

Bible Study # 14  
March 8, 1988  
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Old Testament Series—Exodus 19—40  
(Chart at end)

While the first 18 chapters of Exodus deal more specifically with the Exodus per se, the latter half, Exodus 19-40, **deals with the Israelites' acceptance of the Covenant and all that it entails.** It sets the stage for the book of Leviticus. We find things that relate very directly to us today.

In Exodus 19, the Covenant is introduced. Moses went up the Mount to receive instructions (v. 3). Exodus 19:8, then God proposed the covenant and the people said, "...All that the Lord has said, we will do...."

In Exodus 20, God speaks the words of the Ten Commandments, which is the basis of the covenant God made with Israel.

Following the giving of the Ten Commandments, we have the statutes and judgments in Exodus 21, 22 and 23. They might be compared to the statements which Christ made in Matthew 5, 6 and 7, which also are judgments. Statutes and judgments are applications of the Commandments to specific times and circumstances.

In Exodus 21, 22 and 23, you will find the word "If" over and over again. The whole basis of the judgments was the application: What do you do with a physical nation that has the Ten Commandments? They have accepted God's Laws, but they are a physical, carnal nation, unlike the converted who have a heart that will obey (Deuteronomy 5:29). What do you do when someone does something they shouldn't? How does the nation respond? That is why you have the judgments. They were civil judgments; they contained principles that would be applicable to us. When you have that many people, you would have anarchy and chaos without this. There has to be a way of applying these things. If they had a heart of obedience, these judgments would never have come up.

When Christ gave the judgments in Matthew 5, 6 and 7, He was dealing with a people who had a heart of submission and obedience to God. It was the application of the Law to a converted people. Exodus 25:8 tells us God would dwell among them. It is said of us that God will dwell in us. That was the difference between Exodus 21-23 and Matthew 5-7. God was *among* Old Testament Israel; He dwells *in us* through the

power of the Holy Spirit (Romans 8:9, 11) The Holy Spirit was not promised in the Old Testament. God promised them blessings here and now.

In Exodus 24, they formally accepted the Covenant.

Exodus 24:3, "So Moses came and told the people all the words of the Lord and all the judgments. And all the people answered with one voice and said, 'All the words which the Lord has said we will do.'"

Exodus 25-31, Moses went up into the mountain and received further instructions.

In Exodus 32, he came down. By this time, they have broken the Covenant and built the golden calf. They didn't last six weeks.

Exodus 33:7-11 and 34:27 explain Moses was the mediator of the Old Covenant; then he went back up into the mountain for a second 40-day period (34:28).

Exodus 35, the final instructions for the tabernacle were given.

Exodus 36-40, the building of the tabernacle occurs. The tabernacle was very important because of the symbolism involved. The tabernacle was a figure, an illustration for the time present.

There was a courtyard 150 feet long by 75 feet wide. The walls were seven and one-half feet tall. There were posts and curtains to make the walls, and then the tabernacle itself was at one end. It was a small room, 15 feet wide and 45 feet long. Inside the tabernacle, the front two-thirds was 15 feet by 30 feet. In the Holy Place, the back one-third was the Holy of Holies 15 feet square, and the ceiling was 15 feet high—a cube. The front part of the tabernacle was 15 feet by 30 feet and 15 feet high. About halfway in the courtyard of the tabernacle, the first thing you would see was the altar of sacrifice. It was a giant barbeque pit; it was where they cooked the meat. You couldn't come to the tabernacle without passing the altar of sacrifice. Then you came to the oblong brazen laver. The priests immersed themselves in that before they went in and put on clean clothes. It was only after they washed that they could walk into the tabernacle.

All this had spiritual significance. You have to accept the sacrifice of Jesus Christ for the remission of sins. You are washed by baptism, and you put on righteousness. The primary garment the priests wore was white linen.

Revelation 19:8 (KJV), "...fine linen is the righteousness of the saints."

Once in the tabernacle, you had on one side the seven-branched candlestick. It was like little

cups holding olive oil; there were seven little cups on a lamp stand. That was the source of light. On the opposite wall, there was a table that had 12 loaves of unleavened bread. It was called “showbread” because it was shown in the presence of God. Incense was burned on the altar.

Revelation 5:8, “...golden bowls full of incense, which are the prayers of the saints.” It represents the prayers of the saints.

Into the Holy of Holies the high priest came once a year (Hebrews 9:7). That symbolized the very presence of God. Inside the Holy of Holies were the ark of the covenant and the mercy seat, symbolizing the very Throne of God. In the ark were tables of the Ten Commandments, the golden pot of manna, Aaron’s rod that budded and the scrolls of the Law (Hebrews 9:4)—what existed at that time.

When the priests came in for the morning and evening sacrifice, they built up a fire, took some of the coals of the altar and put it in the golden censor. Some of the sacrifice was burned and some roasted. Then they took some of the live coals and put them in this golden pan and put incense on them. It would go back to the Holy of Holies. God gave instructions to Moses as to how this was to be done. Symbolism is involved here.

Hebrews 9:1-5, “Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary. For a tabernacle was prepared: the first part, in which was the lamp-stand, the table, and the showbread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the Holiest of All, which had the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron’s rod that budded, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.”

Verses 9-10, “It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.” What laws were done away? How do you know what applies or doesn’t? Right here it tells you the only things that were temporarily imposed: the physical ceremony, the meat offerings, the oblations and the drink offerings. The physical ceremonies

were imposed upon them until the “time of reformation,” which was to make them aware of the fact that by the shedding of the blood we are cleansed.

Hebrews 9:22, “...without shedding of blood there is no remission.”

The blood of bulls and goats was not able to take away sin (Hebrews 10:4), but they pointed to the fact that without the shedding of blood there was no remission of sin. It pointed to the sacrifice of Jesus Christ.

God set these symbolisms of cleanness to impress on us that we must be clean to be the people of God. If God would not dwell in the midst of physical uncleanness, how much more would He not dwell in the midst of spiritual uncleanness? It looked forward to the fact that if you were going to be in the presence of God, you had to be clean.

Three basic things are fundamental:

(1) You need a Savior. You have sinned. Every time the blood of that bull or goat was poured out, you were reminded of your need to be clean.

(2) You have to be clean. That was what the ritualistic washings were all about. You could not be polluted. God will not put up with uncleanness.

(3) God wanted things done a specific way through the rituals. You serve God the way God wants to be served.

These physical ceremonies were added until the time of reformation (9:10), until the time of Jesus Christ. These things were added because they broke the covenant (Jeremiah 7:22-24; Galatians 3:19). Israel was separated out by God—they were to be distinct from the world around them. There was a separateness that set them apart.

The **altar** of the burnt offerings pointed to the sacrifice of Jesus Christ. God set these symbolisms about cleanness to impress on us that we must be clean to be the people of God.

The **candlestick** was used in Revelation to represent the different eras of the Church (Revelation 1:20) and to be a light to the world.

The **incense** represented the prayers of the saints. The **veil** of the temple was torn in two (Matthew 27:51). Prior to at the death of Jesus Christ there wasn’t access to God the Father. It was the death of Jesus Christ that made it possible to have direct access to God the Father.

The **Holy of Holies** signified the very throne of God.

Sometimes we get bogged down in details and fail to see the significance of some of these things. God wanted it done a specific way. God

uses certain physical things to teach spiritual lessons. That is why we are to avoid certain physical things. If you don't practice doing it right, you get the wrong things embedded in you. They can convey the right or the wrong lessons.

### Questions

1. What did God have in mind for Israel to become?

Exodus 19:5-6, “Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all the people; for all the earth is Mine. And you shall be to Me a kingdom of priest and a holy nation....” They were to be a light to the world, and to set an example to the world (Deuteronomy 4:5-8).

I Peter 2:9, “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.” Peter was paraphrasing that section in Exodus 19:5-6. What God had in mind for Israel in a physical sense, we have stressed to the Church in a spiritual sense. We are peculiar, special and different. The way we conduct ourselves ought to be different than the world around us. The world around us reflects a certain value system. The last thing anyone is interested in is godly values. It is whatever will sell. We are not trying to be like the world. We are to reflect God's values, and if you are, you will not be like the world around you.

2. Upon what was that promise conditional?

Exodus 19:5, “Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people....” IF you obey, I am going to use you in this way. God had made a promise to Abraham that was unconditional. Since Israel did not follow through with the Covenant, the blessings were to be withheld. They were going to be punished.

God began to talk.

Exodus 20:1-17, “And God spoke all these words, saying: ‘I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me. You shall not make for yourself any carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I the Lord your God am a jealous God, visiting the

iniquity of the fathers on the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments. You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain. Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it. Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything that is your neighbor's.”

3. What was the people's reaction after they heard God speak the Commandments?

Genesis 20:18-19, “Now all the people witnessed the thundering, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. Then they said to Moses, ‘You speak with us, and we will hear; but let not God speak with us, lest we die.’” It scared the daylights out of them.

Then God instructed them as to what they were to do and the type of altar that was to be made.

Verses 23-25, “You shall not make anything to be with Me—gods of silver or gods of gold you shall not make for yourselves. An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name I will come to you, and I will bless you. And if you make Me an altar of stone, you shall not build it of hewn stone, for if you use your tool on it, you have profaned it.”

In Exodus 21, 22, 23 we have the statutes or judgments that God gave.

Chapter 21:2, “If”; verse 4, “If”; verse 7, “if”; verse 8, “If”; verse 9, “if”; verse 11, “if”; verse 13, “if.” “If” is in almost every verse. The point is these are judgments. What do you do if

someone does this or that? It doesn't say you are to do all these things. But if you do this, then this is to be done. That is the key word to understand the judgments. Since you are dealing with people who are going to be doing things they shouldn't do, these principles were given.

4. What was the maximum length of time that an Israelite servant would normally belong to his master?

Exodus 21:2, "If you buy a Hebrew servant, he shall serve six years, and in the seventh he shall go out free and pay nothing." –Six years. Understand that slavery, as it is spoken of in the Scripture, was a matter regulated by law. There were certain things you couldn't do. When a person got himself in debt and couldn't pay, then it was a matter that he had to work it out. It was not an indefinite thing. The seventh year he went out free. We are looking primarily at an agricultural society. If he couldn't manage his own affairs, then he ended up working for somebody else. Or he may have committed a crime—he worked it out. In crimes against property, restitution was made. It taught responsibility. And there came a time when you would be given a fresh start.

Crimes against persons were different.

Verse 12, "He who strikes a man so that he dies shall surely be put to death."

Verse 13, "But if he did not lie in wait, but God delivered him into his hand, then I will appoint for you a place where he may flee." If it's not premeditated, appoint him a place where he can flee.

Verse 14, "But if a man acts with premeditation against his neighbor, to kill him with guile, you shall take him from My altar, that he may die."

5. What was the civil penalty for kidnapping?

Exodus 21:16, "He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death." It was the death penalty. It was simply a matter that there are types of crimes that as a person does them, there is no place for them in society.

Verses 28-29, an ox goring; the ox is put to death if it gores someone and they die. If it was known in the past that this animal would do that, then the owner was also put to death. He knew he had a violent animal and didn't keep it pinned up. He had been warned. It was a matter of liability. If you didn't know, then it was considered an accident.

Verse 30, "If there is imposed on him a sum of money, then he shall pay to redeem his life, whatsoever is imposed on him."

In crimes against property, restitution was made. It taught responsibility.

Verse 35, if a couple of animals got in a fight, the owners have to share the loss. There were principles of liability.

Exodus 22 gets into theft.

Exodus 22:1, "If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep."

Verse 5, "If a man causes a field or vineyard to be grazed and lets loose his animal and it feeds in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard."

Verse 6, "If fire breaks out and catches in thorns, so that stacked grain, standing grain, or the field is consumed, he who kindled the fire shall surely make restitution."

Verse 7, "If a man delivers to his neighbor money or articles to keep, and it is stolen out of the man's house, if the thief is found, he shall pay double."

Verse 21, "You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt." If someone is of another ethnic background than Israel, you don't take advantage of them—you are not to mistreat a stranger or oppress him.

Verse 22, "You shall not afflict any widow or fatherless child." You don't afflict any widow or fatherless child, someone who can't take care of themselves.

Verse 25, "If you lend money to any of My people who are poor among you, you shall not be like a moneylender to him; you shall not charge him interest." You don't make money off of a poor person—loaning them something and charging them interest.

6. What does the law say concerning borrowed property?

Exodus 22:14-15, "And if a man borrows anything from his neighbor, and it becomes injured or dies, the owner of it not being with it, he shall surely make it good. But if its owner was with it, he shall not make it good; if it was hired, it came for its hire." This deals with the subject of borrowing. The principle is that, in the case where you borrow something and you break it, you are responsible for replacing it. It was also a matter of liability.

7. What scripture applies to the subject of “reverse discrimination”?

We saw earlier that you were not to mistreat a stranger or oppress him.

Exodus 23:2, “You shall not follow a crowd to do evil; nor shall you testify in a dispute so as to turn aside after many to pervert justice.” You don’t follow the majority opinion of what is right or wrong. You stand for what is right. The Jews rendered it by hearing the youngest and then the eldest. They felt everyone should give his honest opinion and not just go along.

Exodus 23:3, “You shall not show partiality to a poor man in his dispute.” You are not to oppress the fatherless, the widow and the poor, but you don’t stand for a person and favor them because they are poor.

Verse 6, “You shall not pervert the judgment of your poor in his dispute.” You don’t favor him or take advantage. What is right is right.

8. How did God propose to rid the land of the Canaanites?

Exodus 23:27-30, “I will send My fear before you, I will cause confusion among all the people to whom you come, and will make all your enemies turn their backs to you. And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you. I will not drive them out from before you in one year, lest the land become desolate and the beast of the field become too numerous for you. Little by little I will drive them out from before you, until you have increased, and you inherit the land.” God would drive them out with hornets a little at a time. They went to war because they refused to trust God. They would never have had to go to war if they had trusted Him.

Verse 32, “You shall make no covenant with them, nor with their gods.” God knew that the intermixing of the cultures would not be good. No good thing would come out of it. We will see later in Judges that no good would come out of it.

9. What experience did the leaders of Israel have immediately after the making of the covenant?

Exodus 24:9-11, “Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity. But on the nobles of the children of Israel He did not lay His hand. So they saw God and they ate and drank.” A special occasion, a literal banquet took place. What they

saw was very similar to the vision that Ezekiel saw. God manifested Himself here. Go back to Ezekiel 1 to see how this took place.

10. What subjects was Moses primarily instructed in while he was in the mount?

Exodus 25, 26, 27:

Exodus 25:8-9, “And let them make Me a sanctuary *that I may dwell among them*. According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it.” It was important that they follow the pattern. They made the table of showbread (vv. 23-30), the lamps (vv. 37-40), the curtains (26:1-13) and the beautiful colors (v. 31). The colors in the Ambassador auditorium are the same colors mentioned here in chapter 26. Mr. Armstrong saw this and said these must be the colors that God likes. God is a God of beauty.

Exodus 28:2, “And you shall make holy garments for Aaron your brother, for glory and for beauty.” The priestly garments were called “holy garments” because they came into the presence of God.

11. What point did God stress as being the reason for all of the instructions that He had given Moses?

The reason for all the instructions God gave Moses was to impress coming into His presence and to signify the way He wanted things done.

Exodus 29:42-46, “This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the Lord, where I will meet you to speak with you. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory. So I will sanctify the tabernacle of meeting and the altar. I will also sanctify both Aaron and his sons to minister to Me as priests. I will dwell among the children of Israel and will be their God and they shall know that I am the Lord their God, who brought them up out of the land of Egypt, that I may dwell among them. I am the Lord their God.”

There is a point that God stressed as to why He gave all of these instructions. The people had to be holy because *God was going to dwell among them*—a people of whom it was said, ‘God dwelt among them.’ They had to be sanctified and set apart. They have to be holy. The point of all these things was to impress that lesson of holiness.

Exodus 30:18-21, “You shall also make a laver of bronze...You shall put it between the

tabernacle of meeting and the altar...for Aaron and his sons shall wash their hands and their feet in water from it. When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn offering made by fire to the Lord, they shall wash with water, lest they die. So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations.”

Verses 25, 30, “And you shall make these a holy anointing oil...It shall be a holy anointing oil... And you shall anoint Aaron and his sons and sanctify them, that they may minister to Me as priests.”

12. What special covenant did God inform Moses of in the Mount?

Exodus 31:13-17, “Speak also to the children of Israel, saying: “Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you. You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the Lord. Whoever does any work on the Sabbath Day, he shall surely be put to death. Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a *perpetual covenant*. It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.””

This is not the origin of the Sabbath. Israel knew about the Sabbath before Mount Sinai (Genesis 2:2-3). It is a sign between God and His people.

13. Explain Exodus 32:14.

Exodus 32:1, “Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, ‘Come let us make gods that shall go before us; for this Moses...we do not know what has become of him.’”

Verse 4, “And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, ‘This is your god, O Israel, that brought you out of the land of Egypt.’”

Verses 7-11, “And the Lord said to Moses, ‘Go, get down! For your people whom you brought out of the land of Egypt have corrupted

themselves. They have turned aside quickly out of the way which I commanded them. They have made themselves a molded calf, and worshiped it and sacrificed to it, and said, ‘This is your god, O Israel, that brought you out of the land of Egypt!’” And the Lord said to Moses, ‘I have seen this people, and indeed it is a stiff-necked people! Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation.’ Then Moses pleaded with the Lord his God, and said: ‘Lord, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand?’”

Exodus 32:14, “And the Lord relented [KJV, “repented”] of the evil which He thought to do unto His people.” What does that mean? “Repent” means “to turn away from.” God had mercy on them and in His mercy, He did not visit on them the punishment that He had considered doing. They deserved to be wiped out.

Moses saw what was going on and he threw the tablets down (v. 19).

Verse 26, “then Moses stood in the entrance of the camp, and said, ‘Whoever is on the Lord’s side, let him come to me.’ And all the sons of Levi gathered themselves together to him.” The Levites were not mentioned prior to this. He sent the Levites to wipe them out (vv. 27-28). Remember what I told you about the Levites. God made a covenant with Israel (Exodus 19). There is nothing in the Covenant about sacrifices. It was a matter of obedience, but the people did not obey, so there were things added because of disobedience (Jeremiah 7:22-24; Galatians 3:19). Leviticus opens up with instructions on the sacrifices.

Who is on God’s side? The Levites said, ‘We are.’ So they were told to go and take care of the matter. One of their responsibilities was to keep things in line.

Moses was instructed to come back up the mount (Exodus 34:1-2).

14. How did God normally deal with Moses?

Exodus 33:11, “So the Lord spoke to Moses face to face, as a man speaks to his friend...” –Face to face. Moses had a very special relationship with God. God dealt with Moses in a very unique manner.

Exodus 34:18-22, God reviewed certain things with him—the festivals. It goes through various types of things.

Exodus 34:27-28, “Then the Lord said to Moses, ‘Write these words, for according to the tenor of these words I have made a covenant with you and with Israel.’ So he was there with the Lord forty days and forty nights; he neither ate bread nor drank water. He wrote on the tablets the words of the covenant, the Ten Commandments.”

Exodus 34:29, after having come back again, “Now it was so, when Moses came down from Mount Sinai (and the two tablets of the testimony were in Moses’ hand when he came down from the mountain) that Moses did not know that the skin of his face shone while he talked with Him.”

15. In what context was Exodus 35:2-3 stated?

Exodus 35:2-3, “‘Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the Lord. Whoever does any work on it shall be put to death. You shall kindle no fire throughout your habitations on the Sabbath day.’” This has to be set in context. This instruction is the preface to the general instructions of building the tabernacle. They were to get started on the tabernacle. There were going to be a lot of things to be done—smelting metal and that sort. It didn’t take precedence of the Sabbath. Kindling a fire was a smelting fire. It was not a day that they were to be involved in work.

16. How long after the Exodus, was it before the tabernacle was completed?

Exodus 36—39 describe the building of the tabernacle.

Exodus 40:1-2, “Then the Lord spoke to Moses, saying: ‘On the first day of the first month you shall set up the tabernacle of the tent of meeting.’”

Numbers 33:3, “They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of the Egyptians.” Moses finished the work just short of two weeks prior to a full year since the Exodus. The bulk of the book (Exodus 12-40) covers a year.

We have here the basis of God making a nation, a special nation, a holy nation, a nation that was to be different in the way that they conducted themselves. They were to be a holy nation, and God gave them all of these instructions. Perhaps we have a little bit more overview of this section of Scripture and the relationship that Israel had.

As we look at it, we will understand civil law that will, once again, be applied in Tomorrow’s World. We are not now administering civil law. Some have been applied in this nation. We will notice the distinction between civil laws and ceremonial laws, which were to instruct in spiritual principles and in the basic principles of the Law—the Ten Commandments—that apply to people of all time. It will be helpful in focusing in on this just prior to the Passover.

GOD'S ORGANIZATION OF ISRAEL'S CAMP

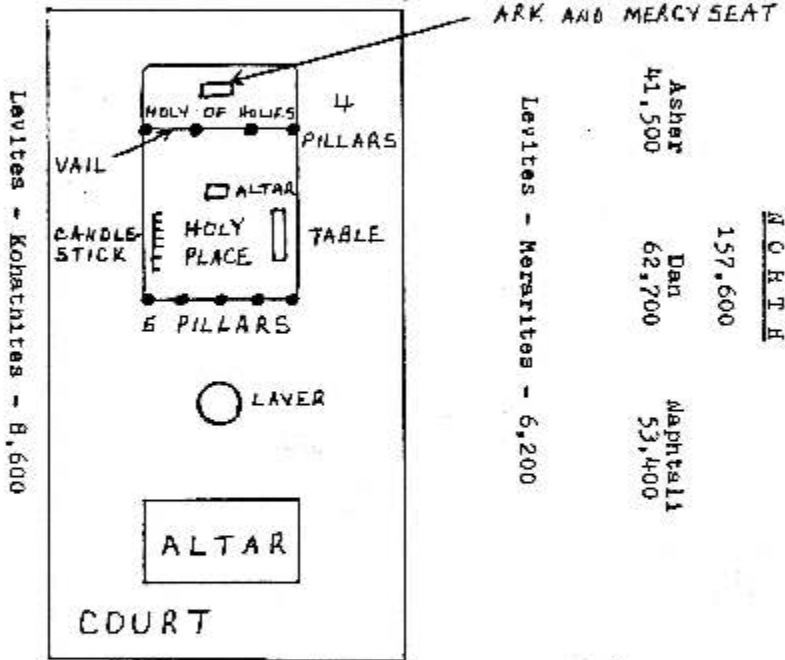
WEST  
 108,100  
 Manasseh 32,200      Ephraim 40,500      Benjamin 35,400

DIMENSIONS OF COURT  
 EX. 27: 9-19

DIMENSIONS OF TABERNACLE  
 EX. 26: 1-30

Levites - Gershonites - 7,500

Simon 59,300  
 Reuben 46,500  
 Gad 45,650  
 151,450  
SOUTH



Levites - Kohathites - 8,600

Asher 41,500  
 Dan 62,700  
 Naphtali 53,400  
 157,600  
NORTH

Moses Aaron Priests

Issachar 54,400      Judah 74,600      Zebulun 57,400

186,400

EAST