.

Find in God the makeweight to all the deficiencies of your life. — If you are enslaved by daily duty, remember that in Christ you are free; if free from daily toil, in Christ you are a slave. The supply of every deficiency, the rectification of every hardship, is to be found in Jesus.

Mind to do all for God. — To do all in God and for Him, remembering that He sees and accepts all, not according to the results accomplished, but to the heavenly and holy motives that prompt the worker — this is to be blessed.