

lars. It is probable that these were separate stones, each representing a tribe. Some commentators see here the germ of the tabernacle, as though the pillars formed a wall around the altar. (5) *We need no altar, for the great Sacrifice has been offered once for all.*

5. **He sent young men.** Who acted as his representatives, for the priesthood of the Aaronic family had not yet been instituted. **Offered burnt-offerings.** This offering represented entire consecration to God; and in it the entire animal was burned upon the altar. **Peace-offerings.** This sacrifice represented communion with God; and in it the slain animal was divided into three parts, one to be burned upon the altar, and the other portions to be eaten by the priest and the worshiper. Thus Israel was presented in full consecration to God, and then in full communion with him. (6) *So let us, being justified by faith, have peace with God.*

6. **Took half of the blood.** From the sacrifice. **Put it in basins.** This was for the purpose named in verse 8. **Sprinkled on the altar.** Thus representing in behalf of God that he on his part would keep the covenant. In Heb. 9, 19 it is stated that the book of the law was also sprinkled. (7) *We need not fear but that God will keep his promise of salvation to those who accept its terms.*

7. **The book of the covenant.** Which he had written out the day before. A hundred years ago it was the fashion for unbelieving critics to say that written language was not invented at this time; but it is now known that Chaldean and Egypt have inscriptions nearly a thousand years older than Moses' day. **Read in the audience.** Thus the people heard the laws a second time. (8) *We cannot keep God's law too strongly before the minds of men. And they said.* A second time making the promise: this time under circumstances of the deepest solemnity, with the altar and its smoking sacrifice before their eyes.

8. **Sprinkled it on the people.** On the chosen representatives with Israel. Or, perhaps placing a smear of blood upon each person of all the tribes. A similar observance among the Arabs of to-day is employed to express the strongest bond of union and fidelity. **The blood of the covenant.** Blood is the life-element in the body; and hence this represented the consecration of their lives to God, and the receipt

ing of life from God, with the added thought of an atonement yet to be revealed in Christ. (9) *We can see more than Israel saw in these forms.*

9. **Then went up.** In obedience to the command of verse 1, and after the solemn services of consecration had been fulfilled. Having been devoted to God, and receiving the token of acceptance from him, they now entered into communion with him, by partaking of a meal in his presence. ver. 11.

10. **They saw the God of Israel.** God is a Spirit, and without visible form; so there is no mention of any form being seen, but only of a dazzling glory. Some think, however, that in this glory was beheld the face of the pre-incarnate Christ, as in Isa. 6, 1, as interpreted by John 12, 38-41, and Ezek. 1, 26. **Paved work of a sapphire stone.** That is, a pavement appearing as if made of sapphire in blocks. Sapphire is a precious stone, generally of a deep blue color, but also red, yellow, and white. **The body of heaven.** Rev. Ver., "the very heaven." In its deep, transparent blue, it could only be compared with the vault of heaven.

11. **Upon the nobles.** That is, the seventy-four chosen representatives. **He laid not his hand.** Such manifestations of the divine glory were deemed perilous to the human frame. See Gen. 6, 5. (10) *The earthly must be transformed into the heavenly, before it can bear the divine glory. They saw God.* The word here is different from that in verse 10, and is translated in the Rev. Ver., "beheld;" referring to a deep and earnest look. **Did eat and drink.** They partook of the sacrificial feast in the presence of the divine glory. This was God revealed as at peace and in full communion with his own Israel. This may have figured the Last Supper of the Son of God, and also the banquet of the Lamb in heaven.

12. **The Lord said unto Moses.** After the return of the elders to the people on the plain. **Come up to me.** To remain this time for forty days, and receive further precepts and directions. **Tables of stone.** Containing the ten words of the law. **That thou mayest teach them.** God's law was not to be held as the peculiar treasure of a few, like the knowledge of the Egyptian priests; but was to be taught to all the people, and in due time to the world.

### HOME READINGS.

- M. God's covenant with Israel. Exod. 24, 1-12.  
 Tu. Covenant with Abraham. Gen. 17, 1-10.  
 W. The covenant renewed. Josh. 24, 14-25.  
 Th. Covenant with David. Ps. 89, 30-37.  
 F. Covenant with the obedient. Ps. 25, 1-14.  
 S. The covenant broken. Jer. 11, 1-10.  
 S. The new covenant. Heb. 8, 6-13.

### GOLDEN TEXT.

**I will be to them a God, and they shall be to me a people.** Heb. 8, 10.

### LESSON HYMNS.

No. 253, Dominion Hymnal.  
 Let him to whom we now belong  
 His sovereign right assert.

No. 252, Dominion Hymnal.  
 Thy ceaseless, unexhausted love  
 Unmerited and free.

No. 251, Dominion Hymnal.  
 Sing them over again to me,  
 Wonderful words of Life.

TIME.—1491 B. C.

PLACE.—In the wilderness, occupying the peninsula between the two northern gulfs of the Red Sea, and at its southern part before Mount Sinai.

DOCTRINAL SUGGESTION.—The nearness of God.

### QUESTIONS FOR SENIOR STUDENTS.

1. The Covenant of Israel.

What is meant by "all the words" and "all the judgments" in ver. 31?

When had all these revelations of God's law been made?

With what sublime natural manifestation had the law been given?

What proof of the Mosaic authorship of this part of Exodus does the lesson contain?

After Moses had spoken and written the law what ceremony was performed?

Who were the parties to this covenant?

In what respect did Moses in this ceremony resemble Christ?

How much time would such a ceremony be likely to require?

At what time of day, then, is it probable the covenant feast mentioned in ver. 11 occurred?

2. The God of Israel.

Whom did the altar built by Moses represent in this covenant?

How many persons went up to the covenant feast? vers. 9, 13.

What proof of his existence did God give to these representatives of his people?

Can you think of one other thing concerning God that is proved by ver. 10?

Did they see a visible form in this appearance of God? Deut. 4, 12.

How has the God of Israel been best shown to men? John 1, 18.

What was God's purpose in this manifestation of himself?

What was the mutual relation to be established between God and man? (See Golden Text.)

### Practical Teachings.

God is always near his people, and if our eyes were not blinded by sin we might see him.

How God must have loved his people to make such manifestations of his glory!

But this sight had a saving element in it. Nadab and Abihu perished after it. The seventy elders built the self-ident after it.

They saw God. Can we? Yes, and our sight saves us for our sight is of Christ.