

# Exodus Illustrations 2

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## Exodus Illustrations 2

Spurgeon - Faith's Checkbook, Morning and Evening

F B Meyer - Our Daily Homily, Our Daily Walk

## EXODUS 1

### How Big is your God?

What would have happened had Moses tried to figure out what was needed to accomplish God's command? One of the biggest arithmetical miracles in the world was required in the desert.

Moses led the people of Israel into the desert... Now what was he going to do with them? They had to be fed, and feeding 3–1/2 million people required a lot of food. According to the U. S. Army's Quartermaster General, Moses needed 1500 tons of food a day, filling two freight trains, each a mile long. Besides, you must remember, they were cooking the food (not to mention for keeping warm, and if anyone tells you it doesn't get cold in the desert don't believe them!). Just for cooking this took 4000 tons of firewood and a few more freight trains, each a mile long and this is only for one day!!! They were for forty YEARS in transit!!!

Let's not forget about water, shall we? If they only had enough to drink and wash a few dishes (no bathing?!), it took 11,000,000 gallons EACH DAY—enough to fill a train of tanker cars 1800 miles long.

And another thing! They had to get across the Red Sea in one night. Now if they went on a narrow path, double file, the line would be 800 miles long and require 35 days and nights to complete the crossing. So to get it over in one night there had to be a space in the Red Sea 3 miles wide so that they could walk 5,000 abreast. Think about this; very time they camped at the end of the day, a camp ground the size of Rhode Island was required, or 750 square miles.

Do you think that Moses sat down and figured out the logistics of what God told him to do before he set out from Egypt? I doubt it. He had faith that God would take care of everything. Let us have courage, we share the very same God! Source unknown

### Exodus 1:12

The more they afflicted them, the more they multiplied.

#### F B Meyer - Our Daily Homily

It was a very unequal struggle on which Pharaoh had entered; for he opposed not the Hebrews, but Jehovah. It is thus that the great ones of this world have ever spoken and acted. "Let us build a tower;" "Let us break their bands asunder, and cast away their cords from us." "Against thy holy child Jesus, both Herod and Pontius Pilate were gathered together." In every case, He that sits in the heavens has laughed at the boast of human pride. His cause and his people's are one. Yet times of affliction have always been on times of multiplication.

In the history of the Church. — When has she made her greatest number of adherents? When her pulpits have been filled with eloquent preachers, and her aisles crowded with fashion and wealth? No; but when she has been driven to the dens and caves of the earth, and her sons have been proscribed outcasts. The real triumphs of the early Church were in the first centuries of opprobrium and persecution; her decline began when Constantine made Christianity the religion of the State.

In the history of each earnest soul. — It is rarely the case that we make much spiritual headway when winds and currents favor us. We do best when all is against us. We grow quickest in the dark. In times of persecution we realize the security, and comfort, and joy, which are in Christ Jesus our Lord; and as God goes the round of the world, it is in chambers of pain, sickness, and bereavement; that He beholds the multiplication of the choice graces of holy character and temper. The affliction, which is for the moment, is working out an exceeding weight of glory.

## EXODUS 2

### Exodus 2:12

He Smote the Egyptian. (r.v.)

### F B Meyer - Our Daily Homily

This was creature-strength, wrought on by creature-passion, and ending in creature-failure. Moses stood on an eminence, and reached down to these poor brethren of his with a passing spasm of pity. He was very careful to look this way and that, go as not to invalidate his own position at court. And fear for himself carried him swiftly from the scene of his people's woes. It was a brief effort to do the Divine work of redemption in his own energy. Long years must pass, during which God would drain away drop by drop his strength, his resolution, and his very desire to be an emancipator; that when he had become nothing, God through him might effect his almighty will.

We sometimes smite the Egyptian within. — We rise up against some tyrant passion, and strike two or three vigorous blows. Our efforts to rid ourselves of its thrall originate and are prosecuted in our own resolve. At first the conflict seems easily our own; finally the dead weight of all the Egyptians within is more than a match for us.

We often smite the Egyptian without. — We make an assault on some giant evil — drink, gambling, impurity. It seems at first as though we should carry the position by our sudden and impetuous rush. But Egypt conquers in the end, and we flee.

No: we need to learn for the inward and outward conflict the lesson that forty years in Midian taught Moses, that only the Spirit of God in man can overcome the spirit of the world. By disappointment and repeated failure, by the silence of the desert, we are taught that we are nothing — then God becomes our all in all: and all things become possible to us as we believe.

### Exodus 2:3 Joseph Parker

The mother of Moses laid the ark in the flags by the river's brink. Aye, but before doing so, she laid it on the heart of God! She could not have laid it so courageously upon the Nile, if she had not first devoutly laid it upon the care and love of God. We are often surprised at the outward calmness of men who are called upon to do unpleasant and most trying deeds; but could we have seen them in secret, we should have known the moral preparation which they underwent before coming out to be seen by men. Be right in the sanctuary, if you would be right in the market place. Be steadfast in prayer if you would be calm in affliction. Start your race from the throne of God itself, if you would run well, and win the prize.

### John Henry Jowett

### MAY The Thirteenth

### COMMONPLACE FIDELITIES

Exodus 2:11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25.

GOD prepares us for the greater crusades by more commonplace fidelities. Through the practice of common kindnesses God leads us to chivalrous tasks. Little courtesies feed nobler reverences. No man can despise smaller duties and do the larger duties well. Our strength is sapped by small disobediences. Our discourtesies to one another impair our worship of God. The neglect of the "pointing" of a house may lead to dampness and fatal disease.

And thus the only way to live is by filling every moment with fidelity. We are ready for anything when we have been faithful in everything. "Because thou hast been faithful in that which is least!" That is the order in moral and spiritual progress, and that is the road by which we climb to the seats of the mighty. When every stone in life is "well and truly laid" we are sure of a solid, holy temple

in which the Lord will delight to dwell. The quality of our greatness depends upon what we do with “that which is least.”

## EXODUS 3

### Exodus 3:7

#### Spurgeon - Morning and Evening

“I know their sorrows.” — Exodus 3:7

The child is cheered as he sings, “This my father knows”; and shall not we be comforted as we discern that our dear Friend and tender soul-husband knows all about us?

1. He is the Physician, and if he knows all, there is no need that the patient should know. Hush, thou silly, fluttering heart, prying, peeping, and suspecting! What thou knowest not now, thou shalt know hereafter, and meanwhile Jesus, the beloved Physician, knows thy soul in adversities. Why need the patient analyze all the medicine, or estimate all the symptoms? This is the Physician’s work, not mine; it is my business to trust, and his to prescribe. If he shall write his prescription in uncouth characters which I cannot read, I will not be uneasy on that account, but rely upon his unfailing skill to make all plain in the result, however mysterious in the working.

2. He is the Master, and his knowledge is to serve us instead of our own; we are to obey, not to judge: “The servant knoweth not what his lord doeth.” Shall the architect explain his plans to every hodman on the works? If he knows his own intent, is it not enough? The vessel on the wheel cannot guess to what pattern it shall be conformed, but if the potter understands his art, what matters the ignorance of the clay? My Lord must not be cross-questioned any more by one so ignorant as I am.

3. He is the Head. All understanding centres there. What judgment has the arm? What comprehension has the foot? All the power to know lies in the head. Why should the member have a brain of its own when the head fulfils for it every intellectual office? Here, then, must the believer rest his comfort in sickness, not that he himself can see the end, but that Jesus knows all. Sweet Lord, be thou for ever eye, and soul, and head for us, and let us be content to know only what thou chooseth to reveal.

### Exodus 3:12

#### A Man without Fear

#### Spurgeon - Faith’s Checkbook

And he said, Certainly I will be with thee.—Exodus 3:12

OF course, if the Lord sent Moses on an errand, He would not let him go alone. The tremendous risk which it would involve, and the great power it would require, would render it ridiculous for God to send a poor lone Hebrew to confront the mightiest king in all the world and then leave him to himself. It could not be imagined that a wise God would match poor Moses with Pharaoh and the enormous forces of Egypt. Hence He says, “Certainly I will be with thee,” as if it were out of the question that He would send him alone.

In my case, also, the same rule will hold good. If I go upon the Lord’s errand, with a simple reliance upon His power and a single eye to His glory, it is certain that He will be with me. His sending me binds Him to back me up. Is not this enough? What more can I want? If all the angels and archangels were with me, I might fail; but if He is with me, I must succeed. Only let me take care that I act worthily toward this promise. Let me not go timidly, halfheartedly, carelessly, presumptuously. What manner of person ought he to be who has God with him? In such company it behoveth me to play the man and, like Moses, go in unto Pharaoh without fear.

### Exodus 3:13

I am come down.

#### F B Meyer - Our Daily Homily

This is a marvelous chapter, because it is so full of God. If the previous one, in its story of human striving, reminds us of Romans 7, this as surely recalls Romans 8. There is little mention of the part that Moses was to play, but much is said of what God was about to do. “I am come down.” “I will bring you up.” “I will put forth mine hand.” O weary soul, bitter with weary bondage, groaning beneath cruel taskmasters, afflicted and tossed with tempest, the I AM has come down!

God comes down to our lowest to lift us to his highest. — This is the theme of the magnificent, and of Hannah’s song. God comes down to the dust for the poor, and to the dunghill for the needy. You cannot be too lonely or broken in spirit for Him to notice and help. In proportion to your humiliation will be your exaltation.

He comes down to our saddest to lift us to his joyfullest. — How great the contrast between the cry of the Hebrews, because of their taskmasters, and the exultant note that smote on the rocks of the Red Sea! Such shall be your experience also. If you suffer in the line of God's will and providence, you are sowing the seeds of light and gladness. Oh, anticipate the harvest!

He comes down to our helplessness to succor with his great might. — Israel could not help herself; but the resources of I AM were sufficient for every need, and they will be for yours and mine. This is God's blank check; fill it in! Insert after these majestic words, wisdom, or courage, or love, or whatever you need most. And He will be all this, and more also not for a moment, but always; not spasmodically, but unchangeably.

**John Henry Jowett**

**MAY The Tenth**

**GOD'S USE OF MEN**

"I have surely seen the affliction of My people ... come now, therefore, I will send thee."

Exodus 3:1,2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

DOES that seem a weak ending to a powerful beginning? The Lord God looks upon terrible affliction and He sends a weak man to deal with it. Could He not have sent fire from heaven? Could He not have rent the heavens and sent His ministers of calamity and disasters? Why choose a man when the arch-angel Gabriel stands ready at obedience?

This is the way of the Lord. He uses human means to divine ends. He works through man to the emancipation of men. He pours His strength into a worm, and it becomes "an instrument with teeth." He stiffens a frail reed and it becomes as an iron pillar.

And this mighty God will use thee and me. On every side there are Egypts where affliction abounds, there are homes where ignorance breeds, there are workshops where tyranny reigns, there are lands where oppression is rampant. "Come now, therefore, I will send thee." Thus saith the Lord, and He who gives the command will also give the equipment. (**John Henry Jowett - My Daily Meditation for the Circling Year**)

**Exodus 3:2-4**

**The Lesson of the Thorn-Bush**

**F B Meyer. Our Daily Walk.**

"The angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush ... And God called unto him, and said, Moses, Moses, and he said, Here am I."-- Exodus 3:2-4.

MOSES was an old man of eighty years! For forty years--the spring-tide of his life--he had basked in Court favour. The son of the palace, though born in a slave-hut According to Stephen, renowned in deed and word, eloquent in speech, learned in the highest culture of his age, accustomed to lead victorious armies in the field, or to assist in raising pyramids or treasure-cities in peace--all that the ancient world could offer was at his feet (Acts 7:22; Heb11:24, 25, 26, 27). But this had been followed by forty other years--- of exile, poverty, and heart-break. Instead of the riches of Egypt, he was engaged in tending the sheep of another and the years slowly passed away in obscurity. He was a disappointed and perplexed man. His own record was that when a man's life reaches four-score years, it is labour and sorrow, and he welcomes the cutting, off of the web (Ps 90:10).

One afternoon suddenly a common thorn-bush seemed wrapt in flame. The blaze was pure and clear, and as he watched, "Behold! the bush burned with fire, and the bush was not consumed." Small wonder that he arose from the shelter which screened him from the sun, and drew near to "see this great sight." Then was heard that inner Voice, familiar to all pure and humble hearts, which bade him realise that the fire was no ordinary flame, but the pledge and sign of God's Presence.

We must not suppose that there was more of God in that common bush than in the surrounding landscape. It was simply the focusing of His Presence which had always been there, as it is always everywhere. God is as near to each reader of these pages as He was to Moses at that moment! Take this to heart, you most forlorn, most down-hearted, most helpless soul! Be of good cheer! God comes to you, though humbled and scorched, and at the end of yourself! He wraps you around, interpenetrates you, and concentrates Himself on your need, saying: "I AM"--leaving you to fill in His blank cheque, and to claim what you most need. "For the mountains shall depart and the hills be removed, but His kindness shall not depart from you."

PRAYER - Some of us sorely need Thee, O God; we have been disappointed many times in the things we thought would yield us profit and satisfaction. When we are most absorbed in our necessary business, may Thy Presence be manifested to us. May we realise that we are not wondering aimlessly upon the trackless desert, because Thou art leading us. May every common bush be

aflame with God. AMEN.

## **Exodus 3:10-14**

### **God's Partnership with Man**

#### **F B Meyer. Our Daily Walk.**

"Come now, and I will send thee unto Pharaoh And God said, I AM THAT I AM: Thus shall thou say unto the children of Israel, I AM hath sent me unto you."-- Exodus 3:10, 11, 12, 13, 14.

NOTHING IS more needed to-day than God's Partnership as a realised fact in Christian experience. Many of us may assent to what is written in these lines, and then put it aside, as a dream which is too ethereal to be of practical service. But when the Apostle said that "our fellowship, i.e. our partnership, is with the Father, and with His Son Jesus Christ" it is surely meant that we should enter upon our inheritance. "I AM..." says our great Partner; "fill in your need, and I will meet your demand, according to the riches of My glory in Christ Jesus." Let us tear out the order-forms from God's service-register, fill them up, and present them for delivery. Not one of them would be dishonoured. And if it happened that we had wrongly diagnosed our need, He would erase the demand based on our imperfect knowledge, and substitute what we would ask if we knew. There is nothing more certain than that the more we ask of God, the more pleased He is to do exceeding abundantly beyond all that we ask or think.

Our Lord made use of this incident when He was challenged by the Sadducees to adduce proof of the future life from the Books of Moses. He answered by quoting this paragraph of the burning bush, calling special attention to the fact that Moses referred to God as the "God of Abraham, of Isaac, and of Jacob." He said that the use of the present tense---I AM--proved that God is not the God of the dead but of the living, and that all live unto Him.

What a comfort there is in this thought, that our beloved who have passed from us are in-breathing the same atmosphere as we are. We all eat the same spiritual meat and all drink the same spiritual drink. We see in a mirror darkly, but they face to face; but this identity of fellowship, of partnership with the "I AM," the ever-present God who fills heaven and earth, is a proof and a pledge that they have not altered essentially. They are drinking of the same stream higher up and nearer its source: "One family we dwell in him."

PRAYER - Accomplish thy perfect work in our souls, O Father. As yet we are bound with many chains; we tarry among things seen and temporal," we are exposed to the storms of the outer world, and are wrestling with its ills. But we are not dismayed, for we are more than earth and dust, we are akin to Thee, O Spirit of the Lord, and can experience Thy heavenly influence. Fill us with faith and love and hope. AMEN.

## **EXODUS 4**

### **Exodus 4:12**

#### **Speak What He Teaches**

#### **Spurgeon - Faith's Checkbook**

"Now therefore go, and I will be with thy mouth, and teach thee what thou shall say."—Exodus 4:12

MANY a true servant of the Lord is slow of speech, and when called upon to plead for his Lord, he is in great confusion lest he should spoil a good cause by his bad advocacy. In such a case it is well to remember that the Lord made the tongue which is so slow, and we must take care that we do not blame our Maker. It may be that a slow tongue is not so great an evil as a fast one, and fewness of words may be more of a blessing than floods of verbiage. It is also quite certain that real saving power does not lie in human rhetoric with its figures of speech, and pretty phrases, and grand displays. Lack of fluency is not so great a lack as it looks.

If God be with our mouths and with our minds, we shall have something better than the sounding brass of eloquence or the tinkling cymbal of persuasion. God's teaching is wisdom; His presence is power. Pharaoh had more reason to be afraid of stammering Moses than of the most fluent talker in Egypt, for what he said had power in it; he spoke plagues and deaths. If the Lord be with us in our natural weakness, we shall be girt with supernatural power. Therefore, let us speak for Jesus boldly, as we ought to speak.

### **Exodus 4:10**

I am not Eloquent.

#### **F B Meyer - Our Daily Homily**

This is what we all say. We think more of the words than of the message; more of our eloquence or slowness of speech than of the King's seal and signature. Moses had learned many wholesome lessons through his long sojourn in Midian; but he had to learn this

last one, that God does not want excellency of speech or of language in his messengers, but the unction and power which come on those who speak after direct audience with the Eternal. Aaron, who came to meet Moses, could speak well; but he was a weak man, whose alliance with Moses caused his nobler younger brother much anxiety and pain. However, God determined to send Aaron with him, to be his colleague and spokesman. Better a thousand times had it been for Moses to trust God for speech, than be thus deposed of his premiership.

Be sure to get thy message from the King. — Wait before Him in the inner shrine, till He says the word which thou shalt speak. This will give thee the real eloquence of the heart.

Look up for the right words. — The Apostle said that the Corinthians were enriched in all utterance; and he said that he spoke the Divine mysteries in words which the Holy Spirit taught. Ask for these, and you will not be disappointed.

Rely on the Divine co-operation. — There is another force at work, more subtle and penetrating than the most eloquent words of man — the power of the Holy Ghost. Seek for his Divine demonstration and co-witness. And it shall come to pass, that mysterious influences shall move over the hearts of those that listen to thy words, which shall attest the mighty fellowship and co-operation of One whom the natural man cannot detect.

#### **Exodus 4:13 F B Meyer**

It was a very grudging assent. It was as much as to say, "Since Thou art determined to send me and I must undertake the mission, then let it be so; but I would that it might have been another, and I go because I am compelled." So often do we shrink back from the sacrifice or obligation to which God calls us, that we think we are going to our doom. We seek every reason for evading the divine will, little realizing that He is forcing us out from our quiet homes into a career which includes, among other things, the song of victory on the banks of the Red Sea; the two lonely sojourns for forty days in converse with God; the shining face; the vision of glory; the burial by the hand of Michael; and the supreme honor of standing beside the Lord on the Transfiguration mountain.

**John Henry Jowett**

#### **MAY The Eleventh**

**BUT——!**

"And Moses answered and said, But——"

Exodus 4:1, 2, 3,4 ,5, 6, 7, 8, 9.

WE know that "but." God has heard it from our lips a thousand times. It is the response of unbelief to the divine call. It is the reply of fear to the divine command. It is the suggestion that the resources are inadequate. It is a hint that God may not have looked all round. He has overlooked something which our own eyes have seen. The human "buts" in the Scriptural stories make an appalling record.

"Lord, I will follow Thee, but——" There is something else to be attended to before discipleship can begin. Obedience is not primary: it must wait for something else. And so our obedience is not a straight line: it is crooked and circuitous; it takes the way of by-path meadow instead of the highway of the Lord. We do not wait upon the Lord's pleasure; we make Him wait upon ours.

There need be no "buts" in our relationship to the King's will. Everything has been foreseen. Nothing will take the Lord by surprise. The entire field has been surveyed, and the preparations are complete. When the Lord says to thee or me, "I will send thee," every provision has been made for the appointed task. "I will not fail thee."

**John Henry Jowett**

#### **MAY The Twelfth**

#### **MOUTH AND MATTER**

"Now therefore go, and I will be with thy mouth."

Exodus 4:10, 11, 12, 13, 14, 15, 16, 17.

AND what a promise that is for anyone who is commissioned to proclaim the King's decrees. Here can teachers and preachers find their strength. God will be with their mouths. He will control their speech, and order their words like troops. He does not promise to make us eloquent, but to endow our words with the "demonstration of power."

"And I will teach thee what thou shalt say." The Lord will not only be with our mouths, but with our minds. He will guide our thoughts

as well as our words. He will be as sentinel at the lips. He will be our guide in our processes of meditation and judgment, and He will bring us to enlightened ends. All of which is just this: He will give us mouth and matter.

This does not put a premium upon idleness. The Lord guides when men are honestly groping. He gives us fire when we have built the altar. He works His miracle when we have provided the five loaves. He sends His light through diligent thinking. The divine power is given through the consecrated strength.

## EXODUS 5

### Exodus 5:22

Why is it that Thou hast sent me?

#### F B Meyer - Our Daily Homily

Before God can use us, He must bring us to an end of ourselves. When Paul was summoned to the greatest epistles and labors of his life, his strength was drained to utter weakness, and he despaired even of life. So in the case of Moses and Israel.

Moses, for forty years, had been undergoing the emptying process; but perhaps when God called him to this great enterprise, there may have been a slight revival of confidence in himself, in his mission, his miracles, the eloquence of Aaron's speech. So in the rebuff he received from Pharaoh, in the bitter remonstrance of the elders of his people, in the sad consciousness that his efforts had aggravated their condition, the lesson was still further taught him — that of himself he could do absolutely nothing.

Israel also had begun to hope something from his mission. Through the brickfields the story ran of his early years, his uncompromising speech to Pharaoh, of his miracles; and the wretched slaves cherished faith in him and Aaron as their heaven-sent deliverers. They had, however, to learn that all such hopes were vain, and to see that the brothers, at the best, were as weak as themselves. Then the way was prepared to lean only on God.

Ourselves. — By repeated failures all along our life-course God is teaching us the same lesson. We fail to justify and then to sanctify ourselves. Our efforts to serve and please Him only end in increasing perplexity. The tale of bricks is doubled; the burdens augment; the strength of our purpose is broken; we are utterly discouraged; and then, when the soul is utterly desolate, the heavenly Bridegroom draws near and says, "I will do all; I am Alpha and Omega; I am thy salvation."

## EXODUS 6

### Exodus 6:6

I am Jehovah, and I Will!

#### F B Meyer - Our Daily Homily

When all human help has failed, and the soul, exhausted and despairing, has given up hope from man, God draws near, and says, I AM. It is as though He said, "All that can really help you resides in my nature as in its native home. I have weaned you from all beside, that you might seek in Me what you had been wont to seek in men and things and self-help."

Thus God with Israel. The people had come to relish the dainties of Egypt — the leeks and onions, the fleshpots and sensual delights; therefore the need for this cruel bondage to wean them, and prepare them for marriage union with Himself. Moreover, they placed great hopes in Moses, and such appeals as might be made to move Pharaoh's pity; from these too it was necessary to withdraw the people's heart, that they might look for all to their heavenly Lover, and find in Jehovah their infinite supply.

Affliction is always needful in the first stage of the Christian's deepening experience. The world, with its vainglory, pride, and envy; the delights of the flesh; the praise and good opinion of our fellows — these take the place of Christ in his disciples. We must be taught to despise these things, and feel their vanity and insufficiency to satisfy.

Failure is often necessary to teach humility and patience; so that we may have no confidence in anything we can call our own, and be prepared to find all our satisfaction and delight in Jesus only.

Revelation then becomes possible, of all that God can be and do. He draws near with his sevenfold "I will." He looks on us with infinite delight, and commences to bring us into such blessedness that we forget all else, and behold our Bridegroom only.

## EXODUS 7

### Exodus 7:5

## **God's Enemies Shall Bow**

### **Spurgeon - Faith's Checkbook**

"The Egyptians shall know that I am the Lord."—Exodus 7:5

THE ungodly world is hard to teach. Egypt does not know Jehovah, and therefore dares to set up its idols, and even ventures to ask—"Who is the Lord?" Yet the Lord means to break proud hearts, whether they will or not. When His judgments thunder over their heads, darken their skies, destroy their harvests, and slay their sons, they begin to discern somewhat of Jehovah's power. There will yet be such things done in the earth as shall bring skeptics to their knees. Let us not be dismayed because of their blasphemies for the Lord can take care of His own name, and He will do so in a very effectual manner.

The salvation of His own people was another potent means of making Egypt know that the God of Israel was Jehovah, the living and true God. No Israelite died by any one of the ten plagues. None of the chosen seed were drowned in the Red Sea. Even so, the salvation of the elect and the sure glorification of all true believers will make the most obstinate of God's enemies acknowledge that Jehovah, He is the God.

Oh, that His convincing power would go forth by His Holy Spirit in the preaching of the gospel till all nations shall bow at the name of Jesus and call Him Lord!

### **Exodus 7:12**

#### **Spurgeon - Morning and Evening**

"But Aaron's rod swallowed up their rods." — Exodus 7:12

This incident is an instructive emblem of the sure victory of the divine handiwork over all opposition. Whenever a divine principle is cast into the heart, though the devil may fashion a counterfeit, and produce swarms of opponents, as sure as ever God is in the work, it will swallow up all its foes. If God's grace takes possession of a man, the world's magicians may throw down all their rods; and every rod may be as cunning and poisonous as a serpent, but Aaron's rod will swallow up their rods. The sweet attractions of the cross will woo and win the man's heart, and he who lived only for this deceitful earth will now have an eye for the upper spheres, and a wing to mount into celestial heights. When grace has won the day the worldling seeks the world to come. The same fact is to be observed in the life of the believer. What multitudes of foes has our faith had to meet! Our old sins—the devil threw them down before us, and they turned to serpents. What hosts of them! Ah, but the cross of Jesus destroys them all. Faith in Christ makes short work of all our sins. Then the devil has launched forth another host of serpents in the form of worldly trials, temptations, unbelief; but faith in Jesus is more than a match for them, and overcomes them all. The same absorbing principle shines in the faithful service of God! With an enthusiastic love for Jesus difficulties are surmounted, sacrifices become pleasures, sufferings are honours. But if religion is thus a consuming passion in the heart, then it follows that there are many persons who profess religion but have it not; for what they have will not bear this test. Examine yourself, my reader, on this point. Aaron's rod proved its heaven-given power. Is your religion doing so? If Christ be anything he must be everything. O rest not till love and faith in Jesus be the master passions of your soul!

### **Exodus 7:5**

The Egyptians shall know that I am the Lord.

#### **F B Meyer - Our Daily Homily**

In God's dealings with his people He purposed to reveal Himself to Egypt: so that when He led forth Israel's hosts, in redemption power, from the brickfields of slavery on to resurrection ground, there might be afforded such a display of his love, and pity, and power, as the world had never before witnessed. Egypt and all surrounding nations should know the character of God in the Exodus, as the Lover and Redeemer of his own.

So with the Church. — The Apostle tells us that redeemed men are to be the subjects of angelic contemplation and wonder. In the Church, principalities and powers shall discern the manifold wisdom and grace of God. When God has brought all the ransomed hosts up from the Egyptian bondage of the world to stand in the radiance of the eternal morning, then the universe shall ring with the ascription, "Great and marvelous are thy works. Righteous and true are thy ways."

So with each individual believer. — Each one of us has been formed for Jesus Himself, that we might show forth his praise. In growing purity and sweetness, in our deliverance from the clinging corruptions of the world and flesh, in our patience under tribulation, our submission and steadfast hope, in our willingness to sacrifice ourselves for others, let us be revelations of what Christ is, and of what He can make sinful men become.



Believers are the world's Bibles, by studying which men may come to know the Lord Himself. Let us see to it that we be clear in type, unmistakable in our testimony, pleasant to behold, thoughtful and helpful towards all, commending the blessed Bridegroom whom the world sees not.

## EXODUS 8

### Exodus 8:23

#### Maintain the Difference

#### Spurgeon - Faith's Checkbook

"And I will put a division between my people and thy people: tomorrow shall this sign be."—Exodus 8:23

PHARAOH has a people, and the Lord has a people. These may dwell together, and seem to fare alike, but there is a division between them, and the Lord will make it apparent. Not forever shall one event happen alike to all, but there shall be great difference between the men of the world and the people of Jehovah's choice.

This may happen in the time of judgments, when the Lord becomes the sanctuary of His saints. It is very conspicuous in the conversion of believers when their sin is put away while unbelievers remain under condemnation. From that moment they become a distinct race, come under a new discipline, and enjoy new blessings. Their homes, henceforth, are free from the grievous swarms of evils which defile and torment the Egyptians. They are kept from the pollution of lust, the bite of care, the corruption of falsehood, and the cruel torment of hatred which devour many families.

Rest assured, tried believer, that though you have your troubles, you are saved from swarms of worse ones which infest the homes and hearts of the servants of the world's prince. The Lord has put a division; see to it that you keep up the division in spirit, aim, character, and company.

### Exodus 8:28

#### Spurgeon

#### Morning and Evening

"Only ye shall not go very far away." — Exodus 8:28

This is a crafty word from the lip of the arch-tyrant Pharaoh. If the poor bondaged Israelites must needs go out of Egypt, then he bargains with them that it shall not be very far away; not too far for them to escape the terror of his arms, and the observation of his spies. After the same fashion, the world loves not the non-conformity of nonconformity, or the dissidence of dissent; it would have us be more charitable and not carry matters with too severe a hand. Death to the world, and burial with Christ, are experiences which carnal minds treat with ridicule, and hence the ordinance which sets them forth is almost universally neglected, and even condemned. Worldly wisdom recommends the path of compromise, and talks of "moderation." According to this carnal policy, purity is admitted to be very desirable, but we are warned against being too precise; truth is of course to be followed, but error is not to be severely denounced. "Yes," says the world, "be spiritually minded by all means, but do not deny yourself a little gay society, an occasional ball, and a Christmas visit to a theatre. What's the good of crying down a thing when it is so fashionable, and everybody does it?" Multitudes of professors yield to this cunning advice, to their own eternal ruin. If we would follow the Lord wholly, we must go right away into the wilderness of separation, and leave the Egypt of the carnal world behind us. We must leave its maxims, its pleasures, and its religion too, and go far away to the place where the Lord calls his sanctified ones. When the town is on fire, our house cannot be too far from the flames. When the plague is abroad, a man cannot be too far from its haunts. The further from a viper the better, and the further from worldly conformity the better. To all true believers let the trumpet-call be sounded, "Come ye out from among them, be ye separate."

### Exodus 8:23

I will put a Division between My People and thy People.

#### F B Meyer - Our Daily Homily

This division is as old as eternity. — In the council chamber of the Godhead the Father chose Jesus and all who should believe in Him unto eternal life. We cannot understand the reason of that Divine choice; we can only affirm it, that in those ages of the unfathomed past, Christ and his seed stood out from the rest of mankind, the people of God's own possession and inheritance.

It was effected by the Cross of Jesus. — By it we are crucified to the world, and the world to us. The cross, with its outstretched

arms, stands sentinel between the Church and the world which cast out her Lord. The grave, like a great gulf, yawns between those who gather round the risen Master on resurrection ground, and all men else. From the moment that Jesus ascended, the rallying center of the Church was removed from earth to heaven, from the cross to the throne.

It is wrought out by the daily grace of the Holy Ghost. It is right, of course, to come out and be separate in our outward walk and behavior. But, deeper than this, if only we will let the Spirit of God work unhindered, He will effect an inward division. Our tastes and desires, our hopes and aims, will become different, and we shall be aware of a growing dissimilarity between ourselves and the world.

Then to the separate soul the Bridegroom comes. He says tender and loving words. In one hour He teaches more than all human teachers could; and sheds forth by the Holy Ghost the torrent of Divine Love. There may be darkness without, but there is light in the dwellings of Goshen: there may be plague and pestilence in the world, but there is peace, joy, and bliss, in the separated soul.

## EXODUS 9

### Exodus 9:26

Only in Goshen, where the Children of Israel were, was there no hail.

#### F B Meyer - Our Daily Homily

Those who are included in the provisions of the covenant are sealed. The storm may sweep around them, but the great angel, who ascends from the east, cries with a great voice to the angels to whom it is given to hurt the earth, and the sea, and the trees, saying, Hurt them not till we have sealed the servants of God in their foreheads (Revelation 7:3).

The only spot in which the soul is safe is within the encircling provisions of the covenant. Israel stood there, and was safe — not only from the hail, but from the destroying sword. The invulnerable walls of that sacred enclosure were the oath and promise of God to Abraham. God had bound Himself by the most solemn sanctions to be a God to this people, and deliver them; it was necessary, therefore, that He should be their pavilion and canopy, catching the hailstones on his outstretched wings and securing them from hurt.

The covenant is entered, not by merit nor by works. There was neither the one nor the other in that race of slaves; but they stood there simply because of their relationship to the Friend of God. So we enter the blessed safety of the better covenant, through our relationship with the Lord Jesus, who is the Beloved of the Father, the one glorious and blessed Man. Without beauty or merit, the soul attaches itself by faith to Him, and discovers that it was loved before the worlds were made.

Ah, blessed Lover of souls, we see how the storm swept thy heart, that it might never touch us. Thou art our hiding-place, our shield, our deliverer, our strong tower. Without dismay we can anticipate the storms of death, judgment, and eternity, sure that wherever Thou art there can be no hail.

## EXODUS 10

### Exodus 10:23

All the Children of Israel had Light in their dwellings.

#### F B Meyer - Our Daily Homily

Without, darkness that might be felt; within, light. This should be the condition of each believing heart. The sun may have gone down, and the moon withdrawn herself in the firmament of the world; the darkness of perplexity and trouble may envelop Pharaoh and all his chosen counselors; all things may wear the aspect of approaching dissolution: but with the Lord as our everlasting Light we walk in the light of life.

Light is purity. — The soul which is exposed to the indwelling of God, purifies itself even as He is pure; and walks as Jesus did, with white and stainless robes. He that says he has fellowship with the Holy God, and walks in the darkness of his own lusts, lies. Where God is really hidden in the heart, the beams of his lovely purity must irradiate and beautify the life.

Light is knowledge. — There is a wisdom, an insight, an understanding of the Divine mysteries, which the mere intellect could never give, but are the product of the Divine indwelling in the holy soul. All around men may be groping aimlessly after truth, trying to discover the secret of the Universe, whilst to the loving, childlike soul, in which God has taken up his abode, these things, which are hidden from the wise and prudent, are unveiled.

Light is love. — It steals so gently over the world, blessing flowers and birds, little children and invalids. Everywhere it is the symbol

of the beneficent work of its Creator. His eldest daughter! Thus amid the selfishness of the world, let Jesus dwell deep in thee, that thou mayest be rooted and grounded in the love of God, which shall illumine thy dwelling, and ray out to the world.

## EXODUS 11

### Exodus 11:2

Jewels of Silver and Jewels of Gold.

#### F B Meyer - Our Daily Homily

The Egyptians knew very well that they would never see their jewels again; and the people of Israel were thus, to some extent, compensated for their unpaid toils. The Lord gave them such favor with the Egyptians that they gave them whatever they asked; so that "they spoiled the Egyptians."

These jewels were employed afterwards in the adornment and enrichment of the Sanctuary. They flashed in the breastplate of the High Priest, and shone in the sacred vessels. In this they remind us of the treasures which David gathered by his conquests from neighboring nations, and which were afterwards incorporated in the Temple of Solomon. They recall also the glowing predictions of the prophet, that the kings of the earth shall bring their treasures into the New Jerusalem.

The jewels of the Church, whether they stand for her graces or her choice children, have often been obtained from the midst of Egypt. Was not Saul of Tarsus just such a jewel? The world counted him one of her rarest sons; but God set him as a jewel in the breastplate of Immanuel.

Let us ever seek jewels from the land of our captivity and suffering. It will not do to come away empty. It is not enough merely to bear what God permits to fall on us for our chastisement; but to go further, and extract from all trials, jewels. Let every trial and temptation enrich you with the opposite grace. There are Egyptians in your life, which have grievously tormented you with their heavy whips, yet even these shall yield wealth "jewels of silver and jewels of gold"; which you shall consecrate to holy service, and which shall shine in the fabric and worship of the New Jerusalem.

### Exodus 11:7

#### Is There a Difference?

#### Spurgeon - Faith's Checkbook

But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.—Exodus 11:7

WHAT! has God power over the tongues of dogs? Can he keep curs from barking? Yes, it is even so. He can prevent an Egyptian dog from worrying one of the lambs of Israel's flock. Doth God silence dogs, and doggish ones among men, and the great dog at hell's gate? Then let us move on our way without fear.

If He lets dogs move their tongues, yet He can stop their teeth. They may make a dreadful noise and still do us no real harm. Yet, how sweet is quiet! How delightful to move about among enemies and perceive that God maketh them to be at peace with us! Like Daniel in the den of lions, we are unhurt amid destroyers.

Oh, that today, this word of the Lord to Israel might be true to me! Does the dog worry me? I will tell my Lord about him. Lord, he does not care for my pleadings; do thou speak the word of power, and he must lie down. Give me peace, O my God, and let me see thy hand so distinctly in it that I may most clearly perceive the difference which thy grace has made between me and the ungodly!

## EXODUS 12

### Exodus 12:13

#### Justice Satisfied

#### Spurgeon - Faith's Checkbook

"When I see the blood, I will pass over you."—Exodus 12:13

MY own sight of the precious blood is for my comfort, but it is the Lord's sight of it which secures my safety. Even when I am unable to behold it, the Lord looks at it, and passes over me because of it. If I am not so much at ease as I ought to be, because my faith is

dim, yet I am equally safe, because the Lord's eye is not dim, and He sees the blood of the great Sacrifice with steady gaze. What a joy is this!

The Lord sees the deep inner meaning, the infinite fullness of all that is meant by the death of His dear Son. He sees it with restful memory of justice satisfied, and all His matchless attributes glorified. He beheld creation in its progress, and said, "It is very good;" but what does He say of redemption in its completeness? What does He say of the obedience even unto death of His Well-beloved Son? None can tell His delight in Jesus, His rest in the sweet savor which Jesus presented when He offered Himself without spot unto God.

Now rest we in calm security. We have God's Sacrifice and God's Word to create in us a sense of perfect security. He will, He must, pass over us, because He spared not our glorious Substitute. Justice joins hands with love to provide everlasting salvation for all the blood-besprinkled ones.

#### **Exodus 12:8**

With bitter herbs.

#### **F B Meyer - Our Daily Homily**

The Paschal feast is the emblem of the Christian life. The Blood is ever speaking to God for us; though we see it not, God sees it, and hears its prevalent plea. We in the meanwhile are called upon to feed in faith daily, hourly, on the flesh of the Son of Man, according to his own command. In all Christian life, even in its hours of greatest rapture, there must be a touch of the bitter herb.

We can never forget the cost of our redemption. — Even in heaven, in the full realization of its bliss, whenever we catch sight of the print of the nails in his hand, we shall remember the agony and bloody sweat, the cross and passion, and eat the feast with the flavor of the bitter herb. How much more on earth, where we are so constantly requiring the efficacy of his precious death!

There will always be the memory of our sinner-ship. — We cannot forget our unworthiness and sin. He has forgiven; but we cannot forget. Ah, those years of rebellion and perverseness before we yielded to Him; and those years of self-will and pride since we knew his love! They will sometimes come back to us and give us to eat of the bitter herb.

Moreover, there must be the constant crucifixion of the self-life. — We can only properly feed on Jesus, the Lamb of God, when we are animated by the spirit of self-surrender and humiliation, of death to the world and to the will of the flesh, which were the characteristics of his cross. Deep down in our hearts, the drinking of his cup and being baptized with his baptism, will be the touch of the bitter herbs in the feast. But "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

## **EXODUS 13**

#### **Exodus 13:14**

By strength of hand the Lord brought us out.

#### **F B Meyer - Our Daily Homily**

Four times over in this chapter Moses lays stress on the strong hand with which God redeemed his people from the bondage of Egypt; and we are reminded of "the exceeding greatness of His power, which is to us-ward who believe" (Ephesians 1:12, 13, 14, 15, 16, 17, 18, 19, 20).

God's strong hand reaches down to where we are. — It would have been useless if Israel had been bidden to help itself up to a certain point, whilst God would do the rest. The people were so broken that they could only lie at the bottom of the pit, and moan. God's hand reached down to touch and grasp them at their lowest. So God's help is not conditional on our doing something, whilst He will do the rest. When we are without strength, when we have expended our all in vain, when heart and flesh fail then God comes where we are, and becomes the strength of our heart and our portion for ever.

God's strong hand is mightier than our mightiest adversaries. — Pharaoh was strong, and held the people as a child may hold a moth in its clenched fist. But a man's hand is stronger than a child's, and God's than Pharaoh's. So Satan may have held you in bondage; but do not fear him any more, look away to the strength of God's hand. What can it not do for you?

We must appropriate and reckon on God's strong hand. — It is there towards them who believe, as a locomotive may be next a line of carriages; yet there must be a coupling-iron connecting them. So you must trust God's strength, and avail yourself of it, and yield to it. Remember that his arm is not shortened, nor his hand paralyzed, except our unbelief and sin intercept and hinder the mighty working of his Power.

**John Henry Jowett**

**JUNE The Tenth**

## **PILLARS OF CLOUD AND FIRE**

“The Lord went before them by day in a pillar of cloud.”

—Exodus 13:17, 18, 19, 20, 21, 22, 14:1, 2, 3, 4.

I NEED His leadership in the daytime. Sometimes the daylight is my foe. It tempts me into carelessness. I become the victim of distraction. The “garish day” can entice me into ways of trespass, and I am robbed of my spiritual health. Many a man has been faithful in the twilight and night who has lost himself in the sunshine. He went astray in his prosperity: success was his ruin. And so in the daytime I need the shadow of God’s presence, the cooling, subduing, calming influence of a friendly cloud.

“And by night in a pillar of fire.” And I need God’s leadership in the night. Sometimes the night fills me with fears, and I am confused. The darkness chills me, sorrow and adversity make me cold, and I shiver along in uncertain going. But my God will lead me as a presence of fire. He will keep my heart warm even in the midnight, and He will guide me by the kindlings of His love. There shall be “nothing hid from the heat thereof.” And my bewildering fears shall flee away, and I will sing “songs in the night.”

## **EXODUS 14**

**Exodus 14:13**

**Spurgeon - Morning and Evening**

“Stand still, and see the salvation of the Lord.” — Exodus 14:13

These words contain God’s command to the believer when he is reduced to great straits and brought into extraordinary difficulties. He cannot retreat; he cannot go forward; he is shut up on the right hand and on the left; what is he now to do? The Master’s word to him is, “Stand still.” It will be well for him if at such times he listens only to his Master’s word, for other and evil advisers come with their suggestions. Despair whispers, “Lie down and die; give it all up.” But God would have us put on a cheerful courage, and even in our worst times, rejoice in his love and faithfulness. Cowardice says, “Retreat; go back to the worldling’s way of action; you cannot play the Christian’s part, it is too difficult. Relinquish your principles.” But, however much Satan may urge this course upon you, you cannot follow it if you are a child of God. His divine fiat has bid thee go from strength to strength, and so thou shalt, and neither death nor hell shall turn thee from thy course. What, if for a while thou art called to stand still, yet this is but to renew thy strength for some greater advance in due time. Precipitancy cries, “do something. Stir yourself; to stand still and wait, is sheer idleness.” We must be doing something at once—we must do it so we think—instead of looking to the Lord, who will not only do something but will do everything. Presumption boasts, “If the sea be before you, march into it and expect a miracle.” But Faith listens neither to Presumption, nor to Despair, nor to Cowardice, nor to Precipitancy, but it hears God say, “Stand still,” and immovable as a rock it stands. “Stand still;”—keep the posture of an upright man, ready for action, expecting further orders, cheerfully and patiently awaiting the directing voice; and it will not be long ere God shall say to you, as distinctly as Moses said it to the people of Israel, “Go forward.”

**Exodus 14:13 F. B. Meyer**

Often God seems to place His children in positions of profound difficulty—leading them into a wedge from which there is no escape; contriving a situation which no human judgment would have permitted, had it been previously consulted. The very cloud conducts them thither. You may be thus involved at this very hour. It does seem perplexing and very serious to the last degree; but it is perfectly right. The issue will more than justify Him who has brought you hither. It is a platform for the display of His almighty grace and power. He will not only deliver you, but in doing so He will give you a lesson that you will never forget; and to which, in many a psalm and song in after days, you will revert. You will never be able to thank God enough for having done just as He has.

**Exodus 14:19 J. R. Miller**

It is not always guidance that we most need. Many of our dangers come upon us from behind. They are stealthy, insidious, assaulting us when we are unaware of their nearness. The tempter is cunning and shrewd. He does not meet us full front. It is a comfort to know that Christ comes behind us when it is there we need the protection.

**Exodus 14:30**

And Israel saw the Egyptians dead upon the sea-shore.

**F B Meyer - Our Daily Homily**

What a relief that morning brought from the anxieties of the previous night! Then, as they lifted up their eyes, they saw Pharaoh and the dreaded Egyptian taskmaster in full pursuit; now they beheld the sea-shore strewn with their bodies, stark and cold. They would never see them again, nor hear the crack of their whips.

So in life we are permitted to see the dreaded temptations and evils of earlier days suddenly deprived of all power to hurt us. The Egyptians are dead upon the shore; and we see the great work of the Lord. Let us take comfort in this—

In the pressure of trial. — You are suffering keenly; yet remember that no trial is allowed to come from any source in which there is not a Divine meaning. Nothing can enter your life, of which God is not cognizant, and which He does not permit. Though the pressure of your trial is almost unbearable, you will one day see your Egyptians dead.

Amid the temptations of the great adversary of souls. — They may seem at this moment more than you can bear; but God is about to deliver you. He can so absolutely free you from the habits of self-indulgence which you have contracted, and from the perpetual yielding to temptation to which you have been prone, that some day you will look with amazement and thankfulness on these things, as Egyptians dead on the sea-shore.

So also in the presence of death. — Many believers dread, not the after-death, but the act of dying. But as the morning of eternity breaks, they will awake with songs of joy to see death and the grave and all the evils that they dreaded, like Egyptians, strewn on the shores of the sea of glass.

## EXODUS 15

### Exodus 15:25

The waters were made Sweet.

#### F B Meyer - Our Daily Homily

Our joys and sorrows, like the varied products of nature, lie very close together. One moment we are singing the joyous song of victory on the shores of the Red Sea, and vow we will never again mistrust our God; and then, by a sudden transition, we find ourselves standing beside the Marsh waters of pain and disappointment, inclined to murmur at our lot.

There is, however, a tree, which, when cast into the waters, makes them sweet. It is the tree of the cross. "He bare our sins in his own body on the tree." The cross means the yielding up of the will. Now, it is in proportion as we see God's will in the various events of life, and surrender ourselves either to bear or do it, that we shall find earth's bitter things becoming sweet, and its hard things easy.

We must yield our will to God. — The secret of blessedness is in saying "Yes" to the will of God, as it is shown in the circumstances of our lot or the revelations of his Word. It is the will of a Father whose love and wisdom are beyond question.

We must accept what He permits. — It may be that our pains emanate from the malevolence or negligence of others; still, if He has permitted them, they are his will for us. By the time they reach us they have become minted with his die, and we must patiently submit.

We must do all He bids. — The thread of obedience must always be running through our hands. At all costs to our choice and feeling we must not only have his commands, but keep them. Our Lord perpetually lays stress on obeying his words. This is the spirit of the Cross, and the properties of this tree sweeten earth's bitterest sorrows. "Disappointments become his appointments."

## EXODUS 16

### Exodus 16:21

#### Spurgeon - Morning and Evening

"They gathered manna every morning." — Exodus 16:21

Labour to maintain a sense of thine entire dependence upon the Lord's good will and pleasure for the continuance of thy richest enjoyments. Never try to live on the old manna, nor seek to find help in Egypt. All must come from Jesus, or thou art undone for ever. Old anointings will not suffice to impart unction to thy spirit; thine head must have fresh oil poured upon it from the golden horn of the sanctuary, or it will cease from its glory. To-day thou mayest be upon the summit of the mount of God, but he who has put thee there must keep thee there, or thou wilt sink far more speedily than thou drest. Thy mountain only stands firm when he settles it in its place; if he hide his face, thou wilt soon be troubled. If the Saviour should see fit, there is not a window through which

thou seest the light of heaven which he could not darken in an instant. Joshua bade the sun stand still, but Jesus can shroud it in total darkness. He can withdraw the joy of thine heart, the light of thine eyes, and the strength of thy life; in his hand thy comforts lie, and at his will they can depart from thee. This hourly dependence our Lord is determined that we shall feel and recognize, for he only permits us to pray for “daily bread,” and only promises that “as our days our strength shall be.” Is it not best for us that it should be so, that we may often repair to his throne, and constantly be reminded of his love? Oh! how rich the grace which supplies us so continually, and doth not refrain itself because of our ingratitude! The golden shower never ceases, the cloud of blessing tarries evermore above our habitation. O Lord Jesus, we would bow at thy feet, conscious of our utter inability to do anything without thee, and in every favour which we are privileged to receive, we would adore thy blessed name and acknowledge thine unexhausted love.

#### **Exodus 16:4**

A Day's Portion every day. (r.v.)

#### **F B Meyer - Our Daily Homily**

It is said that the twenty-four hours should be divided thus: Eight hours for work, eight for rest, eight for recreation, food, etc. There should be a counterpart of this in Christian living. Each day there should be a portion for work, a portion for restful meditation and sitting before the Lord, and a portion for the gathering of God's manna.

Each day brings its own work. — God has created us for good works, and has prepared our pathway, so that we may come to them one by one. He has apportioned to each one some office to fulfill, some service to render, some function in the mystical body of our Lord. It is comforting to know that we have not to scheme for ourselves, but to look up for guidance into the Divine plan.

Each day brings its own difficulties. — God spreads them over our days, giving each day only what we can sustain. The servant girl might be startled were she told that she would have to carry the coals, which it has taken two horses and a great cart to brim to her master's door; but she will be comforted by being reminded that they will be borne upstairs only a coal — scuttle full at a time.

Each day brings its own supply. — No Israelite could point to his store of manna and congratulate himself that he was proof against any famine that might befall. The lesson of daily trust for daily bread was constantly being enforced; for as the day came the manna fell. Those who followed the cloud were always certain of their sustenance. Where the cloud brooded the manna fell. Whatever any day may bring there always will be within reach of you, lying ready prepared on the sands of the desert, just what you require. Go forth and carry it; there will be no lack.

#### **John Henry Jowett**

#### **SEPTEMBER The Twenty-eighth**

#### **THE DAILY MANNA**

“I will rain bread from heaven for you.”

—Exodus 16:11, 12, 13, 14, 15, 16, 17, 18.

AND this gracious provision is made for people who are complaining, and who are sighing for the flesh-pots of Egypt! (Ex 16:3KJV) Our Lord can be patient with the impatient: He can be “kind to the unthankful.” If it were easy to drive the Lord away I should have succeeded long ago. I have murmured (Php 2:14-note), I have sulked, I have turned Him out of my thoughts, and “He stands at the door and knocks!” I yearn for “the flesh-pots,” “He sends me manna,” “Was there ever a shepherd half so gentle, half so sweet?”

“And they gathered it every morning.” And that I think is the best time to gather the heavenly food. At night I am weary, my body is craving sleep, and I am not vitalized in the fields of grace. But in the morning I am refreshed, and I can go to the heavenly fields and gather “the things which God hath prepared for them that love Him.” (1Co 2:9) I can be fed as the day begins, and I can set out to my daily work with the taste of God in my mouth (Job 23:12-note, Ps 34:8, 19:10, 63:5, 119:103), and His mighty grace in my heart (Heb 13:9-note), and I shall delight to “walk in the paths of His commandments.” (Ps 119:35)

## **EXODUS 17**

#### **Exodus 17:12**

#### **Spurgeon - Morning and Evening**

“And his hands were steady until the going down of the sun.” — Exodus 17:12

So mighty was the prayer of Moses, that all depended upon it. The petitions of Moses discomfited the enemy more than the fighting of Joshua. Yet both were needed. No, in the soul's conflict, force and fervour, decision and devotion, valour and vehemence, must



join their forces, and all will be well. You must wrestle with your sin, but the major part of the wrestling must be done alone in private with God. Prayer, like Moses', holds up the token of the covenant before the Lord. The rod was the emblem of God's working with Moses, the symbol of God's government in Israel. Learn, O pleading saint, to hold up the promise and the oath of God before him. The Lord cannot deny his own declarations. Hold up the rod of promise, and have what you will.

Moses grew weary, and then his friends assisted him. When at any time your prayer flags, let faith support one hand, and let holy hope uplift the other, and prayer seating itself upon the stone of Israel, the rock of our salvation, will persevere and prevail. Beware of faintness in devotion; if Moses felt it, who can escape? It is far easier to fight with sin in public, than to pray against it in private. It is remarked that Joshua never grew weary in the fighting, but Moses did grow weary in the praying; the more spiritual an exercise, the more difficult it is for flesh and blood to maintain it. Let us cry, then, for special strength, and may the Spirit of God, who helpeth our infirmities, as he allowed help to Moses, enable us like him to continue with our hands steady "until the going down of the sun;" till the evening of life is over; till we shall come to the rising of a better sun in the land where prayer is swallowed up in praise.

#### **Exodus 17:6**

I will stand before thee upon the rock in Horeb, and thou shalt smite the rock.

#### **F B Meyer - Our Daily Homily**

Here is a beautiful example of the co-operation between God and his servants in providing for the needs of his people. Clearly the smiting of the rock was a very small item in this incident, the main consideration was what God was doing in the heart of the earth. But the two wrought together: Moses in the eyes of the people, God in hidden depths. Similarly we are fellow-workers with God.

One of the greatest revelations that can come to any Christian worker is the realization that in every act of Christian ministry there are two agents, God and man: that God does not need to be implored to help us, but wants us to help Him; that our part is the very unimportant and subsidiary one of smiting the rock, whilst his is the Divine and all important part of making the waters flow.

Did Moses go to the rock that day weighted with care, his brow furrowed with the anxiety of furnishing a river of which his people might drink? Certainly not; he had only to smite: God would do all the rest, and had pledged Himself to it. So, Christian worker, you have been worrying as though the whole weight of God's inheritance were upon you, but you are greatly mistaken; smiting is very easy work.

In every congregation and religious gathering the Holy Spirit is present, eager to glorify Christ, and to pour out rivers of living water for thirsty men; believe this. See that you are spiritually in a right condition, that He may be able to ally you with Himself. Keep reckoning on Him to do his share; and when the river is flowing, be sure not to take the praise.

"We are workers together with God."

## **EXODUS 18**

#### **Exodus 18:23**

And God command thee so.

#### **F B Meyer - Our Daily Homily**

It was good and sound advice that Jethro gave his son-in-law. It could hardly have been better. It is always better to set one hundred men to work than attempt to do the work of one hundred men. There is no greater art in the world than to develop the latent capacities of those around us by yoking them to useful service. But good though the advice obviously was, Jethro carefully guarded Moses against adopting it, unless the Lord had been consulted, and had commanded it.

Let us test human advice. — There are plenty of voices that advise us, and each has some nostrum for our health, some direction for our path. Some are true guides, whom God has sent to us, as Jethro to Moses. Often an onlooker can see mistakes we are making, and can suggest something better. But we are wise to get alone into the holy presence of God, and ask what He commands, what is his will.

Let us test human teachings — So full is the world of voices, so bewildering the din of religious schools and sects! The Apostle was justified in advising us to prove all things, and to try the spirits, whether they were of God. There are four tests for truth what glorifies Christ; what humbles the flesh; what is in accord with the Word of God; and what has stood the trial of Christian experience in the past.

There is no teacher like God, and we may always detect his voice. It is small and still; it casts down imagination, and brings our thoughts into the captivity of Jesus; it is definite and distinct. When there is an indistinct murmur of many sounds along the wire, you



may be sure that you are not in communication with your Father's person. When He speaks, there is no mistaking his voice or his will.

## EXODUS 19

### Exodus 19:5

A peculiar Treasure unto Me.

#### F B Meyer - Our Daily Homily

Our Savior told of a man who, in plowing his field, heard his plough-share chink against buried treasure, and hastened to sell all that he had in order to buy it. In speaking thus, He pictured Himself as well as us. He found us before we found Him. The treasure is his people, in purchase whom He gave up all that He had, even to his throne (Matthew 13:44). "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into his marvelous light" (1 Peter 2:9, r.v.).

Where his treasure is, there is a man's heart. If it is in ships on the treacherous sea, he tosses restlessly on his bed, solicitous for its safety. If it is in fabrics, he guards against moth; if in metal, against rust and thieves. And is Christ less careful for his own? Does He not guard with equal care against all that would deteriorate our value in his esteem? Need we fear the thief? Will not the Only-begotten keep us, so that the evil one shall not touch us (Matthew 6:19, 20)?

God's treasure is his for ever. "They shall be mine, saith the Lord of Hosts, in the day that I do make, even a peculiar treasure." He will hold his own, as men cling to their treasure, binding it about their loins, in a storm at sea (Malachi 3:17, r.v.).

Let us mind the conditions: to obey his voice, and keep his covenant; then on eagles' wings He will bring us to Himself. Compliance with these is blessed in its results. God regards us with the ecstasy of a love that rejoices over us with singing; and counts on us as a mother on her child, a miser on his gold.

## EXODUS 20

### Exodus 20:3 Guthrie

If you find yourself beginning to love any **pleasure** better than your prayers, any **book** better than your Bible, any **house** better than God's, any **table** better than the Lord's, any **person** better than your Saviour, **anyone** better than your soul, a **present indulgence** better than the hope of Heaven—**take alarm!**

### Exodus 20:25

#### Spurgeon - Morning and Evening

"If thou lift up thy tool upon it, thou hast polluted it." — Exodus 20:25

God's altar was to be built of unhewn stones, that no trace of human skill or labour might be seen upon it. Human wisdom delights to trim and arrange the doctrines of the cross into a system more artificial and more congenial with the depraved tastes of fallen nature; instead, however, of improving the gospel carnal wisdom pollutes it, until it becomes another gospel, and not the truth of God at all. All alterations and amendments of the Lord's own Word are defilements and pollutions. The proud heart of man is very anxious to have a hand in the justification of the soul before God; preparations for Christ are dreamed of, humblings and repentings are trusted in, good works are cried up, natural ability is much vaunted, and by all means the attempt is made to lift up human tools upon the divine altar. It were well if sinners would remember that so far from perfecting the Saviour's work, their carnal confidences only pollute and dishonour it. The Lord alone must be exalted in the work of atonement, and not a single mark of man's chisel or hammer will be endured. There is an inherent blasphemy in seeking to add to what Christ Jesus in His dying moments declared to be finished, or to improve that in which the Lord Jehovah finds perfect satisfaction. Trembling sinner, away with thy tools, and fall upon thy knees in humble supplication; and accept the Lord Jesus to be the altar of thine atonement, and rest in him alone.

Many professors may take warning from this morning's text as to the doctrines which they believe. There is among Christians far too much inclination to square and reconcile the truths of revelation; this is a form of irreverence and unbelief, let us strive against it, and receive truth as we find it; rejoicing that the doctrines of the Word are unhewn stones, and so are all the more fit to build an altar for the Lord.

### Exodus 20:21

The thick darkness where God was.

## **F B Meyer - Our Daily Homily**

God is light, and dwells in light, but it is mercifully veiled to the weak eye of man. This is why Christ spake in parables — that seeing, they might not see. As Moses veiled his face when he spake to the people, so God veils Himself in the flesh of Jesus, in which He tabernacles; and in the mysteries of his providence, beneath which He conceals a smiling face. The Sun of Righteousness in whose beams we rejoice must needs hide beneath the cloud, else we should fall at his feet as dead. It may be that his light seems to us darkness, because of its excessive brilliance; but God dwells in the thick darkness — clouds and darkness are round about Him.

The darkness of mystery. — God has still his hidden secrets, hidden from the wise and prudent. Do not fear them; be content to accept things you cannot understand; wait patiently. Presently He will reveal to you the treasures of darkness, the riches of the glory of the mystery. Mystery is only the veil on God's face.

The darkness of trial. — Do not be afraid to enter the cloud that is settling down on your life. God is in it. The other side is radiant with his glory. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings."

The darkness of desertion. — When you seem loneliest and most forsaken, God is nighest. Jesus once cried "Forsaken," and immediately after, "Father." God is in the dark cloud. Plunge into the blackness of its darkness without flinching — under the shrouding curtain of his pavilion you will find God awaiting you.

**John Henry Jowett**

**May The Third**

**OTHER GODS!**

"Thou shalt have no other gods before Me."

Exodus 20:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

IF we kept that commandment all the other commandments would be obeyed. If we secure this queen-bee we are given the swarm. To put nothing "before" God! What is left in the circle of obedience? God first, always and everywhere. Nothing allowed to usurp His throne for an hour! I was once allowed to sit on an earthly throne for a few seconds, but even that is not to be allowed with the throne of God. Nothing is to share His sovereignty, even for a moment. His dominion is to be unconditional and unbroken. "Thou shalt have no other gods beside Me."

But we have many gods we set upon His throne. We put money there, and fame, and pleasure, and ease. Yes, we sometimes usurp God's throne, and we ourselves dare to sit there for days, and weeks, and years, at a time. Self is the idol, and we enthrone it, and we fall down and worship it. But no peace comes from such sovereignty, and no deep and vital joy. For the real King is not dead, and He is out and about, and our poor little monarchy is as the reign of the midge on a summer's night. Our real kingship is in the acknowledgment of the King of kings. When we worship Him, and Him only, He will ask us to sit on His throne. **(John Henry Jowett - My Daily Meditation for the Circling Year)**

## **EXODUS 21**

**Exodus 21:6**

With an awl.

**F B Meyer - Our Daily Homily**

The Hebrew slave who meant perpetual consecration of service had to lose a little blood. It was a disagreeable and not wholly painless process, by which his vows were ratified and rendered permanent. But not otherwise could he serve for ever. That awl represents the nail that affixed Christ to the cross, and we must expect it in every true act of consecration. For want of it so many seem to go through that supreme act, and shortly after go back from it, bringing discredit and shame upon the teaching they had eagerly welcomed. There are two stages in the Christian life: that in which we serve with the spirit of a slave, and that in which we freely yield ourselves to serve our Master for ever. This is the service represented by the pierced ear.

The awl spiritually means the humiliation and pain with which we surrender the self-life. We are tempted to consecrate ourselves in our own energy; to resolve on the devout life in the strength of our own resolution; to say, "I will serve Christ utterly." We avoid the awl which deprives us of our own energy, which is applied to us by the hand of another, and which makes us helpless and self-emptied, that God may become all in all. In your case the awl may be the daily fret of some uncongenial associate; the pressure of loss and anxiety for the sake of Jesus; the humiliation of your pride by perpetual sense of failure. Whatever it be, welcome all that binds you to his cross, because through death you live.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

## EXODUS 22

### Exodus 22:6

#### Spurgeon - Morning and Evening

"If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution." — Exodus 22:6

But what restitution can he make who casts abroad the fire-brands of error, or the coals of lasciviousness, and sets men's souls on a blaze with the fire of hell? The guilt is beyond estimate, and the result is irretrievable. If such an offender be forgiven, what grief it will cause him in the retrospect, since he cannot undo the mischief which he has done! An ill example may kindle a flame which years of amended character cannot quench. To burn the food of man is bad enough, but how much worse to destroy the soul! It may be useful to us to reflect how far we may have been guilty in the past, and to enquire whether, even in the present, there may not be evil in us which has a tendency to bring damage to the souls of our relatives, friends, or neighbours.

The fire of strife is a terrible evil when it breaks out in a Christian church. Where converts were multiplied, and God was glorified, jealousy and envy do the devil's work most effectually. Where the golden grain was being housed, to reward the toil of the great Boaz, the fire of enmity comes in and leaves little else but smoke and a heap of blackness. Woe unto those by whom offences come. May they never come through us, for although we cannot make restitution, we shall certainly be the chief sufferers if we are the chief offenders. Those who feed the fire deserve just censure, but he who first kindles it is most to blame. Discord usually takes first hold upon the thorns; it is nurtured among the hypocrites and base professors in the church, and away it goes among the righteous, blown by the winds of hell, and no one knows where it may end. O thou Lord and giver of peace, make us peacemakers, and never let us aid and abet the men of strife, or even unintentionally cause the least division among thy people.

### Exodus 22:5

He shall make Restitution.

#### F B Meyer - Our Daily Homily

This chapter is full of restitution, of which there is far too little in ordinary Christian life. We try to make amends for injury done to another by an extraordinary amount of civility; but we are reluctant in so many words to frankly confess that we have done wrong, and make proper reparation for the act or speech. We often excuse ourselves by the thought that we were fully justified in speaking or acting as we did, whereas we may behave ourselves wrongly in courses of conduct which are themselves legitimate.

Loosing a beast into another man's field (Exodus 22:5). — We may through our carelessness allow another to suffer detriment. The beast ought not to have been thus allowed to stray; and, as we let it loose, we should make amends for our carelessness in respect to our brother's interests. We wrong another not only by what we do, or permit to be done, but in what we carelessly fail to do.

Kindling a Fire (Exodus 22:6). — The tongue is a spark that kindles a great matter. If we drop firebrands and lighted matches in the inflammable material of a circle of gossip, we should make amends to the person whose character may have been thereby injured.

Borrowed goods (Exodus 22:14). — To return a house, a book, a horse, in the state in which we received it, fair wear and tear excepted, or to make good any injury, should be a commonplace of Christian morality. Trustees are responsible for not making due inquiry into risky investments. Each is his brother's keeper. If we remember at the prayer-hour that he has aught against us, let us seek him, and confess, and restore.

## EXODUS 23

### Exodus 23:22

#### God Is Our Ally

#### Spurgeon - Faith's Checkbook

"But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries."—Exodus 23:22

THE Lord Christ in the midst of His people is to be acknowledged and obeyed. He is the vice regent of God and speaks in the Father's name, and it is ours implicitly and immediately to do as He commands. We shall lose the promise if we disregard the precept.

To full obedience how large the blessing! The Lord enters into a league with His people, offensive and defensive. He will bless those who bless us, and curse those who curse us. God will go heart and soul with His people and enter in deepest sympathy into their position. What a protection this affords us! We need not concern ourselves about our adversaries when we are assured that they have become the adversaries of God. If Jehovah has taken up our quarrel, we may leave those foes in His hands.

So far as our own interest is concerned, we have no enemies; but for the cause of truth and righteousness, we take up arms and go forth to conflict. In this sacred war, we are allied with the eternal God; and if we carefully obey the law of our Lord Jesus, He is engaged to put forth all His power on our behalf. Wherefore we fear no man.

#### **Exodus 23:25**

#### **Commonest Things Blessed**

#### **Spurgeon - Faith's Checkbook**

"Ye shall serve the Lord your God, and He shall bless thy bread, and thy water."—Exodus 23:25

WHAT a promise is this! To serve God is in itself a high delight. But what an added privilege to have the blessing of the Lord resting upon us in all things! Our commonest things become blessed when we ourselves are consecrated to the Lord. Our Lord Jesus took bread and blessed it; behold, we also eat of blessed bread. Jesus blessed water and made it wine: the water which we drink is far better to us than any of the wine with which men make merry; every drop has a benediction in it. The divine blessing is on the man of God in everything, and it shall abide with him at every time.

What if we have only bread and water! Yet it is blessed bread and water. Bread and water we shall have. That is implied, for it must be there for God to bless it. "Thy bread shall be given thee, and thy waters shall be sure." With God at our table, we not only ask a blessing, but we have one. It is not only at the altar but at the table that he blesses us. He serves those well who serve Him well. This table blessing is not of debt, but of grace. Indeed, there is a trebled grace: He grants us grace to serve Him, by His grace He feeds us with bread, and then in His grace blesses it.

#### **Exodus 23:28**

#### **God's Hornets**

#### **Spurgeon - Faith's Checkbook**

And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. —Exodus 23:28

WHAT the hornets were we need not consider. They were God's own army, which He sent before His people to sting their enemies and render Israel's conquest easy. Our God, by His own chosen means, will fight for His people and gall their foes before they come into the actual battle. Often He confounds the adversaries of truth by methods in which reformers themselves have no hand. The air is full of mysterious influences which harass Israel's foes. We read in the Apocalypse that "the earth helped the woman."

Let us never fear. The stars in their courses fight against the enemies of our souls. Oftentimes when we march to the conflict, we find no host to contend with. "The Lord shall fight for you, and ye shall hold your peace." God's hornets can do more than our weapons. We could never dream of the victory being won by such means as Jehovah will use. We must obey our marching orders and go forth to the conquest of the nations for Jesus, and we shall find that the Lord has gone before us and prepared the way, so that in the end we shall joyfully confess: "His own right hand and his holy arm, have gotten him the victory."

#### **Exodus 23:22**

An enemy unto thine enemies.

#### **F B Meyer - Our Daily Homily**

It is a most helpful thought that the angel of the covenant in whom is God's name, always precedes us. In our march through the wilderness we perceive his form, which is viewless to others, and realize that his strong hand prepares our path. Let us be very careful not to grieve or disobey Him, lest we lose his mighty championship. Strict obedience to his slightest whisper secures the certainty of his vindication of us from the wrongs we suffer at the hands of our foes. A little further on the same voice promises to send a hornet before the chosen host (Exodus 23:28). He who is an angel to the saint is a hornet to his foes. A swarm of bonnets is

the most relentless and irresistible foe that man can face.

Have you enemies? Be sure that they hate you only for the truth's sake, and because darkness must always be in antagonism to light. "Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." But see to it that you cherish no spirit of hatred or retaliation towards them. Think of the misery of their heart, which is full of jealousy, envy, and bitterness. Pity and pray for them.

When we are right with God we shall have many new enemies. All who hate Him will hate us. But this is rather to our credit than otherwise. Those who have defamed the master of the household will be hostile to his servants. But when our cause is one with God's, and his foes ours, our foes are his, and He deals with them; He stands between us and their hate. He will not leave us in their hands; He will give us vindication and deliverance.

## EXODUS 24

### Exodus 24:11

They beheld God, and did eat and drink.

### F B Meyer - Our Daily Homily

It is a beautiful combination, which we should do well to emulate.

Some eat and drink, and do not behold God. — They are taken up with the delights of sense. Their one cry, as the children of this world, is, What shall we eat, what shall we drink, and wherewithal shall we be clothed? But the God in whose hand their breath is and whose are all their ways, they do not glorify. Let us beware; it was of Christian professors that the Apostle said, Their god is their belly.

Some behold God, and do not eat and drink. — They look on God with such awful fear that they isolate Him from the common duties of life. They draw a strict line between the sacred and secular, between Sunday and weekday, between God's and their own. This divorce between religion and daily life is fatal to true religion, which was meant to be the bond between the commonest details of life and the service of God.

Some behold God, and eat and drink. — They turn from the commonest avocations to look up into his face. They glorify God in their body as well as in their spirit. They obey the apostle's injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Oh for the grace to be able to combine the vision of God with every common incident — to live always beneath his eye in the unrestrained gladness of little children in their Father's presence!

Never a trial that He to not there, Never a burden that He doth not bear; Never a sorrow that He doth not share— Moment by moment I'm under his care.

### Exodus 24:18 F. B. Meyer

The life of fellowship with God cannot be built up in a day. It begins with the habitual reference of all to Him, hour by hour, as Moses did in Egypt. But it moves on to more and longer periods of communion; and it finds its consummation and bliss in days and nights of intercession and waiting and holy intercourse.

## EXODUS 25

### Exodus 25:6

### Spurgeon - Morning and Evening

"Oil for the light." — Exodus 25:6

My soul, how much thou needest this, for thy lamp will not long continue to burn without it. Thy snuff will smoke and become an offence if light be gone, and gone it will be if oil be absent. Thou hast no oil well springing up in thy human nature, and therefore thou must go to them that sell and buy for thyself, or like the foolish virgins, thou wilt have to cry, "My lamp is gone out." Even the consecrated lamps could not give light without oil; though they shone in the tabernacle they needed to be fed, though no rough winds blew upon them they required to be trimmed, and thy need is equally as great. Under the most happy circumstances thou canst not give light for another hour unless fresh oil of grace be given thee.

It was not every oil that might be used in the Lord's service; neither the petroleum which exudes so plentifully from the earth, nor the produce of fishes, nor that extracted from nuts would be accepted; one oil only was selected, and that the best olive oil. Pretended grace from natural goodness, fancied grace from priestly hands, or imaginary grace from outward ceremonies will never serve the

true saint of God; he knows that the Lord would not be pleased with rivers of such oil. He goes to the olive-press of Gethsemane, and draws his supplies from him who was crushed therein. The oil of gospel grace is pure and free from lees and dregs, and hence the light which is fed thereon is clear and bright. Our churches are the Saviour's golden candelabra, and if they are to be lights in this dark world, they must have much holy oil. Let us pray for ourselves, our ministers, and our churches, that they may never lack oil for the light. Truth, holiness, joy, knowledge, love, these are all beams of the sacred light, but we cannot give them forth unless in private we receive oil from God the Holy Ghost.

## **Exodus 25a**

### **The Viewpoint of the Sanctuary**

#### **F B Meyer. Our Daily Walk**

"It is good for me to draw near to God."-- Ps 73:28.

THE GOOD Asaph was greatly troubled about the prosperity of the wicked of his time. He refrained from speaking to others on the Matter, lest it should impair their religious life; but the iron went deep into his soul! Here were people, who seemed always at ease, though they set their mouths against the heavens, while he, though he cleansed his heart, and washed his hands in innocence, was plagued all day long. It was in a very perturbed and distressed condition of mind, therefore, that he went one day into the Sanctuary of God. It was there that God spoke to him and unveiled the future, and showed the glorious contrast between the wicked and himself, when Time had given place to Eternity, and heaven had corrected the uneven balances of earth.

Each of us has, or should have, a sanctuary--the House of God, or it may be a quiet room, or some sacred spot in the woods or garden or beside the sea. Greatly is the soul to be pitied that has no sanctuary, where it can shelter from the rush and noise of life. Like Abraham, we need to have some place where we can stand before the Lord (Gen 18:22, 23).

Let us remember the injunction to build according to the sanctuary pattern (Ex 25:8, 9, 40). We must not drift aimlessly through life, at the mercy of every current and every gust of wind; nor must we be content to be our own pattern-makers, or mere copyists. Before we enter upon some change or fresh objective in our life, let us ascend into the sanctuary of God's mountains, and get to know His Mind and Will. Be sure that He has a plan and programme for each of us, extending even to the cords and tassels of our life; and if we are true to the leadings of His Spirit, we shall be led out and on to things that eye hath not seen, nor heart conceived.

Frances Ridley Havergal writes: "I am struck with the possibilities of the Christian life! In my own case, what once were far-off possibilities are now actualities; while a new horizon opens before me of possibilities, which also in God's time shall become actualities."

Forget the past! Your failures and sins; the fading laurels of past successes; the bitter memories of abortive efforts. Leave them with God! Let the dead bury their dead! Work out your life-plan knowing that God is able and willing to make the necessary grace abound toward you.

PRAYER - Grant unto me, O Lord, the blessedness of the one whom Thou choosest, and causest to approach unto Thee. AMEN.

## **Exodus 25:9**

According to all that I shew thee,... even so shall ye make it.

### **F B Meyer - Our Daily Homily**

It was clear that God would only be responsible for the material that was needed for his plan. If Moses, or the people, insisted on putting in more than was in his original plan, they would have to bear the anxiety of securing the stuff. This is our mistake. We incur responsibilities that God does not put on us; we burden our hearts with anxiety and care because we insist on introducing so many items into our daily life, which would not have been there if we had but been content with God's pattern, and acquiesced in his program.

This injunction is repeated in four different passages, showing the importance with which God regards it. Indeed, to be on God's plan is the only place of rightness, safety, and joy.

God's plan in our character. — It is presented in the human life of Jesus. We are to walk as He walked. Having been called according to his purpose, let us never rest content with anything less than being conformed to the image of God's Son.

God's plan in our Christian service. — Not seeking to resemble some other devoted life; but endeavoring to be as God would have us, the embodiment of his thought, the expression of his conception. Then our efforts will be crowned with success, and we shall bear much fruit to the glory of God.

God's plan for every day. — He has prepared a scheme for the employment of every hour, and will show it to us by the indication of his Spirit, or by the trend of circumstances. Let us abide in Him, doing nothing that He does not teach, doing all He does. So life will become a tabernacle, in which the Shechinah will shine and sacrifices be offered.

**J H Jowett**

**APRIL 13**

**PURE GOLD**

"Thou shalt overlay it with pure gold... And there I will meet with thee."

Exodus 25:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22.

MUST put my best into my preparations, and then the Lord will honour my work. My part is to be of "pure gold" if my God is to dwell within it. I must not satisfy myself with cheap flimsy and then assume that the Lord will be satisfied with it. He demands my very best as a condition of His enriching Presence.

My prayers must be of "pure gold" if He is to meet me there. There must be nothing vulgar about them, nothing shoddy, nothing hastily constructed, nothing thrown up anyhow. They must be chaste and sincere, and overlaid with pure gold.

My home must be of "pure gold" if He is to meet me there. No unclean passion must dwell there, no carnal appetite, no defiling conversation, no immoderateness in eating and drinking. How can the Lord sit down at such a table, or make One at such a fireside?

Let me present to Him pure gold. Let me offer Him nothing cheap. Let me ever make the ark of my best, and the Lord will meet me there. (**John Henry Jowett - My Daily Meditation for the Circling Year**)

## EXODUS 26

**Exodus 26:33**

The vail shall divide unto you.

**F B Meyer - Our Daily Homily**

That vail was rent when Jesus died, the Holy Ghost signifying that from that moment access was free into the Holiest. All believers are now welcome to draw near and live in the perpetual presence of God, their Father, even as Jesus did in his earthly life, and as He does in the Heaven of Heavens. This is the clear teaching of Hebrews 10:19, 20, 21, 22:— "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He bath consecrated for us, through the vail, that is to say, his flesh; and having a High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodes washed with pure water."

But there is a deeper significance still. The new and living way was opened through the rending of the flesh of Jesus Christ. As his flesh was rent on the Cross, the Temple vail was rent from the top to the bottom. And it is only when we have chosen the cross, with its shame and death, as the lot of our self-life, that we can enter into that immediate fellowship with God, which is described as "within the veil."

How many there are who never get beyond that dividing veil! They know the brazen altar of Atonement, the laver of daily washing, the golden altar of intercession; but they are never admitted to that blessed intimacy of communion which sees the Shekinah glory between the cherubim and blood-sprinkled mercy seat.

O Spirit of God, apply the blood to sprinkle our consciences, and the water to cleanse the habits of our daily life; and lead us where our Forerunner and Priest awaits us.

## EXODUS 27

**Exodus 27:20**

Pure olive oil beaten for the Light.

**F B Meyer - Our Daily Homily**

The saintly McCheyne used to say, when urging his brother ministers to diligent preparation for the pulpit: "Beaten oil for the sanctuary." And he strove never to present to his people truth which had not been beaten out by careful devout meditation.

But there is yet another thought. That lamp in the Holy Place was an emblem of the testimony of the Church, that is, of believers. As the incense table was a type of their aspect towards God, as intercessors, so the seven-branched candlestick was a type of their aspect towards the world, as luminaries. In the Book of Revelation the Lord compares his churches to candlesticks: "the seven candlesticks which thou sawest are the seven churches."

The oil is, of course, as always in Scripture, a type of the Holy Spirit. He in us is the only source of light-bearing. But the beaten oil reminds us of the chastisement and discipline through which alone our best testimony can be given. The persecutions of the Church have always been the times when she has given her fairest, brightest witness to the Redeemer. The sufferings of believers have ever led to the tenderest, strongest words for the Master, whether by the sick bed or in the hospital ward. That brokenness of spirit, which is the surest mark of the mature work of God in the heart, is also a rare condition of light-giving. The more beaten and broken you are, in poverty of spirit, the purer will be the heavenly ray of love and light which will shine forth from your life; and it is the purpose of God that you should be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians 2:15).

## EXODUS 28

### Exodus 28:2 Joseph Parker

Have we no garments of blue, and purple, and beautiful suggestiveness? We have garments of praise; we are clothed with the Lord Jesus. And have we no ornaments? The ornament of a meek and quiet spirit is, in the sight of God, of great price. And have we no golden bells? We have the golden bells of holy actions. Our words are bells, our actions are bells, our purposes are bells. Wherever we move, our motion is thus understood to be a motion towards holy places, holy deeds, holy character.

### Exodus 28:38

#### Spurgeon - Morning and Evening

"The iniquity of the holy things." Exodus 28:38

What a veil is lifted up by these words, and what a disclosure is made! It will be humbling and profitable for us to pause awhile and see this sad sight. The iniquities of our public worship, its hypocrisy, formality, lukewarmness, irreverence, wandering of heart and forgetfulness of God, what a full measure have we there! Our work for the Lord, its emulation, selfishness, carelessness, slackness, unbelief, what a mass of defilement is there! Our private devotions, their laxity, coldness, neglect, sleepiness, and vanity, what a mountain of dead earth is there! If we looked more carefully we should find this iniquity to be far greater than appears at first sight. Dr. Payson, writing to his brother, says, "My parish, as well as my heart, very much resembles the garden of the sluggard; and what is worse, I find that very many of my desires for the melioration of both, proceed either from pride or vanity or indolence. I look at the weeds which overspread my garden, and breathe out an earnest wish that they were eradicated. But why? What prompts the wish? It may be that I may walk out and say to myself, 'In what fine order is my garden kept!' This is pride. Or, it may be that my neighbours may look over the wall and say, 'How finely your garden flourishes!' This is vanity. Or I may wish for the destruction of the weeds, because I am weary of pulling them up. This is indolence." So that even our desires after holiness may be polluted by ill motives. Under the greenest sods worms hide themselves; we need not look long to discover them. How cheering is the thought, that when the High Priest bore the iniquity of the holy things he wore upon his brow the words, "Holiness to the Lord:" and even so while Jesus bears our sin, he presents before his Father's face not our unholiness, but his own holiness. O for grace to view our great High Priest by the eye of faith!

### Exodus 28:34

A golden bell and a pomegranate.

#### F B Meyer - Our Daily Homily

The robe of the high priest's ephod was of blue, the color of heaven, of deep lakes, of the glacier-crevasse, of the gentian and forget-me-not. On the hem of the robe were these alternate bells and pomegranates.

Those skirts may illustrate our own position. — We dare not take a high place near the head or arm; but, thank God, there is a place for each of us at the skirt, near the foot; and the holy oil will reach us there, for the Psalmist tells us that it descended even to the skirts of the high priest's robe. It is a blessed thought, that we may receive the droppings of each anointing that falls on the head of Jesus.

But the anointing of the Holy Ghost always shows itself in sweetness and fruitfulness; the sweetness of the golden bell, tinkling with every movement, and the fruitfulness of the pomegranate.



We must be sweet, as well as fruitful. — Too many Christian workers are over-tired and over-wrought; they are peevish and, fretful. When they come back from meetings on which they have bestowed their last energies, they are neither sweet nor gentle to the home-circle, which has been so lonesome during their absence.

We must be fruitful, as well as sweet. — True religion is not a mere sentimentality; it is strong, healthy, helpful, fruit-bearing. Some seem to think that to attend moving meetings, to be profuse in emotional tears and smiles, to make profuse use of the word dear, is to touch the high-water mark; let them learn that the worth of our life is measured by its influence on others, and its bearing fruit, which has in it the seed of reproduction. “Herein is my Father glorified, that ye bear much fruit.”

## EXODUS 29

### Exodus 29:4

Thou shalt wash them with water.

### F B Meyer - Our Daily Homily

This chapter tells of the consecration to their high office of Aaron and his sons. The entire family is constantly joined thus together as one in God's sight. Similarly, Christ and his house — which is ourselves, who believe — are one. We too must be sprinkled by the blood on ear and thumb and toe, as those who have been redeemed. We too must be consecrated and anointed; and there must be the cleanliness of which these words speak.

This is where so many have erred; they have sought consecration, anointing, and the priestly office; but have not remembered that their bodies must first be washed with pure water.

We must be clean in our habits. — If there is anything in our daily behavior which is not quite clean, it must be put away. There seems some incongruity between the anointing of the Holy Ghost and the smell of spirits or fumes of tobacco. Any excessive indulgence of the flesh, even in legitimate directions, and all indulgence in wrong ones, are inconsistent with the life of consecration.

We must be cleansed in our thoughts. — Whenever temptation is suggested, even though it is still in the far distance, we must turn from it with loathing, and ask that the blood of Jesus may go on cleansing hour by hour. “Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee.”

We must be cleansed in our intentions. — The self-life recedes as it is driven from the outworks of our nature, and goes deeper into the motives and springs of action. We discover that self is the spring of so much of our religious activity. Everywhere we need the laver, the hourly washing of John 13.

## EXODUS 30

### Exodus 30:32

Upon the flesh of man shall it not be poured.

### F B Meyer - 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.

## EXODUS 31

### Exodus 31:2

I have called by name Bezaleel.

### F B Meyer - 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.

## EXODUS 32

### Exodus 32:26

### TAKING SIDES

### F B Meyer. Our Daily Walk

"Who is on the Lord's side!"-- Exodus 32:26.

"How long halt ye between two opinions! If the Lord be God, follow Him: but if Baal, follow him. And the people answered him not a word."-- 1Ki18:21.

MOSES AND Elijah uttered practically the same call, which is always being spoken to each fresh generation. As soon as we can think for ourselves, we are accosted by the challenge of the Divine Voice- Art thou for Me or against Me? Which side dost thou take? From the lips of our blessed Lord comes the additional challenge, which compels us to face the alternative as one that may not be trifled with or put aside: "He that is not with Me is against Me."

How long halt ye between two opinions? We must take one side or the other. When the division-bell rings in the House of Commons, the Ayes must go to the right and the No's to the left. A man must choose which he will take! If Jehovah, If Baal, We cannot be neutral without being stultified.

Who, then, is prepared to take sides, and to come out to Christ, without the camp, bearing His reproach? (Heb 13:13). To be on the Lord's side is to acknowledge Him as our King as well as Saviour. It is to render to Him our reverence, obedience, love and devotion. It is to abandon all refuges and resorts to our own works and ways, and to strive for heart, mind, and life to be assimilated to His will and character. This is what our Saviour expects and asks of each of us! We are to belong wholly to God, to give Him all that we are capable of giving, to choose His cause, and to find in Him the beginning and ending, the first and last.

Jesus Christ possesses an unimpeachable and absolute right over us--the right of Creator, "it is He that hath made us, and not we ourselves"; the right of Benefactor, not only in the realm of temporal but of spiritual existence; the right of Redeemer, and this is the greatest claim of all.

Our decision demands declaration. Christ will not have His followers live in secret. In the days in which we live, when there are so

many temptations to compromise between the disciples of Jesus and the votaries of the world, there is overwhelming reason why we should take His side. And in that great day, He will take our side and acknowledge us before His Father and the Holy Angels!

PRAYER - O Lord, we acknowledge Thy dominion over us; our life, our death, our soul and body, all belong to Thee. Grant that we may willingly consecrate them all to Thee, and use them in Thy service. AMEN.

### **Exodus 32:30**

Peradventure I shall make an Atonement for your sin.

### **F B Meyer - Our Daily Homily**

The heart of Moses was full of that great, wonderful new word, Atonement. For many days God had been telling him about it, and speaking it over and over to his heart. He seemed, however, to feel that no ordinary sacrifices would avail: the blood of goats and bulls would surely be insufficient to put away the black transgression into which Israel had fallen. But there was rising in his heart a resolve, to which he gave expression when he returned to God: "Blot me, I pray thee, out of the book which Thou hast written." He did not realize that his blood would not avail, but that the blood of Christ, who should, in the fulness of times, offer Himself without spot to God, alone could put away sin.

In every heart there is a deep conviction of the necessity of an Atonement. — This is the source of the temples, altars, and sacrifices, which have marked the history of every nation under heaven. Man has felt as by a natural instinct that some reparation was necessary to the broken law.

The insufficiency of animal sacrifice. — In the Levitical system there was a remembrance of sin made year by year; but the sin itself could not be purged by such rites. The fact that the worshippers so constantly came back to offer their sacrifices shows that they were not assured. The priests always stood; their attitude was an emblem of an unfinished work.

The sufficiency of Christ's Atonement. — He was willing to be cut off out of the land of the living for the transgression of his people; and because He died, there is no longer the "—" which in Moses' prayer speaks of uncertainty; but a blessed assurance that we are at one with God, with each other, and with all holy beings.

## **EXODUS 33**

### **Exodus 33:14**

### **Rest in All Thy Goings**

### **Spurgeon - Faith's Checkbook**

"And he said, My presence shall go with thee, and I will give thee rest."—Exodus 33:14

PRECIOUS promise! Lord, enable me to appropriate it as all my own.

We must go at certain times from our abode, for here we have no continuing city. It often happens that when we feel most at home in a place, we are suddenly called away from it. Here is the antidote for this ill. The Lord Himself will keep us company. His presence, which includes His favor, His fellowship, His care, and His power, shall be ever with us in every one of our marchings. This means far more than it says; for, in fact, it means all things. If we have God present with us, we have possession of heaven and earth. Go with me, Lord, and then command me where thou wilt!

But we hope to find a place of rest. The text promises it. We are to have rest of God's own giving, making, and preserving. His presence will cause us to rest even when we are on the march, yea, even in the midst of battle. Rest! Thrice blessed word. Can it ever be enjoyed by mortals? Yes, there is the promise, and by faith we plead it. Rest comes from the Comforter, from the Prince of Peace, and from the glorious Father who rested on the seventh day from all His works. To be with God is to rest in the most emphatic sense.

### **Exodus 33:14 F B Meyer**

We should never leave our prayer closets in the morning without having concentrated our thoughts deeply and intensely on the fact of the actual presence of God there with us, encompassing us, and filling the room as literally as it fills Heaven itself. It may not lead to any distinct results at first, but, as we make repeated efforts to realize the presence of God, it will become increasingly real to us. And, as the habit grows upon us, when alone in a room, or when treading the sward (expanse of short grass) of some natural woodland temple, or when pacing the stony street—in the silence of night, or amid the teeming crowds of daylight—we shall often find ourselves whispering the words, "Thou art near; Thou art here, O Lord."

## Exodus 33:22

In a Cleft of the Rock.

### F B Meyer - Our Daily Homily

That rock was Christ. In the Divine thought the position of Moses, first on the rock, and afterwards in its cleft, was a moving emblem of the position in which alone we can dare to look out on the sublime progress of God's glory.

God is always passing by. — In the great movements of history which evolve his plans, and are leading to Christ's advent; in the passage of the ages, which are his swift chariots; in storm and catastrophe, which break up old forces and forms of evil; in the goodness of his daily mercy; in the revelation of his character — we are always living in the very midst of God's presence and power.

In our condition of weakness and sinfulness we need a position of stability and shelter from which to look on God. — No man can see that face of awful holiness and love and live. Sir John Herschel says that when sweeping the heavens with his telescope the brilliant Sirius suddenly burst on his view, he nearly fainted. Who then could behold God! But in Jesus, we are stable, established in Him, accepted in the Beloved; and in Him we are covered. The full blaze of the Divine glory is tempered to our gaze; it comes to us through the medium of the pierced hand. We stand on the rock; we are hidden under the covering hand.

Our Rock was cleft. — How scarred are the great Alps! Their sides have been split by the action of tempest, avalanche, earthquake, frost, and glacier. Hence their clefts. But who shall enumerate all that has been borne by our dear Lord for us! What storms have pelted on Him, that we might have a safe hiding. On Calvary, a niche was hollowed to which a world of sinners may take shelter!

John Henry Jowett

### JUNE The Seventeenth

#### THE INVISIBLE PRESENCE

"Show me Thy glory."

—Exodus 33:12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.

MOSES wist not what he asked. His speech was beyond his knowledge. The answer to his request would have consumed him. He asked for the blazing noon when as yet he could only bear the quiet shining of the dawn. The good Lord lets in the light as our eyes are able to bear it. The revelation is tempered to our growth. The pilgrim could bear a brightness in Beulah land that he could not have borne at the wicket-gate; and the brilliance of the entry into the celebrated city throws the splendours of Beulah into the shade. Yes, the gracious Lord will unveil His glory as our "senses are exercised to receive it."

"My Presence shall go with thee." That is all the glory we need upon the immediate road. His companionship means everything. The real glory is to possess God; let Him show us His inheritance as it shall please Him. Life's glory is to "feel Him near." When the loving wife feels that the husband is in the house, and when the loving husband feels that the wife is in the house, that is everything! The joy of each other's presence is the crown of married bliss. And so it is with the soul that is married to the Lord: His presence is the soul's delight. "Thou, O Christ, art all I want." "O Master, let me walk with Thee."

## EXODUS 34

### Exodus 34:2 Joseph Parker

**"So be ready by morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain."**

My Father, I am coming. Nothing on the mean plain shall keep me away from the holy heights. Help me to climb fast, and keep Thou my foot, lest it fall upon the hard rock! At Thy bidding I come, so Thou wilt not mock my heart. Bring with Thee honey from Heaven, yea, milk and wine, and oil for my soul's good, and stay the sun in his course, or the time will be too short in which to look upon Thy face, and to hear Thy gentle voice. Morning on the mount! It will make me strong and glad all the rest of the day so well begun...

**The morning is the time fixed for my meeting the Lord** This very word morning is as a cluster of rich grapes. Let me crush them, and drink the sacred wine. In the morning! Then God means me to be at my best in strength and hope. I have not to climb in my weakness. In the night I have buried yesterday's fatigue, and in the morning I take a new lease of energy. Sweet morning! There is hope in its music. Blessed is the day whose morning is sanctified! Successful is the day whose first victory was won in prayer! Holy is the day whose dawn finds thee on the top of the mount! Health is established in the morning. Wealth is won in the morning. The light is brightest in the morning. "Wake, psaltery and harp; I myself will awake early."

### Exodus 34:20

## **Spurgeon, C. H. - Morning and Evening**

"But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck." — Exodus 34:20

Every firstborn creature must be the Lord's, but since the ass was unclean, it could not be presented in sacrifice. What then? Should it be allowed to go free from the universal law? By no means. God admits of no exceptions. The ass is his due, but he will not accept it; he will not abate the claim, but yet he cannot be pleased with the victim. No way of escape remained but redemption—the creature must be saved by the substitution of a lamb in its place; or if not redeemed, it must die. My soul, here is a lesson for thee. That unclean animal is thyself; thou art justly the property of the Lord who made thee and preserves thee, but thou art so sinful that God will not, cannot, accept thee; and it has come to this, the Lamb of God must stand in thy stead, or thou must die eternally. Let all the world know of thy gratitude to that spotless Lamb who has already bled for thee, and so redeemed thee from the fatal curse of the law. Must it not sometimes have been a question with the Israelite which should die, the ass or the lamb? Would not the good man pause to estimate and compare? Assuredly there was no comparison between the value of the soul of man and the life of the Lord Jesus, and yet the Lamb dies, and man the ass is spared. My soul, admire the boundless love of God to thee and others of the human race. Worms are bought with the blood of the Son of the Highest! Dust and ashes redeemed with a price far above silver and gold! What a doom had been mine had not plenteous redemption been found! The breaking of the neck of the ass was but a momentary penalty, but who shall measure the wrath to come to which no limit can be imagined? Inestimably dear is the glorious Lamb who has redeemed us from such a doom.

### **Exodus 34:29**

Moses wist not.

## **F B Meyer - Our Daily Homily**

Unconsciousness of goodness is always a main element in the highest forms of goodness: in the same way that unconsciousness is characteristic of the worst forms of depravity. "Samson wist not that the Lord had departed from him."

Directly people become conscious of their superiority to others, and boast of it, it is certain that they have never really seen the beauty of God's holiness, and have no clear knowledge of the condition of their own hearts. They see that they have been cleansed from their old sins; but they do not perceive that the spirit of selfishness has retreated into the springs of motive and intention.

We are all tempted to this terrible self-consciousness. We are proud of being humble, complacent for being lowly, self-congratulatory because we take back-seats. In all this we betray the vanity of our pretensions. This sort of goodness is like a thin veneer of mahogany on very common deal.

The real goodness is more conscious of the remaining evil than of the acquired good; of the lingering darkness than of the hill-tops smitten with the dawn; of that which has not been attained. But we can only attain this blessed condition by intimate and prolonged fellowship with God, in solitudes where human voices and interests cease to distract. The brightness of which Moses was unconscious was caught from the Presence-chamber of the Divine Loveliness. Ah, what patterns are seen on the Mount! What cries are uttered there! What visions are seen there! What revelations are made there! What injunctions are received there! Oh for the closer access, the nearer view, the more intimate face to face intercourse, such as is open still to the friends of God!

## **EXODUS 35**

### **Exodus 35:8**

## **Spurgeon - Morning and Evening**

"Spices for anointing oil." — Exodus 35:8

Much use was made of this anointing oil under the law, and that which it represents is of primary importance under the gospel. The Holy Spirit, who anoints us for all holy service, is indispensable to us if we would serve the Lord acceptably. Without his aid our religious services are but a vain oblation, and our inward experience is a dead thing. Whenever our ministry is without unction, what miserable stuff it becomes! nor are the prayers, praises, meditations, and efforts of private Christians one jot superior. A holy anointing is the soul and life of piety, its absence the most grievous of all calamities. To go before the Lord without anointing is as though some common Levite had thrust himself into the priest's office—his ministrations would rather have been sins than services. May we never venture upon hallowed exercises without sacred anointings. They drop upon us from our glorious Head; from his anointing we who are as the skirts of his garments partake of a plenteous unction. Choice spices were compounded with rarest art of the apothecary to form the anointing oil, to show forth to us how rich are all the influences of the Holy Spirit. All good things are

found in the divine Comforter. Matchless consolation, infallible instruction, immortal quickening, spiritual energy, and divine sanctification all lie compounded with other excellencies in that sacred eye-salve, the heavenly anointing oil of the Holy Spirit. It imparts a delightful fragrance to the character and person of the man upon whom it is poured. Nothing like it can be found in all the treasures of the rich, or the secrets of the wise. It is not to be imitated. It comes alone from God, and it is freely given, through Jesus Christ, to every waiting soul. Let us seek it, for we may have it, may have it this very evening. O Lord, anoint thy servants.

#### **Exodus 35:35**

To work all manner of workmanship. (r.v.)

#### **F B Meyer - Our Daily Homily**

There was an infinite variety in the contributions made to the Tabernacle, from the precious jewels of the rulers to the acacia wood of the poor, and the goats' hair of the women. The completed structure was a monument of the united gifts, handicrafts, and gems of the entire people. But in all there was the unity of the spirit, and plan, and devotion.

In the Church and the world there is a work for each of us to do. — It may be a very humble part in the great factory — like minding the loom, or stoking the furnace, or fetching materials for the more skilled operatives; but there is a berth for each willing worker, if only the will and way of God are diligently sought and followed.

This work is suited to our special powers. — He who prepares the work for the worker, prepares the worker for the work. Whenever God gives us a task to fulfil, it is because He sees in us faculties for its successful and happy accomplishment, in co-operation with Himself. It is a mistake then to turn back daunted by difficulty and opposition. As Caleb and Joshua said of the possessors of Canaan, "We be well able to overcome them."

We must bring our resources and powers to God. — Willing hearts were summoned to bring their offerings to the Lord. The maker of a musical instrument knows best how to develop its waiting music, and He who created and endowed us can make the most of us. Let us not work for Him; but yield ourselves to his hand, and our members as instruments of righteousness for his service. We may differ from all others in the special character of our work; but it matters not, so long as God effects through us his purpose in our creation.

## **EXODUS 36**

#### **Exodus 36:5**

Much more than enough.

#### **F B Meyer - Our Daily Homily**

This is always God's way. No words could better express the Imperial measure and standard of his dealings with his people. When he calls us out, as He did Moses, Bezaleel, and Aholiab, and entrusts us with his plan; and when we are careful to work out his specifications; He always makes more than enough provision for all our need.

The redemption in Christ Jesus. — Where sin abounded grace did much more abound. The topmost hills were covered by the waters of the deluge, and the Alpine heights of human rebellion were more than atoned for when Jesus died. Grace over-tops sin.

God's ability to answer prayer. — He does exceeding abundantly above all that we ask or think. We ask great things, and secretly think that if God were to give only a fraction, we would be thankful. How we straiten Him! He cannot do much because of our unbelief! He yearns to do not only enough, but much more than enough for us. See his prodigality in nature: its enameled shells, its profusion of flowers, its swarming life.

In daily provision for spirit, soul, and body. — Give, and it shall be given to you, good measure, pressed down, shaken together, and running over. God is not niggard. If He withholds, it is that we may cling to the Giver rather than the gift. But for the most part, He gives all things richly to enjoy. He opens his hand, and satisfies. Whatever thy need, God has much more than enough to meet it. He has riches of grace and of glory. Trust Him, obey Him, appropriate thy share in thy Father's rich provision. Weak and needy as thou art, there is much more than enough strength in God to perfect what concerns thee.

## **EXODUS 37**

#### **Exodus 37:6**

A mercy-seat of pure gold.

## **F B Meyer - Our Daily Homily**

This was the Propitiatory. Beneath it lay the tables of the law, which even Moses had broken, almost as soon as they came into his hands, but which had been renewed. Concealing and covering them lay this golden lid, encrusted with the blood which successive generations of priests sprinkled there on the Great Day of Atonement.

There can be no doubt that this golden slab sets forth our Savior's obedience unto death. God set Him forth to be "the Propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Our Lord's obedience is priceless in the Divine esteem. — What pure gold is among metals, that is his advent to do God's will, in comparison with all other endeavors to do it. It takes the first place, and is of peerless beauty and excellence. "Though He were a Son, yet learned He obedience by the things which He suffered."

His obedience was to blood. — His wounds tell the story. He held nothing back; but yielded all to blood-shedding. Blood is life, and life is in the Blood: this He freely poured out to meet the claims of justice, and herein gave the sublimest token of his love.

His person and work are the medium of our approach. — In Jesus the Shechinah of God's presence awaits us. On this priceless mercy-seat the Divine Fire trembles, and we may draw near with boldness. We are beloved children: but let us never forget that we are redeemed sinners.

There is a place where Jesus sheds The oil of gladness on our heads; A place than all beside more sweet— It is the blood-stained Mercy-seat.

## **EXODUS 38**

### **Exodus 38:8**

The laver ... of the mirrors of the serving-women. (r.v.)

## **F B Meyer - Our Daily Homily**

This was a good use to put these mirrors to. The women were so deeply interested in the work which was afoot, that they counted no sacrifice too great. But the main suggestion for ourselves is the wisdom of renouncing self-inspection.

The mirror speaks of self-scrutiny. — We are constantly holding up the mirror to our inner life, studying its mechanism and operations. Our fingers often on our pulse; the attention of the soul turned back on itself; the study of symptoms carried to the grievous extent of inducing the diseases which we dread. Of course, where there is evident mischief at work, we do well to take heed; but we must guard against a morbid self-anatomy, a perpetual analysis of motive and intention, an inwardness which diverts our attention from the person of Christ and the performance of duty.

The evils of self-scrutiny. — If we look down into the depths of our own nature, we miss the face of Jesus. To consider self is to become involved in a maze of perplexities and disappointments. The disease cannot be cured by ceaselessly pondering its symptoms. The soul cannot lift the soul. Self can never expel the spirit of self.

Its cure. — These women became so interested in the service of the Tabernacle that they were weaned from their mirrors. The better expelled the worse; the higher cast out the lower. Go out of yourself, find some work to do for God and man; seek in the laver the removal of the stains of human sin; find your center in God and his plans; and you will abandon the habit of morbid self-scrutiny. For every look at self, take ten at Christ: He "healeth all thy diseases."

## **EXODUS 39**

### **Exodus 39:30**

Holy to the Lord. (r.v.)

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Zechariah tells us that these words were to be written on the bells of the horses. The sacred inscription, which stood on the brow of Aaron, designating his separation to his sublime office, was to become incorporated with the business of the farm and city, where burdens were borne and heavy weights drawn with difficulty. The inscription befits all bells that ring in the home, the shop, the factory. We are to be God's priests everywhere.

The priest was separated from all impurity. — We must be in the world, but separate from its sin. When evil threatens us from a



distance, we must be sensitive to its approach, and quick to put the covering presence of Christ between.

The priest was separated to holy service. — He was keenly sensitive to the honor of Jehovah, and to the demands of his service. Rather be cut down at his altar, like Zechariah the son of Berachiah, than prove a delinquent. We cannot all do the inner service of offering incense and of blessing men, but we can render every act as a sacred service to God; always treading the holy floor, and within sight of the holy presence, and within earshot of the Divine voice; eating, drinking, doing everything for the glory of God. Throughout this chapter we are reminded that all was made as the Lord commanded Moses; this should be the law of our life.

The priest bore holiness written where all could read it; so should we. — It should not be necessary for us to be labeled. For men to need telling that we are Christians, is a sign that we are far from what we should be. But so to live that the first and slightest glance at us should betray our heavenly calling, is to adorn the Gospel and please our Master.

## EXODUS 40

### Exodus 40:38

The cloud of the Lord by day,... and there was fire therein by night. (r.v.)

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This was the cloud of the Shechinah, in the heart of which was fire, the symbol of the presence of God. Probably this fire was always present, but only visible against the background of the surrounding darkness. In the New Testament fire is always associated with the ministry of the Holy Spirit; and in Isaiah (Isaiah 4:5) we learn that in the coming time God would give, on every dwelling-place in Mount Zion, and in all her assemblies, the same cloud of smoke by day, and flaming fire by night, as had been vouchsafed to the Tabernacle where God dwelt. What a glorious revelation is this!

The Holy Spirit brooding over each individual believer. — It is a symptom of the highest life, when God spreads his tabernacle over the soul. We should march only when He lifts up his enfolding presence, rest under his canopy, and recognize the sanctity of all life.

The Holy Spirit resting on each home. — “Every dwelling-place in Zion” must stand for the homes of God’s people. How blessed it is when the home is a temple, and each inmate of the beloved circle a priest! Such homes are rare, but they are possible. Let those who are founding a new family make this their ideal.

The Holy Spirit directing and filling each assembly and believer — As of old the movements of the cloud determined those of the tent and people, so in the Pentecostal Church the Spirit was Guide, Director, Executor. “Separate Me ... to the work to which I have called them.” We must rely most absolutely on Him, waiting for his initiation, his teaching, the settling down of his infinite benediction. Then there will be glory and defence.