

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS
2011-2012

Exodus-Deuteronomy, 01602

Instructor: James Meadows

Books Required:

1. Book by Book Study of O.T. (Shelly).
2. Beacon Bible Commentary (Genesis – Deuteronomy).
3. Notes given by the teacher.

Other Helpful Books:

1. Know Your Bible – Frank J. Dunn.
2. Studies in Exodus (Denton Lectures) Ed. Dub McClish, 2004.
3. The Book of Exodus (Memphis School of Preaching Lectures) Ed. Curtis A. Cates, 1987.
4. Studies in Exodus (ETSPM Lectures) Ed. James Meadows, 1997.

Memory Work.

1. Exodus 20:1-3
2. Exodus 31:15-17
3. Exodus 25:40; 40:16
4. Leviticus 17:11
5. Numbers 12:6-8
6. Deuteronomy 6:4-9; 18:15, 18-19; 29:29

November 1, 3

1. Read the first 11 chapters of Exodus.
2. Study the handout material: I-VI.

November 8, 10

1. Read chapters 12-20
2. Study handout material: VII-X.

November 15, 17

1. Test on Exodus 1-20.
2. Be prepared to quote Exodus 20:1-3, or write these verses.
3. Read chapters 25-40.
4. Study handout material XI-XV.

November 22

1. Study Exodus 25-40
2. Study Exodus 25-40
3. Test on Exodus 21-40 – Take Home.
4. Read Leviticus 1-27 before class time.

November 29, December 1

1. Study Leviticus 1-27 on December 1 and 3.
2. Study handout material.
3. Test on Leviticus – Take Home.

December 6, 8

1. Read Numbers 1-36 before class.
2. Memorize Numbers 12:6-8.
3. Study handout material on Numbers.

December 13, 15

1. More study on Numbers.
2. Test on Numbers.

December 20, 22

1. Read Deuteronomy 1-18.
2. Study the handout material.

January 9, 12

1. Read Deuteronomy 19-34.
2. Study the handout material.
3. Memorize Deuteronomy 6:4-9; 18:15, 18-19; 29:29.

January 16-20

1. Final test on Deuteronomy.

Final Grade

1. The grades for each test, outlines, etc., will be the same.
2. The final grade will be determined by:
 - a. Grade average.
 - b. Participation in class.
 - c. Memory work.
 - d. Overall cooperation with the class and the teacher.

EXODUS

JAMES MEADOWS

I. Exodus is a Vital Link in the Chain of God Dealing with the Human Race.

A. Genesis connects with the purpose line in that:

1. It reaches backward and makes known the origin of the universe, of man, and of sin.
2. It unfolds the development of the messianic nation.
3. It looks into the future and foretells the coming of the "promised seed."

B. The Book of Exodus is closely connected with Genesis, Leviticus, Numbers and Deuteronomy.

1. Connection between Genesis and Exodus.

- a. Genesis closes with the Israelites in high favor with the Egyptians.
- b. Exodus opens on a race of slaves.
- c. The introduction is followed by 7 parts which show God's concern:

- (1.) God's pity for Israel – he heard their cry – 1:8-7:7.
- (2.) God's power is shown by the ten plagues – 7:8-13:16.
- (3.) God's love is shown in instituting the Passover and his guidance to Israel – 13:17-18:27.
- (4.) God's righteousness is shown in his giving the covenant (19:1-24:18).
- (5.) The grace of God provided directions for building the tabernacle – 25:1-31:18.
- (6.) God's patience is seen in his renewing the covenant after Israel's apostasy – 32:1-35:3.
- (7.) The glory of God was shown in the building, erection, and dedication of the tabernacle – 35:4-40:38.

2. First, Exodus connects the history of the people as found in Exodus with the family history of Genesis.

- a. It narrates how the seventy descendants of Jacob had migrated to Egypt (cf. Ex. 1:5; Gen. 46:27).
- b. It shows how they had come to be the people of God.
- c. It also shows that the God who offers himself as a liberator to Moses and the people, is also that God of those fathers, of whom Genesis spoke (cf. Ex. 3:6).

3. Second, Leviticus is a supplement and continuation of the feasts, sacrifices, consecration of the priests, etc. (Lev. 1-7; 8; 16; 24) as found in Exodus.

4. Third, Numbers continues their journey from Sinai toward the promised land.

5. Fourth, Deuteronomy is closely connected with Exodus in the historical narratives and the restatement and interpretation of the law.
- C. The Book of Exodus deals with the birth and organization of the nation through whom the promised Messiah would come. Change from a family to that of a nation.
- D. The name of the book is derived from the Septuagint and means:
1. "Going out."
 2. "Way out."
 3. "Departure."
- E. Redemption is the key word in the book and the theme is redemption through the blood. Some say "deliverance" is the key word.
- F. Key Chapters – 12-14.
- G. Key Phrase – "Let my people go."
- H. Key Verses:
1. 3:8 – God declares to Moses that he would be the deliverer.
 2. 3:14-16 – The identity of the one who called Moses.
 3. 6:2-8 – The names of their deliverer and redeemer.
 4. 12:23 – How the deliverance was accomplished.
- I. Principle Events date from birth of Moses to the building of the tabernacle (B.C. 1571-1490).
1. According to the Hebrew text, it was 430 years, but according to the Septuagint it was 215 years.
2. Stephen said the Jews were in bondage 400 years (Acts 7:6). He probably meant it was 400 years from the call of Abraham to the end of the bondage.
3. Jacob migrated to Egypt about 1706 B.C. Since the deliverance took place in 1491 B.C., then the entire sojourn in Egypt was 215 years. Joseph died about 1635 B.C. and Moses was born in 1571 so that the period of the afflictions was about 100 years.
- J. The outstanding character in the book of Exodus is Moses.
1. Moses in his relation to the world.
 - a. In the Providence of God--Born at a time when most needed.

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- 1) King that knew Joseph had died. Put the people in slavery—They had multiplied—Order that all male children be killed.
- 2) Midwives feared God and didn't kill all children.
 - a) Moses hid until 3 months old---Put in a basket by riverside. Found by Pharaoh's daughter---She adopted him as her son. Gave him an education.
- 3) Moses' Mother hired to be his nurse.
 - a. Gave her an opportunity to teach him the ways of God.
- b. Life and education in Pharaoh's court.
 - 1) Don't know how long Moses' mother kept him.
 - 2) Educated in wisdom of the Egyptians---Medicine, mathematics---astrology---Embalming methods.
 - 3) In this way God schooled Moses for the work which he did.
 - 4) Moses could have enjoyed the pleasures of a king's son.
 - 5) Life divided into three periods.
 - a) Birth to flight into Midian---40 years.
 - b) Shepherd life in Midian---40 years.
 - c) Leading children of Israel---40 years.
- c. Influence as a Lawgiver.
 - 1) This is his outstanding work.
 - 2) Other great lawgivers at this time, but none compared with Moses.
 - 3) Ten Commandments considered by many to be a complete code of morals. Given to Moses by God.
 - 4) Laws of all civilized nations influenced by Moses.
- d. Work as a prophet---One who speaks for God.
 - 1) Foresaw that Israel would demand a king---Deut. 17.
 - 2) Foresaw the coming of Christ and said all should listen to Christ---Deut. 18:15.
 - 3) Foresaw the captivity of Israel in Babylon---Deut. 28:36.
 - 4) Foresaw the destruction of Jerusalem---Deut. 28:47.
2. Moses in his relation to God.
 - a. His intimate association with God.
 - 1) No man of his time, perhaps no one outside of Christ enjoyed so much influence with God.
 - a) All prophets spoken to by visions, etc. Moses face-to-face---Num. 12:1-8.
 - b) Face at Mt. Sinai very bright.
 - 2) Unusual influence at throne of God.
 - a) Plead in behalf of people when they made the golden calf.
 - b) Turned God's wrath.
 - b. His faithful service to God.
 - 1) Moses was slow to accept the leadership of Israel, but once he did, he never looked back.
 - 2) He dealt with Pharaoh at the risk of losing his life--Ex. 10:28.
 - 3) He was nearly stoned by the people many times--Num. 20:25.

- 4) Accused by the people of bringing them into the wilderness to let them die.
- 5) Paul said in Hebrews 3:1-6 that only Jesus was more faithful in the house of God.
- 6) His work was heavy, but he never complained.
- c. His burial.
 - 1) Buried by the Lord.
 - 2) After he had viewed Canaan from Mt. Pisgah, he died.
 - 3) None of his friends were present to assist.
 - 4) Moses' life ended in the midst of unfinished business.
 - a) God wouldn't let Moses escape punishment for his sins even though he was great.
 - b) We ought to learn a lesson from this.

G. James Orr said: "The whole book is built on one word in the preface of the Ten Commandments: 'I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage'" (Ex. 20:2; cf. 29:45).

H. Some background material to Exodus.

1. Exodus was written by Moses during the forty-year wandering in the desert.
2. Fixing the exact date for the exodus from Egypt is a major problem for history and archaeology.
 - a. Some evidences favor 1450 B.C.
 - b. Some evidences point to a time of 1290 B.C.
 - c. "We will use the 1450 B.C. date and set the background of the exodus against the change of dynasties in Egypt.
 - (1) First Kings 6:1 says Solomon began to build the temple 480 years after Israel left Egypt.
 - (2) The temple was begun around 967 B.C.
 - (3) Adding 480 years to 967 B.C., we arrive at a date of 1447 B.C. for the deliverance from Egypt" (Shelby).
 - d. Another way to determine the date is to begin at the birth of Christ and go backward, observing the dates on which scholars are generally agreed.
 - e. Daniel prophesied about four great kingdoms--Dan. 2:1-45.
 - 1) The Romans began about 63 B.C. when Pompey took Jerusalem.
 - 2) The Grecian kingdom divided about four ways after Alexander the Great's death--(especially rule of the Seleucids and Ptolmeys)--321-24 B.C. to 63 B.C.).
 - 3) The Grecian kingdom under Alexander the Great--331 to 321-24 B.C.
 - 4) The Medo-Persian kingdom--331 B.C. to 537 B.C.
 - 5) The Babylonian kingdom--537 B.C. to 606 B.C.
 - f. The Northern kingdom of Israel which consisted of ten tribes lasted

- about 200 years, 983 B.C. or 931 B.C. to 721 B.C.
- g. The Southern kingdom of Judah (two tribes) lasted about 300 years, 983 or 931 B.C. to 606 B.C.
 - h. Before the division of the tribes, Saul, David and Solomon had reigned (40 years each--A. 13:21; 2 Sam. 5:4; 1 Kgs. 11:42). If 983 B.C., then Saul began to reign about 1103 B.C. If 931 B.C., then about 1051 B.C.; David, about 1011 B.C. and Solomon about 961 B.C.
 - i. Solomon began to build the temple in the 4th year of his reign (1 Kgs. 6:1) or in the 480th year after the children of Israel left Egypt (1 Kgs. 6:1).
 - j. If Solomon began to reign in 961 B.C., then he began the temple in 957 B.C. 480 years before this time would be 1437 B.C. Amenhotep II was the Pharaoh that reigned over Egypt, beginning about 1450 B.C.
3. When Joseph was elevated to his high position in Egypt, the country was being ruled by foreigners of Semitic origin.
 - a. The Hyksos governed the country from ca. 2100 to 1580 B.C.
 - b. This accounts for Joseph's friendly treatment by rulers who were his racial kin.
 4. The Hyksos were expelled by native Egyptians around 1580 B.C., Ex. 1:8-10.
 - a. The new Pharaoh "knew" of Joseph and his people in the sense of being acquainted with his name and the events surrounding his time in history.
 - b. He did not "know" him in the sense of looking with favor on that period in Egypt's past or on the Hebrew people as a present reminder of it.
 - c. The new rulers feared the Hebrews would join any Eastern power attempting to establish itself in the country.
 5. Thus a systematic policy of oppression was begun against the Hebrews, Ex. 1:11ff.
 - a. They were enslaved, used as forced laborers, and supervised by rigid taskmasters.
 - b. The people continued to multiply under the harshest of imaginable circumstances.
 - c. Finally Pharaoh ordered the midwives to murder the male offspring of the Jews.
 6. It was to this terrible situation that God sent a deliverer: Moses.
 - a. Exodus tells of the events of his personal life which led him to leadership among God's people.
 - b. It traces his exploits through the events of divine deliverance (Shelly).

II. Brief Divisions of the Book of Exodus.

✓ A. G. Campbell Morgan placed it under three heads:

1. Bondage - Exodus 1-5.
2. Deliverance - Exodus 6-18.
3. Organization - Exodus 19-40.

B. Some divide it as follows:

1. Prologue: Growth of Israel into a nation - 1:1-22.
2. The deliverance of Israel from Egyptian bondage - 2:1-18:27.
3. The adoption of Israel as God's peculiar people by the giving of the law at Mt. Sinai - 19:1 - 24:18.
4. The building of the tabernacle and its furniture - 25:1-40:38.

C. Key material by chapters:

1. Growth of Israel as a nation, birth of Moses, and his call (Ex. 1-4).
2. God's plagues on Pharaoh and Egypt (Ex. 5-11).
3. Institution of the Passover and Israel's deliverance (Ex. 12-15).
4. Journey to Mt. Sinai and preparation for receiving the law (Ex. 16-19).
5. Giving of the Ten Commandments and various laws (Ex. 20-24).
6. Instructions about and building of the tabernacle (Ex. 25-40).

III. An Expanded Outline of Exodus.

A. Prologue: Growth of Israel into a nation (1:1-22).

1. Jacob and his descendants, 1:1-6.
2. The tremendous increase of the children of Israel, 1:1-6.
3. Efforts on the part of a king that knew not Joseph, to stop Israel's growth, 1:8-22.
 - a. He afflicted them by setting over them taskmasters, 1:8-15.
 - b. He gave orders for the midwives to put all male children to death, 1:16-21.
 - c. He "charged all his people" to cast every son into the river, 1:22.

B. The departure of Israel from Egypt, 2:1-18:27.

1. The birth of Moses, 2:1-10.
2. Moses slays an Egyptian and flees into Midian, 2:11-22.
3. Israel cries for deliverance, 2:23,24.
4. The call of Moses, 3:1-6.
 - a. God's commission to him, 3:7-10.
 - b. God's revealing Himself to Moses, 3:11-22.
 - c. Moses' excuses for not going and God's answers, 4:1-17.
 - d. Moses' departure from Jethro's house, 4:18-28.
 - e. The people's acceptance of Moses as their deliverer, 4:29-31.

5. Moses' first request of Pharaoh, 5:1-5.
 - a. Pharaoh increases the burdens of Israel, 5:6-19.
 - b. The people's depression due to increased afflictions, 5:20-23.
 - c. God's encouragement given to Moses, 6:1-8.
 - d. God's charge again given to Moses and Aaron, 6:9-27.
 6. Plagues and the hardening of Pharaoh's heart, 6:28-11:10.
 - a. God sends Moses and Aaron back to Pharaoh, 6:28-7:7.
 - b. Moses and Aaron go to Pharaoh - a miracle is performed, 7:8-13.
 - c. The plague of water turned to blood, 7:14-25. 1
 - d. The plague of frogs, 8:1-15. 2
 - e. The plague of lice, 8:16-19. 3
 - f. The plague of flies, 8:20-32. 4
 - 1) Pharaoh offers a compromise, 8:20-27.
 - 2) Pharaoh offers a second compromise, 8:28-32.
 - g. The plague of grievous murrain on the animals, 9:1-7. 5
 - h. The plague of boils and blains on man and beast, 9:8-21. 6
 - i. The plague of hail, 9:22-35. 7
 - j. The plague of locusts, 10:1-20. 8
 - k. The plague of thick darkness, 10:21-29. 9
 - l. The announcement of the 10th plague and Pharaoh's stubborn will, 11:1-10.
 7. The institution of the Passover, the 10th plague and the hasty departure, 12:1-14:31.
 - a. The institution of the Passover, 12:1-28.
 - b. The death of the first-born, 12:29,30.
 - c. The hasty departure from Egypt on Pharaoh's order, 12:31-42.
 - d. Further instructions about the Passover and the sanctification of the first-born, 12:43-13:16.
- Begin 11/8/11* → C. The encampment at Mt. Sinai and the giving of the law, 19:1-23:33.
1. God talks to Moses about his covenant with Israel, 19:1-9.
 2. Moses instructs the people to prepare, 19:10-15.
 3. Moses goes upon Mt. Sinai to receive the law, 19:16-25.
 4. The ten commandments, 20:1-17.
 - a. "Thou shalt have no other gods before me," 20:1-3.
 - b. "Thou shalt not make unto thee any graven image...," 20:4-6.
 - c. "Thou shalt not take the name of the Lord thy God in vain...," 20:7.
 - d. "Remember the sabbath day to keep it holy," 20:12.
 - e. "Honor thy father and thy mother...," 20:12.
 - f. "Thou shalt not kill," 20:13.
 - g. "Thou shalt not commit adultery," 20:14.
 - h. "Thou shalt not steal," 20:15.
 - i. "Thou shalt not bear false witness against thy neighbor," 20:16.
 - j. "Thou shalt not covet," 20:17.
 5. The "book of the covenant" contains judgments (case-laws) and statutes,

20:22-23:33.

- a. Some general instructions about worship, 20:22-26.
 - b. Some civil laws are given, 21:1-23:13.
 - 1) The responsibilities of masters and rights of slaves, 21:1-11.
 - 2) Laws about murder, manslaughter, and injury to human life, 21:12-32.
 - 3) Laws about injuries, theft, and damage to property, 21:33-22:15.
 - 4) Some social and religious obligations, 22:16-31.
 - 5) Some laws about justice and human rights, 23:1-13.
 - c. God gives laws about the three main feasts - Passover or unleavened bread, Pentecost or firstfruits, and feast of harvest, 23:14-19.
 - d. God gives promises to his obedient people, 23:20-33.
 - 6. The acceptance and ratification of the covenant, 24:1-18.
 - a. Moses reads the words of the Lord and judgments unto the people and they accept them, 24:1-3.
 - b. The covenant is formally sealed by a specific sacrifice and covenant meal, 24:4-11.
 - c. Moses ascends upon the mountain where he remains for 40 days, 24:12-18.
- D. The building of the tabernacle and its furniture, 25:1-40:38.
- 1. God commands an offering be taken for the tabernacle, 25:1-7.
 - 2. God gives a pattern for the building of the tabernacle, its furniture, and the worship therein, 25:8-35:35.
 - a. The ark of the covenant, 25:8-16.
 - b. The mercy seat, 25:17-22.
 - c. The table of shewbread, 25:23-30.
 - d. The candlestick, 25:31-40.
 - e. The pattern of the tabernacle itself, 26:1-37.
 - 1) The first covering of fine turned linen, 26:1-6.
 - 2) The second covering of goats' hair, 26:7-13.
 - 3) The third and fourth covering of rams' skin and of badgers' skins, 26:14.
 - 4) The boards for the sides of the tabernacle, 26:15-30.
 - 5) The veil that separated the holy place and the most holy place, 26:31-33.
 - 6) The placing of the furniture in the tabernacle, 26:34,35.
 - 7) The covering for the door of the tent, 26:36,37.
 - f. The altar of burnt offerings, 27:1-8.
 - g. The court of the tabernacle, 27:9-21.
 - h. The priestly garments for Aaron and his sons, 28:1-43.
 - i. The ceremony of consecrating of Aaron and his sons, 29:1-46.
 - j. The altar of incense, 30:1-10.
 - k. The offering for the service of the tabernacle, 30:11-16.
 - l. The brazen laver, 30:17-21.

- m. The composition of the incense and the oil of consecration, 30:22-38.
- n. The appointment of the workmen to build the tabernacle, 31:1-11.
- o. The appointment of the sabbath as a sign, 31:12-17.
- p. The delivery of the two tables of stone to Moses, 31:18.
- q. The building of the golden calf and the terrible consequences, 32:1-35.
- r. God speaks to Moses, 33:1-23.
- s. The renewal of the two tables of stones and Moses' descent from Mt. Sinai with them, 34:1-35.
- t. The gathering of the offering to build the tabernacle, 35:1-35.
- 3. The historical account of the construction of the tabernacle and its furniture, 36:1-39:43.
- 4. The setting up of the tabernacle and placing of the furniture, 40:1-38.
 - a. The tabernacle is sanctified when "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle," 40:34-38.
 - b. The tabernacle and furniture probably looked like this, 40:1-33.

✓ IV. New Testament References to Exodus.

- A. Increase of Israel (Ex. 1:7; Acts 7:17).
- B. Oppression of Israel (Ex. 1:11; Acts 7:18,19,34).
- C. The birth and life of Moses (Ex. 2:1-10; Acts 7:20-23; Heb. 11:23).
- D. Slaying of an Egyptian (Ex. 2:11-15; Acts 7:24-29; Heb. 11:24-27).
- E. Call of Moses (Ex. 3:10; Matt. 22:32; Mark 12:26; Luke 1:68; 20:37; Acts 7:30-34; Rom. 9:4).
- F. Plagues of Egypt (Ex. 7:17; Rom. 9:17).
- G. The Passover (Ex. 12:1-27; 1 Cor. 5:7-8; Heb. 9:14; 11:28).
- H. Length of the sojourn (Ex. 12:40; Acts 7:6; Gal. 3:27).
- I. Firstborn sanctioned (Ex. 13:2; Luke 2:23).
- J. Pillar of cloud (Ex. 14:19; 1 Cor. 10:1).
- K. Passage through Red Sea (Ex. 14:29; Acts 7:36; 1 Cor. 10:1; Heb. 11:29).
- L. Murmuring of the people (Ex. 15:24; 1 Cor. 10:10).
- M. The Manna (Ex. 16:4; John 6:31,32,49,58; 1 Cor. 10:3; Heb. 9:4).
- N. Water from the rock (Ex. 17:6; 1 Cor. 10:4; Heb. 3:8).
- O. Israel a peculiar people (Ex. 19:5; 1 Pet. 2:5,9).
- P. Thunders and lightnings (Ex. 19:6; Heb. 12:18,19,21,26).
- Q. The ten commandments (Ex. 20:1-7; Matt. 5:21,27; 15:4; 19:18, 19; Mark 7:10; 10:19; Luke 13:14, 8:20; Rom. 7:7, 13:9; Eph. 5:3,5, 6:2; Heb. 12:19).
- R. Law and ordinances (Ex. 21; Matt. 15:4; Mark 7:10; Acts 6:11,13).
- S. The altar and offerings (Ex. 24:4; Heb. 9:18-20).
- T. Tabernacle and furnishings (Ex. 26; Matt. 27:51; Acts 7:44; Heb. 8:5, 9:2-5,21).
- U. The priesthood (Ex. 28:1; Heb. 7:28, 10:11; 13:11).
- V. The golden calf (Ex. 32:4; Acts 7:40,41,51; Rom. 1:23; 1 Cor. 10:7).
- W. Moses sees God's glory (Ex. 33:18; Rom. 9:15-18).
- X. God's covenant with Israel (Ex. 34:19; Luke 2:23; 2 Cor. 3:13-16).

Exodus 5:7-19 confirmed by the findings of archaeology

1. It proved that writing was used a long time before Moses.
2. Research has confirmed the truthfulness of Exodus.
3. It has shown that Ramses II was the Pharaoh of the oppression and that Merneptah II was the Pharaoh of the departure.
4. The statue of Hatshepsut, the great queen, and the one that may have brought up Moses.
5. Narville discovered Pithon in 1883 which Ramses II claimed to have built.
6. In 1908 Kyle exploration revealed lower courses of brick filled with good straw, the middle courses with stubble and the upper courses of brick made without straw.

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V. The events recorded in Exodus 1-6.

A. Israel grows into a nation (1:1-22).

1. Jacob and his descendants (1:1-6).
2. The tremendous increase of the children of Israel (1:1-6).
3. The king that knew not Joseph put forth efforts to stop Israel's growth (1:8-20).
 - a. He afflicted them by putting taskmasters over them (1:8-15).
 - b. He gave orders for the midwives to put all male children to death (1:16-21).
 - c. He "charged all people" to cast every son into the river (1:22).

B. Israel parts from Egypt (2:1-6:27).

1. The birth of Moses (2:1-10).
2. Moses slays an Egyptian and flees into Midian (2:11-22).
3. Israel cries for deliverance (2:23-24).
4. The call of Moses (3:1-6).
 - a. God gives Moses his commission (3:7-10).
 - b. God reveals himself to Moses (3:11-22).
 - c. God makes excuses and God answers them (4:1-17).
 - d. Moses departs from Jethro's house (4:18-28).
 - e. The people accept Moses as their deliverer (4:29-31).

Four excuses
1. *Personal infirmities* 3:11
2. *Fear of unbelief of the people* 4:1
3. *Lack of eloquence* 4:10
4. *Request that some other leader be sent.* 4:13

C. Moses' first request of Pharaoh (5:1-5).

1. Pharaoh increases the burdens of Israel (5:6-19).
2. The people are depressed due to the increased afflictions (5:20-23).
3. God gives encouragement to Moses (6:1-8).
4. God's charge again given to Moses and Aaron (6:9-27).

VI. The Plagues Upon Pharaoh and the Egyptians (7:1-11:10).

A. The ten plagues were aimed directly at the gods of Egypt, and were designed to give convincing evidence and proof of the superiority of the God of Israel over the gods of Egypt.

1. Exodus 12:12 - "and against all the gods of Egypt I will execute judgment."
2. Numbers 33:4 - "upon their gods also the Lord executed judgments."
3. Exodus 6:7; 7:5,17; 8:22; 10:2; 14:4,18.

B. To show Pharaoh the power of God on behalf of Israel, Ex. 9:16.

C. Waters of the Nile into blood (Ex. 7:14-25).

1. The Nile was a god and this was against the Nile River.
2. Seven days (7:25).

D. Frogs covered the land - Ex. 8:1-15.

The Hardening of Pharaoh's Heart

Exodus	Occasion	Pharaoh the Subject	God the Subject
4:21	Prediction	<i>Hard + strong</i>	<i>Hazaq</i> Piel Imp.
7:3	Prediction	<i>Harsh</i>	<i>Qashah</i> Hiphil Imp.
7:13	Signs	<i>Hazaq</i> Qal Imp.	
7:14	Prelude	<i>Caved</i> Qal Per.	
7:22	Blood	<i>Hazaq</i> Qal Imp.	
8:15	Frogs	<i>Caved</i> Hiphil Imp.	
8:19	Gnats	<i>Hazaq</i> Qal Imp.	
8:32	Flies	<i>Caved</i> Hiphil Imp.	
9:7	Cattle	<i>Caved</i> Qal Imp.	
9:12	Boils		<i>Hazaq</i> Piel Imp.
9:34	Hail	<i>Caved</i> Hiphil Imp.	
9:35	Hail	<i>Hazaq</i> Qal Imp.	
10:1	Locusts		<i>Caved</i> Hiphil Imp.
10:20	Locusts		<i>Hazaq</i> Piel Imp.
10:27	Darkness		<i>Hazaq</i> Piel Imp.
11:10	Summary		<i>Hazaq</i> Piel Imp.
13:15	Summary	<i>Qashah</i> Hiphil Per.	
14:4	Pursuit		<i>Hazaq</i> Piel Per.
14:8	Pursuit		<i>Hazaq</i> Piel Imp.
14:17	Pursuit		<i>Hazaq</i> Piel Part.

Key

Caved (כָּבַד), "to be heavy, cause to be heavy."

Hazaq (חָזַק), "to be firm, hard, strong."

Qashah (קָשָׁה), "to be harsh."

Qal: Basic verb.

Hiphil: causative action.

Piel: intensive action.

Imperfect: incomplete action, usually present or future.

Perfect: completed action, usually past.

Participle: special stress on continuing action of the subject.

1. Naha, a goddess, by a frog.
 2. This was against reptile worship.
 3. Two days (8:9,10).
- E. Dust was changed into lice (Ex. 8:16-19). (Possibly one or two days, 8:19,20).
- F. Miracle of flies (Ex. 8:20-32). (One day - 8:29).
- G. Murrain on their domestic animals (9:1-7).
1. Against animal worship.
 2. The bull was a sacred animal.
 3. Not told--possibly one or two days - 9:5-7.
- H. Miracle of boils and blains (Ex. 9:8-12). (One day - 9:12,13).
- I. Miracle of thunder and lightning, mingled with hail and rain (Ex. 9:13-35).
1. Scourge on the vegetable idols of Egypt.
 2. Possibly one or two days - 10:4.
- J. Swarm of locusts (Ex. 10:1-20). (Supplement and consummation of the preceding plague on vegetable idols, 10:12,13).
- K. Miracle of darkness (10:21-23).
1. Directed against worship of sun, moon and stars.
 2. Three days, 10:22.
- L. Death of firstborn (Ex. 11:1-10; 12:29, 34). (Against all the gods of Egypt).
- M. What is meant by God hardens Pharaoh's heart?
1. Romans 9:17,18 read as follows: "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."
 2. "Some have drawn the conclusion that because God said he would have mercy on whom he would have mercy, and others he would harden, that God was directly responsible for the hardening of Pharaoh's heart. It is not necessary to conclude that God hardened Pharaoh's heart by a direct operation of his power. An inductive study of the scriptures related to the hardening of Pharaoh's heart will reveal that God did have a part in the hardening of Pharaoh's hear."
 3. God's hardening of Pharaoh's heart and Pharaoh hardening his own heart are stated in the following ways in the Bible:
 - a. "But I will harden his heart, that he shall not let the people go" (4:21).
 - b. "And I will harden Pharaoh's heart" (7:3).

was not really behind the work of Moses and Aaron (7:22; 8:15,19). Pharaoh, in this connection, is said to have hardened his heart (8:15; 9:34,35; 1 Sam. 6:6).

7. "The hardening of Pharaoh's heart then was brought about, not by a direct operation, but by the combined work of three agencies.
 - a. God hardened Pharaoh's heart through Moses and Aaron.
 - b. The magicians hardened Pharaoh's heart by their deceptions and enchantments.
 - c. And Pharaoh hardened his own heart by stubbornly refusing to do what was right in the face of the greatest evidence that God was behind the demands of Moses and Aaron" (Shelby Floyd).

8. Three words used to describe "hardening."

KABED - "to be heavy-malfunction due to age or disease;" fig. to not see properly.

HAZAQ - "to be strong, hard" - bullheaded.

QASHA - "to be hard, difficult, severe."

- | | | |
|----|---------------------------------|------------------------------------|
| a. | Ex. 4:21 HAZAQ (PIEL) | I will harden his heart |
| b. | Ex. 7:3 QASHA (HIPHIL) | I will harden Pharaoh's heart |
| c. | Ex. 7:13 HAZAQ (QAL) | Still Pharaoh's heart was hardened |
| d. | Ex. 7:14 KABED (ADJECTIVE FORM) | Pharaoh's heart was hardened |
| e. | Ex. 7:22 HAZAQ (QAL) | Pharaoh's heart remained hardened |
| f. | Ex. 8:15 KABED (HIPHIL) | Pharaoh...hardened his heart |
| g. | Ex. 8:19 HAZAQ (QAL) | Pharaoh's heart was hardened |
| h. | Ex. 8:32 KABED (HIPHIL) | Pharaoh hardened his heart |
| i. | Ex. 9:7 KABED (QAL) | The heart of Pharaoh was hardened |
| j. | Ex. 9:12 HAZAQ (PIEL) | The Lord hardened Pharaoh's heart |
| k. | Ex. 9:34 KABED (HIPHIL) | He hardened his heart |
| l. | Ex. 9:35 HAZAQ (QAL) | The heart of Pharaoh was hardened |
| m. | Ex. 10:1 KABED (HIPHIL) | I have hardened his heart |
| n. | Ex. 10:20 HAZAQ (PIEL) | The Lord hardened Pharaoh's heart |
| o. | Ex. 10:27 HAZAQ (PIEL) | The Lord hardened Pharaoh's heart |
| p. | Ex. 11:10 HAZAQ (PIEL) | The Lord hardened Pharaoh's heart |
| q. | Ex. 14:4 HAZAQ (PIEL) | I will harden Pharaoh's heart |
| r. | Ex. 14:8 HAZAQ (PIEL) | The Lord hardened Pharaoh's heart |

QAL - describes a state, the most simple Hebrew tense.

PIEL - gives intensity to the root meaning.

HIPHIL - gives a causative factor.

9. Arranged according to the subject of the verb

God as the subject

KABED

HAZAQ

QASHA

- c. "And he hardened Pharaoh's heart, that he hearkened not unto them..." (7:13).
- d. "And the Lord said unto Moses, Pharaoh's heart is hardened..." (7:14).
- e. "And Pharaoh's heart was hardened..." (7:22).
- f. "But when Pharaoh saw that there was respite, he hardened his heart..." (8:15).
- g. "Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened..." (8:19).
- h. "And Pharaoh hardened his heart at this time also..." (8:32).
- i. "And the heart of Pharaoh was hardened, and he did not let the people go" (9:7).
- j. "And the Lord hardened the heart of Pharaoh..." (9:12).
- k. "...he sinned yet more, and hardened his heart, he and his servants" (9:34).
- l. "And the heart of Pharaoh was hardened..." (9:35)
- m. "And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart and the heart of his servants..." (10:1).
- n. "But the Lord hardened Pharaoh's heart..." (10:20).
- o. "But the Lord hardened Pharaoh's heart..." (10:27).
- p. "...and the Lord hardened Pharaoh's heart so that he would not let the children of Israel go out of his land" (11:10).
- q. "And I will harden Pharaoh's heart, that he shall follow after them..." (14:4).
- r. "And the Lord hardened the heart of Pharaoh king of Egypt..." (14:8).
- s. "And I behold, I will harden the hearts of the Egyptians..." (14:17).
- t. "Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts..." (1 Sam. 6:6).

✓ 1. God hardened Pharaoh's heart when He sent Moses and Aaron and demanded that Pharaoh let the children of Israel go. Pharaoh, already a wicked man (1:8-14), asked "Who is the Lord, that I should obey his voice to let Israel go?" (5:2a) and emphatically declared "I know not the Lord, neither will I let Israel go" (5:2b). "This demand by God caused Pharaoh to be determined that he would not submit to this request, which brought about the hardening of his heart and absolute refusal to do what God asked him to do."

2. 5. The demonstration of God's wonders caused Pharaoh to harden his heart.
 3. 6. The magicians' intervention led to the hardening of Pharaoh's heart, not by any direct operation, but by causing Pharaoh to be deceived into thinking that God was not really behind the work of Moses and Aaron (7:22; 8:15,19). Pharaoh, in this connection, is said to have hardened his heart (8:15; 9:34,35; 1 Sam. 6:6).

4. 7. "The hardening of Pharaoh's heart then was brought about, not by a direct operation, but by the combined work of three agencies.

a. God hardened Pharaoh's heart through Moses and Aaron.

b. The magicians hardened Pharaoh's heart by their deceptions and

c. and Pharaoh hardened his own heart by (or)
 d. Pharaoh's free will was not taken away from him.

stubbornly refusing to do what was right in
the face of the greatest evidence that God
was behind the demands of Moses and Aaron"
(Shelly Floyd).

KABED		HAZAQ	QASHA
10:1 (HIPHIL)	4:21 (PIEL)	7:3 (HIPHIL)	
	9:12 (PIEL)		
	10:20 (PIEL)		
	10:27 (PIEL)		
	11:10 (PIEL)		
	14:4 (PIEL)		
	14:8 (PIEL)		

Pharaoh as the subject

KABED	HAZAQ	QASHA
8:15 (HIPHIL)		
8:32 (HIPHIL)		
9:34 (HIPHIL)		

Pharaoh's heart as the subject

KABED	HAZAQ	QASHA
7:14 (adjective)	7:13 (QAL)	
9:7 (QAL)	7:22 (QAL)	
	8:19 (QAL)	
	9:35 (QAL)	

✓ While God stated that He would harden Pharaoh's heart in 4:21 and 7:3, it is not until 9:12, well into the sixth plague, that we have a reference to God hardening Pharaoh's heart. There is only one reference to Pharaoh hardening his own heart after that point (9:34).

Conclusions

- ✓ 1. Both God and Pharaoh were causative factors in the hardening of Pharaoh's heart (7:3; 8:15; 32: 9:34; 10:1).
- ✓ 2. God does not actually become a causative factor until after Pharaoh is said to have been the cause of hardening his own heart (8:15; 8:32; 9:34).
- ✓ 3. All of the things that hardened Pharaoh's heart might also have been things that softened his heart. *cf. 2 Cor. 2:14-17*
- ✓ 4. God's influence in hardening Pharaoh's heart was done only because of Pharaoh's attitude toward the things of God. God does not harden receptive hearts (cf. Jer. 18:1-12).

10. An understanding of the Bible heart clearly reveals that one can harden the heart today. What is the heart?

- | | |
|--|---|
| <ul style="list-style-type: none"> a. Intellect <ul style="list-style-type: none"> 1. Thinks - Prov. 23:7; Gen. 1:5 2. Understands - Matt. 13:15 3. Believes - Rom. 10:10 b. Emotions <ul style="list-style-type: none"> 1. Desires - Rom. 10:1 2. Loves - Matt. 22:37 3. Trusts - Prov. 3:5 | <ul style="list-style-type: none"> c. Will or volition <ul style="list-style-type: none"> 1. Purpose - 2 Cor. 9:7 2. Intends - Heb. 4:12 3. Obeys - Rom. 6:17 d. Conscience - Job. 27:6 <ul style="list-style-type: none"> 1. Accuses and excuses
Rom. 2:14,15 2. Smites and condemns
1 Sam. 24:5; 1 Jn. 3:20,21 3. Good conscience
1 Pet. 3:21 |
|--|---|

How may one harden the heart? Unbelief will harden the intellect. Cold indifference to the demands of Christ and the apostles will harden the emotions. One may sear the conscience (1 Tim. 4:12) by violating that which he knows to be right. Like Pharaoh of old, one may harden the will power by stubbornly refusing to obey God's will. Paul warned the Hebrews to "exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13).

- N. Explanation of "borrow of his neighbor" (Ex. 11:2; 12:35).
 - 1. Hebrew word "shaal" simply means to ask or demand. "Speak now to the ears of the people, and let every man ask of his neighbor jewels (rather, articles) of gold," etc. (ch. 11:1-3).
 - 2. Same Hebrew word is used in Exodus 12:36 for "lent" - "suffer to ask." Rendered literally the verse would read, "And the Lord gave the people favor in the sight of the Egyptians, and they made them to ask or desire." "This can only mean that the Lord produced such an impression upon the minds of the Egyptians in favor of the Israelites, that so far from needing to be cozened or constrained to part with the articles of gold, silver, and apparel, they rather invited the Egyptians to ask them: take what you will, we are willing to give all." (Footnote, Fairbairn, *The Typeology of Scripture*, p. 46, 47).
 - 3. Other Translations:
 - a. ASV - "Let them ask every man of his neighbor" (11:2). "They asked of the Egyptians" (12:35).
 - b. RSV - "That they ask, every man of his neighbor" (11:2). "For they had asked of the Egyptians" (12:35).

VII. Passover (Ex. 12; Lev. 23:4-14; Num. 28:16-25; Deut. 16:1-8).

- A. When was the passover instituted and of what was it a memorial?

1. It was instituted shortly before the children of Israel left Egypt, Ex. 12:1-10.
2. It was to be kept a memorial throughout their generation, Ex. 12:14.
3. It was an annual reminder to the Israelites of God passing "over the house of the children of Israel in Egypt, when he smote the Egyptians, and he delivered our houses" (Ex. 12:14-24,26,27,28; Deut. 16:1-3).

B. The first three passovers.

1. The first one was observed before the children of Israel left Egypt (Ex. 12). Therefore, some of the requirements were different at this time.
 - a. Tenth day of the first month.
 - 1) The first month was Abib (Deut. 16:1) or Nisan (Neh. 2:1, Esth. 3:7) corresponding to our March or April. It was the first month of the Jewish religious year, Tisri being the first month of the civil year, corresponding to our September.
 - 2) A lamb of the sheep or a kid of the goats, without blemish, a male of the first year was to be put up (Ex. 12:3-5)
 - b. They were to kill the animal on the 14th day of the month in the evening (Ex. 12:6). (March or April). The 14th day did not necessarily fall on any set day of the week. "The Passover, with its set calendar day came on each day of the week."
 - c. They were to take the blood and strike it on the two side posts and on the upper door post of the houses (Ex. 12:7).
 - d. They were to eat the flesh in that night and leave nothing till morning (Ex. 12:8).
 - 1) It was to be roasted and eaten with bitter herbs and unleavened bread (Ex. 12:8, 9).
 - 2) They were to burn what was left till morning (Ex. 12:10).
 - 3) Two families could join forces if the animal was too much for one (Ex. 12:4).
 - 4) They were to eat it in haste, with their loins girded, ready to leave Egypt (Ex. 12:4).
 - e. Four things required in the first Passover that were never required afterwards.
 - 1) Eating the lamb in their houses dispersed through Goshen.
 - 2) The putting the lamb up on the 10th day.
 - 3) The striking of blood on the lintels and door posts.
 - 4) Eating it in haste.

C. The second passover, Num. 9:1-14.

1. They were commanded to keep it on the "first month of the second year after they were come out of the land of Egypt," vv. 1,2.
2. It was kept in the 14th day of the month at even (Margin "between the two evenings"), vv. 3-5.
3. God also gave instructions as to when those unclean or on a journey could observe it.

- a. They were to "keep it, and eat it with unleavened bread and bitter herbs," vv. 9,10.
 - b. This was to be done at even on the 14th day of the second month and were to leave none of it will morning, vv. 11,12.
 - c. The Passover was observed by the nation of Israel during the reign of Hezekiah on the 14th day of the second month (2 Chron. 30:13-26).
 4. The children of Israel kept the third Passover on the 14th day of the month at even in the plains of Jericho after entering Canaan, Josh. 5:10,11.
- D. The seven days of unleavened bread (were not a part of the Passover proper) observed after they entered the land of Canaan, was not observed in connection with the first Passover (Ex. 12) and probably not in connection with the second (Num. 9:1-5).
1. The feast of unleavened bread began on the 15th day of the first month and continued for seven days. It might fall on any day of the week.
 2. During the seven days the following matters took place (Num. 28:16-25; Lev. 3:4-14).
 - a. On the first and seventh day no work was to be done.
 - b. On each of the seven days beside the daily burnt offerings, meat offerings and drink offerings they had to offer two young bullocks, one ram and seven lambs of the first year without blemish for a burnt offering.
 - c. Meal offerings were to be offered with each of the animals (Num. 28:20-21).
 - d. One goat for a sin offering was to be made (Num. 28:22).
 - e. After they entered the land of Canaan they were required to bring a sheaf of the firstfruits to the Lord (Lev. 23:9-14).
- E. Provisions made for the unclean in regard to the Passover.
1. If a man was unclean by reason of having touched a dead body.
 2. Or if a man was on a far journey.
 3. And could not keep the Passover on the 14th day of the first month then he could keep it on the 14th day of the second month--ziv or zif (April or May).
 4. A man that was not unclean and that was not on a far journey, but refused to keep the Passover was cut off (Num. 9:13).
 5. A stranger that desired to keep the Passover was bound by the same law as one "born in the land" (Num. 9:14).
- F. Of what was the Passover typical (1 Cor. 5:6-7).
1. The Passover was typical of Christ our Passover.
 2. The Passover Lamb was in several respects typical of Christ. (Brother Milligan suggests the object of the Passover to be threefold; commemorative, disciplinary and typical.)
 - a. Commemorative - Its primary object was, doubtless, to commemorate

the Lord's passing over and sparing the children of Israel while he slew the firstborn of the Egyptians.

b. Disciplinary - The Passover was also a divinely ordained means for educating the people.

- 1) It provided for the instruction of the children - Ex. 12:26-28.
- 2) By bringing every male together on this occasion each year, to commemorate their deliverance from Bondage, it served to cultivate their sympathies for each other and reverence for Jehovah.

c. The Paschal Lamb was in several respects typical of Christ, 1 Cor. 5:7,8.

- 1) It was without blemish, and so was he (1 Pet. 1:19).
- 2) It was killed between the two evenings, and so was he (Matt. 27:45-50).
- 3) Its blood procured salvation and deliverance, and so did his (1 Pet. 1:18,19).
- 4) Not a bone of it was broken, nor was his (John 19:36).
- 5) It was eaten without leaven; and just so we are required to partake of Christ without the leaven of malice and hypocrisy (1 Cor. 5:7,8).

3. Tell of the Last Passover Jesus Kept (Matt. 26:17-30; Luke 22:14-23).

- a. On Thursday evening the Lord instructed his disciples to prepare the Passover.
 - 1) Had to slay and roast the lamb.
 - 2) Provide the unleavened bread and the bitter herbs.
- b. Following the eating of this Passover Jesus instituted the Lord's Supper.
4. Did Jesus eat the Passover at the same time the Jews did? (John 13:1,2,27-30; 18:28; 19:14).
 - a. The Supper mentioned in John 13:1,2 is evidently the same as the one mentioned in Matthew and Luke.
 - 1) In both the matter of who is greatest is mentioned (Luke 22:14,15,24-27; John 13:16,17).
 - 2) In the both the announcement of his betrayal takes place (Mark 14:17-21; Matt. 26:20-25; John 13:18,21-30).
 - 3) In both we have a prediction of Peter's denial (Matt. 26:34; Mark 14:30; Luke 22:34; John 13:38).
 - 4) Would these three things have occurred on two different evenings?
This is the conclusion that must be reached if there are two different suppers.
 - b. Matthew 26:17; Mark 14:12,14; Luke 22:11,14,15 show that it was the Passover Supper.
 - c. The Supper was eaten at the regular time (Luke 22:7).
 - 1) Jesus was crucified the next day (Luke 22:66-23:33).
 - 2) His death was on Friday, the day before the Sabbath, the Preparation day (Mark 15:42; cf. Luke 23:54). John also shows it

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was on Friday (John 19:14,31,42).

G. Emphasis on the fact that God brought them out .

1. "... unto the Lord that bringeth them out of the Land of Egypt . . ." (12:42)
2. "... that the Lord did bring the children of Egypt out of the land of Egypt" (12:51)
3. "... by strength of the hand of the Lord . . . (13:3)
4. "... for with a strong hand both the Lord brought thee out of Egypt" (13:9)
5. "... by strength of hand the Lord brought us out from Egypt . . ." (13:14)
6. "... for by strength of hand the Lord brought us forth out of Egypt" (13:16)
7. "... when I brought you forth from the land of Egypt" (16:32)

VIII. A Running Survey of 13:17 through 18:27.

A. Israel's continued march and crossing of the Red Sea, 13:17-14:31.

1. Pharaoh pursues the Israelites, 14:1-9.
2. The fear of the people, 14:10-12.
3. God's assurance of deliverance, 14:13-31.
 - a. Moses assures Israel God will fight for them, 14:13-20.
 - b. The people cross the Red Sea on dry land, 14:21-22, 19-31.
 - c. The Egyptians are destroyed in the sea, 14:23-28.
4. Moses, Miriam, and the children of Israel sing a song of deliverance, 15:1-21.
5. Israel continues her journey to Mt. Sinai, 15:22-18:27.
 - a. The bitter water at Marah and God's provision, 15:22-26.
 - b. Encampment at Elim, 15:27.
 - c. Murmuring in the wilderness of Sin and God's provision, 16:1-22,31.
 - 1) They murmur because of lack of food and fear of death, 16:1-3.
 - 2) God promises bread (manna) from heaven and quails, 16:4-22,31.
 - d. The first mention of the Sabbath and instructions about it, 16:23-30.
 - e. Instructions to put some manna in a pot and keep it, 16:32-36.
 - f. The providing of water from the rock at Rephidim, 17:1-7.
 - g. Battle with Amalek and God's promise to utterly blot them out, 17:8-16.
 - h. Jethro, Moses' father-in-law, visits him and gives some sound advice which Moses heeds, 18:1-27.

IX. Preparation for Receiving of the Law (Ex. 19:1-25).

- A. God talks to Moses about his covenant with Israel (19:1-9).
- B. Moses instructs the people to prepare (19:10-15)
- C. Moses goes upon Mt. Sinai to receive the law (19:16-25).

D. The scene is vividly described when God talked with Israel (Ex. 19:16-20:21; Deut. 4:10-13).

1. There "were thunders and lightnings, and a thick cloud upon the mount," v. 16.
2. The voice of the trumpet was exceeding loud and the people trembled, v. 16.
3. The people came forth from the camp and stood "at the nether part of the mount," v. 17.
4. Mt. Sinai was "altogether on a smoke, because the Lord descended upon it in fire."
5. The smoke ascended as the smoke of a furnace and the mount quaked greatly, v. 18.
6. The "voice of the trumpet sounded long, and waxed louder and louder," v. 19.
7. The Lord told Moses to remind the people once more not to touch the mount, vv. 20-24.
8. The people were afraid and asked Moses to speak God's message to them, 20:18-20.

E. Some essential truths about the ten commandment laws.

1. What did Moses do with the tables of the covenant? (Ex. 32:15-20).
 - a. While Moses was on the mount the people grew impatient and persuaded Aaron to make a golden calf, Ex. 32:1-6.
 - b. The Lord told Moses what the people were doing and he was to go down quickly, Ex. 32:7-14.
 - c. When Moses went down and saw what the people were doing:
 - 1) "He cast the tables out of his hands, and brake them beneath the mount," 32:19.
 - 2) He took the calf, ground it in powder, strawed it upon the water and made Israel drink it, 32:20.
2. Tell of the second writing of the covenant, Ex. 34:1-4, 27-35; Deut. 10:1-5.
 - a. Moses made two tables of stone like the first and went into the mount, 34:1-4.
 - b. Moses was in the mount 40 days and 40 nights without food and drink, Ex. 34:28.
 - c. God wrote on this second set of tables the same words as the first writing, Deut. 10:1-4.
3. How long was that covenant to last? Gal. 3:19; Heb. 9:7-10.
 - a. "Till the seed should come to whom the promise was made."
 - 1) The "seed" refers to Christ, Gal. 3:16.
 - 2) Prep. - "Up or down to (a specified time); as, till his return." Conj - "Up to the time when; until."
 - b. "Until the time of reformation," Heb. 9:10. "What is here indicated is a time when the imperfect, the inadequate, would be superseded by a better order of things," (Vine, p. 265, Vol. III).
4. Why was that covenant, the law, given? Gal. 3:24.

- a. It was "added because of transgressions," Gal. 3:19.
- b. To make sin appear "exceeding sinful" Rom. 7:13.
- c. A schoolmaster to bring the Jews to Christ, Gal. 3:24.
- 5. Was the first covenant faultless? Heb. 8:7,8.
 - a. It was perfect for the purpose God gave it but "it was weak through the flesh," Heb. 8:7; Rom. 8:3.
 - b. God found fault with them and it could "not make him that did the service perfect, as pertaining to the conscience," Heb. 9:9.
- 6. What was done with the first covenant? Heb. 8:13; 10:9.
 - a. It was made old, 8:13.
 - b. It was taken away that he might establish the second, Heb. 10:9.
- 7. When was the first covenant taken away? Heb., Col. 2:14. Christ nailed it to the cross.
- 8. Since taken away, we are not to be judged in respect of what? Col. 2:16,17.
 - a. Meat, drink, holy days, new moons and Sabbath days.
 - b. Cf. Gal. 4:9-11.
- 9. Moses wrote does not refer to the two tables on stones.
 - a. "Moses wrote all the words of the Lord," Ex. 24:4. (Cf. v. 7; Cf. Deut. 28:58,61; 29:20; 30:10; Josh. 8:30,31)
 - b. "And the Lord said unto Moses," write then these words," Ex. 34:27. The ceremonial law has been discussed all the way and these things Moses is to write.
 - c. Deut. 31:9 - "And Moses wrote this law, and delivered it unto the priests the sons of Levi...." (It's easy to see that the law here refers to those instructions given the Levites and were not written on tables of stone.) Cf. 31:24.
 - d. Moses wrote (Mk. 12:19; Lk. 20:28; Jn. 1:45).

X. The Giving of the Law of Moses (Ex. 20:1-17)

- A. Generally agreed that the law was given 50 days after Israel came out of Egypt.
 - 1. They left on the 15th of Abib (March or April).
 - 2. They arrived at Mt. Sinai in the third month, Sivan (May). (19:1).
 - 3. It says "the same day came they into the wilderness of Sinai" (19:1).
 - a. Adam Clark thinks it means the first day of the month which would be 46 days since leaving Egypt.
 - b. Moses going up to the mount on the second day, three days for purification, would make 50 days.
 - c. Milligan wrote: "On the third month (Sivan), that is according to Hebrew usage, on the first day of the month, the Israelites left Rephidim and came to Mt. Sinai.... Soon after the people arrived at Sinai, probably, as tradition says, on the second day of the month (Sivan) Moses was called up into the mountain... (Scheme of Redemption, p. 105-6).
 - 4. Israel remained at Mt. Sinai until the 20th day of the second month (zif or

Iyar, April or May), of the second year after coming out of Egypt (Num. 10:11-12).

5. All of the events recorded from Exodus 19 to Numbers 10:11 probably took place at Sinai. Some may have happened previously, but we cannot be certain.

B. Why was the law given? What was its purpose? The law was "added because of transgressions:" (Gal. 3:19). Four reasons for giving of law:

1. "The law was given to the Jews for all the purpose of a civil government.
2. It was added to convince and convict men of sin by giving them a perfect standard and code of morality, Rom. 7:7-25.
3. It was to prevent the universal spread of idolatry, by preserving among men both the knowledge and the practice of true religion till Christ should come.
4. To give to the world a suitable religious nomenclature, and a sort of pictorial outline of the Scheme of Redemption, by means of certain type and symbols, rites and ceremonies, addressed to their senses." (Milligan, Scheme of Redemption, pp. 83-85).

C. The first four commandments emphasize Israel's duty to God.

1. Verses 2,3 - Against worshipping other gods.

- a. Exodus 22:20 reveals that anyone that worshipped other gods "shall be utterly destroyed." They were forbidden to even "mention...the name of other gods..." (Ex. 27:13). Isaiah 44:6-20 gives a wonderful contrast between God and idols.
- b. Adam Clark says "this commandment prohibits every species of mental idolatry, and all inordinate attachment to earthly and sensible things" (Clark Com. on Ex., p. 402).
- c. Milligan says this command "implies two things."
 - 1) "That all men should worship and serve Jehovah."
 - 2) "That they should worship nothing else." (Scheme of Redemption, p. 111).

2. Verses 4-6 - Against making and worshipping images.

- a. Isaiah 46:1-7 reveals the weakness and vanity of idols. God reveals there is no value to images in Hab. 2:18-20. Cursed is the man, the Law said, that made idols, Deut. 27:15.
- b. "To countenance its image worship, the Roman Catholic Church has left the whole of this second commandment out of the decalogue, and thus lost one whole commandment out of the ten; but to keep up the number they have divided the tenth into two.... This corruption of the word of God by the Roman Catholic Church stamps it, as a false and heretical church, with the deepest brand of ever-during infamy" (Adam Clark, Clark's Commentary on Exodus, p. 403).

3. Verse 7 - Against false swearing, blasphemy, and irreverent use of the name of God. The kind of swearing that is forbidden revealed in Leviticus 19:12; 18:21; 21:6.

4. Remember the Sabbath day (20:8-11).

D. ~~The last six commandments emphasize man's duty to men (20:12-17).~~

E. What was the first covenant God made with Israel? (34:27-28).

1. The first covenant God made with Israel was the law of the ten commandments.
2. The covenant is again called the ten commandments in Deuteronomy 4:12-14.

F. On what was the covenant written? (Deut. 9:9-11).

1. Moses went into the mount "to receive the tables of stone" (v. 9).
2. The Lord "delivered unto me two tables of stone" (v. 10).
3. "The Lord gave me the two tables of stone, even the tables of the covenant" (v. 11).

G. With whom was the first covenant made (Deut. 4:18,13,44; 5:1-3).

1. Deuteronomy 4 discusses the law of the ten commandments and verse 44 says "this is the law which Moses set before the children of Israel."
2. Horeb means "the desolate place." The Lord made a covenant with Israel at Horeb (Deut. 5:1-3) and this covenant was the law of the ten commandments (Deut. 5:6-33).

H. Moral precepts under the old and new covenants.

- | OLD - Exodus 20:1-17 | NEW - |
|---|---|
| 1. Thou shalt have no other Gods before me. | 1. But to us there is but one God...1 Cor. 8:6. We bring you good tidings, that you should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that is in them, Acts 14:15. |
| 2. Thou shalt not make unto thee any graven image.... | 2. My little children, guard yourselves from idols, 1 John 5:21. |
| 3. Thou shalt not take the name of the Lord thy God in vain.... | 3. ...swear not at all, neither by heaven, nor by the earth, nor by any other oath, Jas. 5:12. |
| 4. Remember the sabbath day and keep it holy | 4. ?????????????????????? |
| 5. Honour thy father and thy mother. | 5. Children, obey your parents in the Lord, Eph. 6:1. |
| 6. Thou shalt not kill.... | 6. Thou shalt not kill..., Rom. 13:9. For let none of you suffer as a murderer, 1 Pet. 4:15. |
| 7. Thou shalt not commit adultery. | 7. Thou shalt not commit adultery..., Rom. |

- | | |
|--------------------------------------|--|
| | 13:9...adulterers...shall not inherit the kingdom of God, 1 Cor. 9:9,10. |
| 8. Thou shalt not steal. | 8. Thou shalt not steal, Rom. 13:9. Let him that stole steal no more, Eph. 4:28. |
| 9. Thou shalt not bear false witness | 9. Lie not one to another, Col. 3:9. Wherefore putting away lying, Eph. 4:25. |
| 10. Thou shalt not covet. | 10. Covetousness, let it not even be named among you, Eph. 5:3. Thou shalt not covet, Rom. 13:9. |

I. The two covenants contrasted.

1. Contrasts in the priesthood.

(a) The priesthood under the Old Testament Law period.

- (1) Priests were from the tribe of Levi - Heb. 7:5.
- (2) Priests were sinful - Heb. 7:27,28.
- (3) Short lived - Heb. 7:23.
- (4) Made without an oath (merely a function of the law).
- (5) Were under the law of carnal commandments.
- (6) Pertained to the law of Moses only (duties and services restricted).
- (7) Were not rulers; had no connection with government in any matter not connected with religious service.

2. The priesthood of Christ,

- (1) Of the tribe of Judah, Heb. 7:14.
- (2) Sinless, undefiled, Heb. 7:26; 1 Pet. 2:22.
- (3) Christ continues ever, Heb. 7:24.
- (4) Made a high priest with an oath of God, Heb. 7:21.
- (5) A priest by the power of an endless life, Heb. 7:16.
- (6) His priesthood belongs to another covenant (not Moses), Heb. 7:11-13.
- (7) He is a king as well as a priest as was Melchizedec who was a priest of God and king of Salem.

3. A Change in the Atonement

- (1) Animal blood stood for sin, yet it was inadequate, Heb. 10:1-4.
- (2) Christ's blood has obtained eternal redemption for us, Heb. 9:12.

4. Respecting limitations

- (1) The old law was national and local, Deut. 4:7,8.
- (2) The New Covenant is universal, Gal. 3:28; Acts 10:34,35.

5. They differed in promise, Heb. 8:6.

- (1) Israel was promised they would be blessed in the basket and store, and in flocks and herds and in the good things of life.
- (2) Promises in Christ are far better—pardon of sin, help, grace, resurrection from the dead, heavenly inheritance.

6. Law on Stones: The New Written on Hearts, 2 Cor. 3:1-11; Heb. 8:10.

7. All in the New Covenant would know the Lord

- (1) In former times one was born physically into the Mosaic Covenant.
- (2) Now, one is to first be taught of Christ and then brought into the kingdom,

Heb. 8:11. Consider the Eunuch, Acts 8; Jailor, Acts 16; Samaritans.

8. ~~Sins pardoned—Remembered no more.~~
 - (1) Under the old covenant sin was remembered again each year, Heb. 10:1-4.
 - (2) Under Christ sin is completely blotted out, Acts 3:19; Heb. 8:12.
9. ~~Are born again.~~
 - (1) In the old—only a physical birth in to the covenant as a Hebrew child.
 - (2) In the new—a spiritual birth, John 3:1-5; 1 Pet. 1:23; 2 Cor. 5:17; Rom. 6:4.
10. ~~In respect to the place of worship.~~
 - (1) The temple in Jerusalem was the place where offering was to be made then.
 - (2) Worship of God does not belong to locality. One may worship anywhere if the worship is in spirit and truth, John 4:20-24.
11. ~~The law has been abolished.~~
 - (1) Acts 15:5—Was the law of old to continue? Was it still binding?
 - (a) The conclusion of the matter. They were not under that law.
 - (b) The Holy Ghost and inspired Apostles would not bind the burden of the Old Covenant on people.
 - (2) Ephesians 2:11-18, The law which had separated was now torn down.
 - (3) Galatians 3:15-29, Religious blessing had not come by the law but by faith.
 - (4) Colossians 2:13-17, The law taken out of the way—nailed to the cross.

J. ~~Further contrasts of the two covenants.~~

<u>Old Covenant</u>	<u>New Covenant</u>
1. Included one nation (Jewish-- Eph. 2:12)	1. All nations, Mk. 16:15,16.
2. Blood of animals, Heb. 9:19,20	2. Blood of Jesus, Heb. 9:23-26; 1 Pet. 1:19.
3. Human priesthood, Heb. 7:11,23	3. Divine priesthood, Heb. 7:28
4. Offerings often, Hb. 10:1,11	4. Once for all, Heb. 7:24-28
5. Circumcision in flesh, Eph. 2:11	5. Circumcision in heart, Rom. 2:29; Col. 2:11
6. Circumcision a seal, Rom. 4:11	6. Holy Spirit a seal, Eph. 1:13.
7. Sins remembered yearly, Heb. 10:3	7. Remembered no more, Heb. 8:12
8. Cannot take sin away, Heb. 10:11	8. Save to uttermost, Heb. 7:25
9. No inheritance, Gal. 3:18; 4:30	9. Gives inheritance, Acts 20:32; Heb. 9:15.
10. On tables of stone, 2 Cor. 3:3-6	10. Tables of hearts, Heb. 8:10
11. Purged the flesh, Heb. 9:13	11. Purges the conscience, Heb. 9:14
12. Ministration of death, 2 Cor. 3:7	12. Law of Spirit of life, Rom. 8:2

K. ~~Contrast of the two covenants in Hebrews 12:18-24.~~

<u>Old Mount</u>	<u>Mount Zion</u>
a. Not to be touched	a. City of Living God
b. Burned with fire	b. Heavenly Jerusalem
c. Blackness	c. Innumerable company of angels
d. Darkness	d. General assembly
e. Tempest	e. Church of Firstborn
f. Sound of trumpet	f. To God
g. Voice of words	g. Spirits of Just Men made perfect

- h. Intreated word not be spoken h. To Jesus
- Terrible sight

L. ~~The second or new covenant.~~

1. A new covenant is promised in Jer. 31:31-34.
2. When Christ died on the cross he did everything necessary to the removing of the Old Covenant (Col. 2:14) and the apostles made known the terms of the New Covenant 50 days later on Pentecost.
3. Christ is the mediator of the New Covenant - Heb. 9:14-16; 18:6.
4. The new covenant was dedicated with the blood of Christ, Heb. 9:18-26.
5. The blessings of the New Covenant are:
 - a. Salvation, 2 Tim. 2:10.
 - b. Lively hope, Eternal inheritance, 1 Pet. 1:3-5.
6. The conditions to be met to receive these blessings:
 - a. Faith and baptism, Mk. 16:15,16.
 - b. Faith and confession, Rom. 10:9,10.
 - c. Repentance and baptism, Acts 2:38.
 - d. Worship in Spirit and truth, John 4:23,24.
 - e. Pure and undefiled religion, Jas. 1:27.
 - f. Adding of the Christian graces, 2 Pet. 1:5-11.
7. Sacrifices to be offered under new covenant:
 - a. Bodies a living sacrifice, Rom. 12:1.
 - b. Sacrifice of praise to God, Heb. 13:15.
 - c. Sacrifices of communicating and doing good, Heb. 13:16.
 - d. Sacrifices in giving, Phil. 4:18.
 - e. Spiritual sacrifices, 1 Pet. 2:5.

M. The allegory in Galatians 4:21-31

- | | |
|-------------------------------|-----------------------------|
| 1. Hagar and Ishmael--Natural | 1. Sarah & Isaac--Spiritual |
| a. Judaism | a. Christianity |
| b. The Law | b. The Gospel |
| c. Mt. Sinai | c. Mt. Zion |
| d. Earthly Jerusalem | d. Heavenly Jerusalem |
| e. Persecuting | e. Persecuted |
| f. In bondage | f. Freedom |
| g. Cast out | g. Received the inheritance |

N. ~~The Law: The Ten Commandments~~

1. We are not under the law, Rom. 6:14, Gal. 5:18.
2. We are dead to the law, Rom. 7:4,7.
3. We are delivered from the law, Rom. 7:6,7.
4. Christ is the end of the law, Rom. 10:4.
5. We are no longer under the Schoolmaster (law), Gal. 3:24,25.
6. The law has been abolished, Eph. 2:15.
7. The is blotted out; nailed to the cross, Col. 2:14-17 (it died with Christ).
8. Righteousness of God is apart from the law, Rom. 3:21.
9. We now have a new law, Acts 3:22; Heb. 9:16,17; 10:19,20.

O. The Ten Commandments - Covenant - Done Away

1. Words of the covenant, even the Ten Commandments, Ex. 34:28.
2. His covenant, the Ten Commandments, Deut. 4:12,13.
3. Tables of the covenant, Deut. 9:9-11.
4. Written on tables of stone, Ex. 31:18.
5. Tables of stone in the ark, 1 Kings 8:9.
6. Covenant in the ark, 1 Kings 8:21.
7. Given at Horeb (Sinai), 1 Kings 8:9.
8. When delivered from Egypt, 1 Kings 8:21.
9. Contained the sabbath, Nehemiah 9:13,14.
10. To be done away, Jeremiah 31:31-34.
11. IS done away, Heb. 8:6-13; 2 Cor. 3:7,11,14.

P. ~~The Texts Reasoned and Proved~~

1. Nothing in the ark but the Ten Commandments, 1 Kings 8:9.
2. But in the ark was the covenant that God made with Israel.
3. Therefore, the Ten Commandments of God made with Israel when he brought them out of Egypt.
 - a. The Ten Commandments is the covenant that God made with Israel, 1 Kings 8:9,21.
 - b. But God took away the covenant he made with Israel when he led them out of Egypt, Jer. 31:31,32; Heb. 8:8,9.
 - c. Therefore, God took away the Ten Commandments.
 - a. The law "written and engraven"...in stone..." is done away..." is abolished"...is done away in Christ, 2 Cor. 3:11,13,14.
 - b. The law "written and engraven in stones was the Ten Commandments."
 - c. Therefore, the Ten Commandments, including the sabbath, "is done away, abolished," is done away in Christ."
 - a. The old covenant, the Ten Commandments, is abolished.
 - b. The sabbath was part of the old covenant abolished.
 - c. Therefore, the sabbath has been abolished, 2 Cor. 3:6-17.

11/24/02 XI. ~~Exodus 21—Principles of the Decalogue applied.~~

A. Some civil laws are given (21:1-23:13).

1. The responsibilities of masters and rights of slaves (21:1-11).

a. In what ways could slaves be acquired?

(1) In war, Num. 31:11,35; Deut. 20:14.

(2) By purchase, Lev.25:44,45—An Israelite that had been purchased because he was poor could not be treated as a slave, but a hired servant, Lev.25:39-43.

(3) In settlement of debts, Ex. 21:2-6; Deut. 15:12-18.

(a) A Hebrew was to be allowed to go free in seventh year.

(b) He was not to be sent away empty, but furnished out of the flock, floor and winepress.

*These matters
might be called
the Bill of Rights
protecting the
of several classes*

1. The Rights of male slaves (1-6)
- 2 " " " female " (7-11)
- 3 " " " the accused (12-20)
- 4 " " " those suffering punishment (21-25)
- 5 " " " persons dismembered (26-27)
- 6 " " " persons wounded, or
killed by animals (28-32).
7. The rights of persons suffering from
wilful negligence on the part of others
(33-36)

- (c) If he did not want to go away because he loved the house, his ear was to be thrust through with an awl and he remained.
 - (4) Birth to slave parents in one's possession, Ex. 21:2-6.
 - b. What religious rights did slaves have? Ex. 12:44; 20:10; Deut. 16:11,14.
 - (1) The rite of circumcision, Ex. 12:44;
 - (2) Right to eat Passover after circumcision, Ex. 12:44.
 - (3) Rest on the Sabbath Day, Ex. 20:10.
 - (4) Right to observe Feasts of Weeks, Deut. 16:11.
 - (5) Right to observe Feasts of Tabernacles, 16:14.
 - c. What civil rights did slaves have? Ex. 21:3,4,20,21,26,27.
 - (1) Right to go out with his wife at end of seven years if he came in that way, v. 3.
 - (2) If he was given a wife by his master he could still go out by himself, but must leave her, v. 4.
 - (3) Master to be punished if servant died immediately from a blow, but not punishment if he lingered day or two.
 - (4) He was allowed to go free if his master smote out his eye or tooth.
 - d. At what time were Hebrew slaves freed? Year of Jubilee (Lev. 25:29-43).
- 2. Laws were given about murder, manslaughter, and injury to human life (21:12-32). Civil relations.
 - a. What protection to life did the law afford (Ex. 21:12-14).
 - (1) He that killed a man intentionally was to be put to death.
 - (2) Places of refuge were appointed for those that killed accidentally. (1) Kedesh in Galilee; (2) Shechem in mount Ephrim; (3) Hebron in mountain of Judah; (4) Bezer in wilderness; (5) Ramoth in Gilead, and (6) Golan in Bashan.
 - b. Could the rich pay off and escape the death penalty? Num. 35:30-33.
 - (1) No satisfaction was to be taken for life of a murderer, v. 31.
 - (2) No satisfaction was to be taken for one to leave the city of refuge before death of high priest.
 - c. What was done when murder was committed but no murderer could be found? Deut. 21:1-9.
 - (1) The elders and judges were to measure to see which city was closest to the slain man.
 - (2) The elders of the closest city were to take an "heifer which hath not been wrought with, and which hath not drawn in the yoke."
 - (3) The elders were to carry the heifer to a rough, uncultivated valley and strike its neck off.
 - (4) The priests were to bless in name of the Lord and everything settled by them.
 - (5) The elders of the city were to wash their hands over the heifer and say, "our hands have not shed this blood, neither have our eyes seen it...."
 - (6) They were to ask God's mercy and forgiveness by doing "that which is right in the sight of the Lord" and put away the guilt of innocent blood.

~~XII. Exodus 22—The Laws of Property (21:33-23:31)~~

- A. These laws also begin by laying emphasis on carelessness. No man must live his life on selfishness alone (21:33-36).
- B. Specific instructions show that a man is held responsible for the goods deposited to him (22:1-15).
- C. There were some social and religious obligations.
 - 1. Then there are laws dealing with the sins of unchastity (22:16-17).
 - 2. Laws for the protection of strangers (22:21-24).
 - 3. Inherent rights of life superior to rights of property (22:25-27).
 - 4. Laws that make demands on man and reverence for God.

~~XIII. Exodus 23—The Administration of Justice~~

- A. True Justice (23:1-8).
 - 1. Is always merciful and yet makes sterner demands than any moral code.
 - 2. It forbids wresting judgment.
 - 3. It forbids accepting bribes.
 - 4. It forbids oppression.
- B. The feasts of the Lord are placed in relation to the social life of the people.
 - 1. The sabbatical year arranged in the interest of the poor (23:9-13).
 - 2. Community interest underlay the command to observe the three great feasts (23:14-19).
 - 3. God then shows how he would lead them (23:20).
 - 4. The people to be driven out—"their gods were their undoing." Everything in the life of a man or a nation depends on the character of its worship" (Campbell).
 - 5. Pagan gods: Israel was:
 - a. Not to bow down to them – 23:24.
 - b. Destroy them (23:24).
 - c. To drive them out (23:31).
 - d. Make no covenant with them (23:32).

~~XIV. Exodus 24—Preparation for the order of true worship.~~

- 1. The elders of Israel are called to approach in the company of Moses (24:1-2).
 - a. The law was repeated in their hearing (24:3-4).
 - b. Sacrifice was emphasized (24:5-8).
- 2. Elders and Moses approach God.

~~XV. Exodus 25-40~~

- A. Eleven chapters are devoted to instructions about the tabernacle (25-27, 30-31, 35-40).
- B. Two chapters give instructions about the priesthood (28-29).
- C. Chapter 32 shows how sin entered the camp in the making of the golden calf.
- D. Chapter 33 renews the promise about the land, the temporary tent was moved out of the

camp symbolizing the removal of the presence of God, Moses' talk with God.

E. ~~Chapter 34—Moses is called up to the mount to receive the law again.~~

1. God reveals his nature (vv. 6-7).
 - a. God is love, and God is mercy.
 - b. He is full of compassion yet absolutely holy.
 - c. He forgives and yet cannot clear the guilty.
2. God reveals his methods with men.
 - a. The terms of the covenants are renewed.
 - b. They were to make no covenants with the people of the land.
 - c. Moses returns to the people with a shining face.
 - d. In the N.T., we learn clearly why Moses veiled his face when he appeared to the people (2 Cor. 3:13). "Whether Moses understood that the fading of the glory on his face was symbolic of the ultimate passing away of the dispensation of Law, it is impossible for us to say" (G. Campbell Morgan).

XVI. ~~Exodus 25—Instruction regarding a place of worship.~~

1. The pieces of furniture for the tabernacle are described first. Why?
2. Instructions about the sanctuary (vv. 1-9).
3. ~~The ark of the covenant—Symbol of God's law.~~
 - a. Center of everything.
 - b. Symbolized that God dwelt among them.
4. ~~Mercy seat—Symbol of his mercy.~~
5. ~~Table of shewbread—Symbol of God's providence.~~
 - a. In the East a table was a symbol of fellowship.
 - b. Thus the possibility of constant communion with God.
6. ~~Candlestick—Symbol of light from the word of God.~~
 - a. Symbolized that these people were to bear witness to the outside world.
 - b. Light shining in darkness is ever the symbol of holiness and hope.
7. ~~Altar of incense—Prayer.~~
- ✓ 8. ~~These three were the essential pieces of furniture at the center of national life and religion.~~
 - a. ~~First, a meeting place with God on the basis of propitiation.~~
 - b. ~~Second, a table for fellowship between God and his people.~~
 - c. ~~Third, a candlestick indicating the office to which they were called.~~

XVII. Exodus 26—Instructions Regarding the Curtains and veils.

XVIII. Exodus 27—The account of the court surrounding the tabernacle.

XIX. Exodus 28—The calling and hallowing of the priests.

XX. Exodus 29—The hallowing of the priests consisted of a threefold function:

1. Ablution—Washing in water.
2. Arrayal—The holy garments.
3. Anointing—The ceremony of consecration.

XXI. Exodus 30—Instructions about the altar of incense and the laver.

XXII. Exodus 31—Men prepared to do the work and commandment regarding the sabbath.

XXIII. Exodus 32—Making of the golden calf and Moses intercedes.

XXIV. Exodus 33—The command to go forward and possess the land.

XXV. Exodus 34—Moses called up the mount.

XXVI. Exodus 35-40—The actual building and dedication of the tabernacle.

(25:8-16 25:17-22)	Table of Shewbread (25:23-30)	(30:17-21)
Ark of Covenant	Altar of Incense (30:1-10)	Laver
	(25:31-40) Golden Candlestick	Altar of Burnt
Offering		(27:1-8)

XXVII. The Priestly Garments and the Consecration of Aaron and His Sons (28:1-29:46).

A. Levites

1. From whom were the Levites descended? Ex. 6:16-27

LEVI

GERSHON

MERARI

LIBNI

SHIMI

KOATH

MEHALI

MUSHI

AMRAM

IZHAR

HEBRON

UZZIEL

AARON MOSES KORAH NEPHEG ZICHRI MISHAEL ELZAPHAN ZITHRI

NADAB ABIHU ELEAZAR ITHMAR

Killed at Post
of duty - Lev. 10:1ff

Deut. 10:5,6 - In time the priesthood was taken from line of
Eleazar and given to Ithamar.

Prophesied - 1 Sam. 2:34-36

PHINEHAS

Fulfilled - 1 Kgs. 2:27,35.

2. How many families in the tribe of Levi? Num. 3:14-20.
3. What were the special duties of Konathites? Num. 3:27-32.
 - a. All the males from a month old and upward were 8,600. 32:28.
 - b. They had charge of the sanctuary, 32:28.
 - c. They pitched on the south side of the tabernacle, 32:29.
 - d. Elizaphan, the son of Uzziel was chief of the house, 32:30.
 - e. Their charge was the ark, table, candlestick, altars, vessels of sanctuary, the hanging and service.
 - f. Eleazar, son of Aaron was chief over the chief of the Levites.
4. What were the special duties of the Gershonites? Num. 3:21-26; 4:22-26.
 - a. All the males from a month old and upward were 7,500. 3:22.
 - b. They pitched on the west side of the tabernacle, 3:23.
 - c. Eliasaph, the son of Lael was the chief of the house, 3:24.
 - d. Their charge was the tabernacle, the tent, covering, hanging for door of the tabernacle, hangings of the court, curtain of the door of the court, and cords for all the service, 3:25,26.
5. What were the special duties of the Merarites? Num. 3:33-37; 4:29-33.
 - a. All the males from a month old and upward were 6,200, 3:34.
 - b. Zuriel, the son of Abihail was chief of the house, 3:35.
 - c. They pitched on the north side of the tabernacle, 3:35.
 - d. Their charge was the boards of the tabernacle, bars, pillars, sockets, all the vessels thereof, pillars of the court, sockets, pins and cords, 3:36,37.
6. How did the work of the Kohathites differ from that of Others? Num. 7:1-9.
 - a. The sons of Gershon received two wagons and four oxen to carry their items in, 7:7.
 - b. The sons of Merari received four wagons and eight oxen to carry their items in. 7:8.

- c. The sons of Kohath received no wagon because they were to bear their items upon their shoulders, 7:9; cf. 2 Sam. 6:1ff.
7. What years of their life did they spend in service? Num. 4:3; 8:24,25.
 - a. Thirty years old to fifty, 4:3,23,30.
 - b. They actually began training when they were twenty. They began some service at 25 years. Denotes that spiritual life of every priest of God should be one of soundness, vigor energy and completeness, 8:24,25; 1 Chron. 23:24ff.
 8. What was their relationship to God? Num. 3:5-13; 8:16.
 - a. The Levites enjoyed a special relation to God.
 - b. The Levites took the place of the firstborn of the children of Israel. They were wholly given to God's service.
 9. What was the probable reason for choosing the tribe of Levi to this relationship? Ex. 32:25-29; Deut. 10:8-11.
 - a. They were obedient at the mount of Sinai above others.
 - b. They stood on the Lord's side, Ex. 32:26.
 10. How were they consecrated to service? Num. 8:5-22.
 - a. They were to be cleansed, 8:6,7.
 - (1) Water of purifying was to be sprinkled upon them, v. 7. (This water of purifying was water that had been mixed with the ashes of an heifer.) Num. 19:9,17.
 - (2) Let them shave all their flesh, v. 7.
 - (3) Let them wash their clothes, v. 7.
 - b. Then there was to be an atonement made, 8:8-14.
 - (1) Take a young bullock with his meat offering even fine flour mixed with oil.
 - (2) Take another young bullock for a sin offering.
 - (3) The Levites were to be brought before the tabernacle with the whole assembly present to put their hand on them.
 - (4) The Levites were then offered by Aaron to do service to the Lord.
 - (5) The Levites would then lay their hands on the heads of the two bullock and one was offered as a sin offering and the other as a burnt offering to make atonement for the Levites.
 - c. The Levites then entered into service, 8:15-22.
 - (1) They were wholly given to God instead of the firstborn, v. 16-18.
 - (2) They then served in the tabernacle to make an "atonement for the children of Israel," v. 19.
 11. On what did they live? Num. 18:21-24.
 - a. They received no land for themselves, but were given a tenth of Israel for inheritance.
 - b. The tithes were used to pay the Levites.

- c. They in turn had to give a tenth of what they received, Num. 18:25-32.

B. Priestly Offices and Duties

1. Who among the Levites could be priest? Aaron and his sons, Ex. 29:4,9,10.
2. What blemishes barred a man from the priesthood?
 - a. A blind man - lame - flat nose - anything superfluous, brokenfooted or brokenhanded man - crockbasket - dwarf - blemish in the eye - scurvy - scabbed - stone broken (ruptured) - Lev. 21:18-20. Leper, running issue.
 - b. "They were manifestly intended to denote that spiritual purity without which no one can, even now have communion and fellowship with God" - 1 Pet. 1:16. (Scheme of Re., p. 152).
3. Describe the service of consecration.
 - a. Moses brought Aaron and his sons to door of tabernacle and washed them in water, Lev. 8:5,6.
 - b. Clothed them in their proper garments, Lev. 8:7-9, 13.
 - c. He anointed, with the anointing oil, the tabernacle and all its furniture, the laver and the altar, and finally Aaron, Lev. 8:10-12.
 - d. He brought forward the bullock for a sin-offering; Aaron and his sons laid their hands on it, Moses killed it; put some of the blood on the horns of the Brazen altar, poured the rest out at the base, burned the fat thereon, took the skin, dung and flesh and burned without the camp, Lev. 8:14-17.
 - e. He brought the ram for a burnt-offering, caused Aaron and his sons to place their hands on it and killed it; he then sprinkled the blood on the altar, round about, and after washing the legs and entrails, he burned the whole ram upon the altar, Lev. 8:17-21.
 - f. He brought the other ram intended for a peace-offering (also ram of consecration, v. 22) and Aaron and his sons laid their hands upon its head; he then killed it; he took of the blood and put it on Aaron and his sons' right ears, to sanctify their ears for hearing; on their hands to sanctify them for serving; on the big toes of their right feet to sanctify them for treading God's courts, Lev. 8:22-24.

He then took the fat, rump, kidneys, caul and the right shoulder, with one unleavened cake, one cake of oiled bread, one wafer anointed with oil, and put them in the hands of Aaron and his sons, and waved them for a wave offering before the Lord and then burned them on the Altar, Lev. 8:25-28. The breast he waved and took as his own portion, 8:29.

He then took some of the blood on the altar, mingled it with blood and sprinkled it on Aaron and his sons and their garments to sanctify them, Lev. 8:30.

He then caused Aaron and his sons to boil the remainder of the flesh at the door of the tabernacle and eat it with unleavened bread (of the ram of consecration), Lev. 8:31,32.
 - g. The same ceremonies, or at least a portion of them, were repeated for seven days to indicate that the purification and consecration should be perfect and

entire, Lev. 8:33-36; Ex. 29:35-37.

- h. On the eighth day Aaron offered sacrifice for himself and the people. At the close of this the glory of Jehovah appeared to the people and fire came out and consumed the flesh upon the altar, Lev. 9.
- 4. What were their duties at the altar of incense? They were to burn sweet incense on this altar every morning and every evening, Ex. 30:7,8; 34-38.
- 5. What were their duties at the candlestick? Ex. 27:20,21; Lev. 24:1-4. To keep the lamps burning by applying the pure olive oil. It seems that the lamps may have just burned at night, 1 Sam. 3:3; Ex. 30:8.
- 6. What were their duties at the table of shewbread? They had to prepare twelve loaves of bread out of fine flour, and set them in two rows of six. This was to be done each Sabbath. The priest then took the old bread for their own use, Lev. 24:5-9.
- 7. What were their duties at the altar of burnt offering? He had to dress in his linen garment, take the ashes from the altar, change clothing, carry the ashes to a clean place without the camp; put wood on the altar every morning to keep the fire from going out, Lev. 6:8-13.
- 8. What were their duties at the ark of the testimony? When the camp moved Aaron and his sons had to take down the covering veil, cover the ark of the testimony, put on it covering of badger's skins, spread over it cloth of blue, put the staves in. They were, likewise, to prepare all the furniture of the tabernacles for moving, Num. 4:1-15.
- 9. What were their duties with reference to teaching? They were to teach Israel all the statutes and judgment of God, Lev. 10:8-11; Deut. 33:8-10.
- 10. How often were offerings made at the altar? Two lambs of the first year were to be offered every day, one in the morning and one in the evening, Ex. 29:38-46.
- 11. What provision was made for their support?
 - a. They were assigned certain cities in which to live, Joshua 21.
 - b. The Levites received tithes from the children of Israel and they in turn gave tithes to Aaron and his sons, Num. 18:25-32.
 - c. From the sacrifices and other offerings of the Sanctuary, Lev. 7:8; 6:25,26; 23:19,20; 7:31-34; 24:9; Num. 18:15; 17:18,19; Num. 18:1-32.

C. The priests were types of the citizens of Christ's Kingdom High Priest.

- 1. Who was the first high priest? Aaron, Ex. 28:1,2 - 29:9.
- 2. Who were the next two high priests? Eleazar, Num. 20:28. Phinehas, Judges 20:28.
- 3. Name and describe the garments of the high priest? Ex. 28:1-43.
 - a. Robe of the Ephod - It was a long sky-blue robe, without a seam, worn directly under the ephod (Ex. 28:31). Around its lower border were tassels of blue, purple and scarlet in the form of pomegranates, alternating with golden belts, Ex. 29:22-26.
 - b. The Ephod - A short coat worn over the Robe, with its curious girdle, with two onyx stones on which were engraved the names of the 12 sons of

Jacob. Cf. Isa. 9:6.

- c. The breastplate of judgment - This was a sort of pouch or bag, about 9 inches square, made of gold, purple, scarlet, blue and fine linen. To each of its four corners was fastened a gold ring. On its inside face were four rows of precious stones. Inside the breastplate was placed the Urim and Thummin.
 - d. The plate of pure gold with the engraving Holiness to the Lord and this was to be placed on the Turban or Mitre.
 - e. Other garments that the high priest wore as well as the other priests: Pair of linen drawers, long coat or tunic, a girdle and a Turban.
4. What restrictions as to his social relations? Couldn't uncover his head, rend his garments, wasn't to defile himself by touching a dead body, not even his father or mother, he could only take virgin to wife, Lev. 21:10-15. The high priest was a type of Christ, so also it would seem his wife was a type of the church. Paul's statement, 2 Cor. 11:2.
5. What special duty did the high priest have? Lev. 16:1-34.
- a. He laid aside his ordinary garments and put on his golden garments.
 - b. He then went to the laver and washed his hands and feet, and proceeded to offer the usual morning oblations, Ex. 30:17-21.
 - c. He went into the Holy place, trimmed the lamps, offered incense and came out and blessed the people, Ex. 30:7-9.
 - d. He prepared himself and the people for the more solemn activities of the day by offering the sacrifices named in Numbers 29:7-11.
 - e. He then washed his hands and feet a second time at the laver; went into the Tabernacle and put off his golden garments; bathed himself a second time in water and put on his plain white linen garments, Lev. 16:4.
 - f. He then took the bullock which had been selected for a sin offering and killed it and reserved the blood, v. 6,11.
 - g. Lots were then cast upon the two goats to decide which one would be sacrificed and which one would be the scapegoat, v. 7,8.
 - h. He then took a censor full of coals from the Brazen altar, his hands full of sweet incense and burned it within the veil or in the Most Holy Place, v. 12,13.
 - i. He then took the blood of the slain bullock, entered a second time into the most holy place, sprinkled the blood seven times on and before the mercy seat, v. 14.
 - j. He then came, out into the court, killed the goat selected for sin offering, entered a third time into the most Holy Place with the blood of the goat and sprinkled it as he had done with the blood of the bullock, v. 15.
 - k. He then made an atonement for the holy place, v. 16,17.
 - l. He then went out to the altar of burnt-offering and put the mixture of the two bloods upon it seven times with his finger, v. 18,19.
 - m. He then laid his hands on the head of the scape-goat, confessed the sins of Israel over it and sent it away by a fit person to the place of separation, v. 21,22.

- n. He then went into the tabernacle, put off his linen garments, washed himself in water, put on his special garments again. v. 23.
- o. He then offered one ram for himself and one of the people as burnt offering, v. 24.
- p. He then burned the fat of the sin offerings on the brazen altar and had their flesh burned without the camp, v. 25-27.
- q. Finally he washed his hands and feet at the laver and proceeded to offer the evening oblations and trim the lamps, Ex. 30:8,20,21.
- 6. How did the high priest inquire of the Lord? By the use of Urim and Thummin, Num. 27:18-23.
- 7. Name another capacity in which he served? Acted as judge in some matters, Deut. 17:8-13.
- 8. The office lasted for life, but it seems that it may have been taken from the line of Eleazar and given to the line of Ithamar for a while, 1 Sam. 2:34-36; 1 Kings. 2:27,35.

D. Points of Resemblance between Aaron and Christ

- 1. "Aaron was called to his sacerdotal office by God; and so was Christ," Heb. 5:4,5.
- 2. Both bore on their foreheads evident marks of complete devotion to God.
- 3. Aaron bore the names of the twelve tribes of Israel according to the flesh, both on his shoulders and on his heart; and in like manner Christ bears on his shoulders and on his heart all the promised seed, Isa. 9:6; Heb. 2:14-18.
- 4. Aaron went once a year in behalf of Israel into the most Holy Place; so Christ has gone once, once for all into Heaven itself, in behalf of all his people; and to them that look for him will He appear again without a sin offering for their salvation, Heb. 9:1-14, 28.

E. The altar of incense (30:1-10) – "Strange." The offerings for the service of the tabernacle (30:11-16).

F. The appointment of the workers to build the tabernacle (31:1-11) and the appointment of the sabbath as a sign (31:12-17).

G. The delivery of the two tables of stone to Moses (31:18).

H. God speaks to Moses (33:1-23) and the renewal of the two tables of stone and Moses' descent from Mt. Sinai with them (34:1-35).

I. The gathering of the offering to build the tabernacle (35:1-35).

J. The historical account of the construction of the tabernacle and its furniture (36:1-39:43).

K. The setting up of the tabernacle and the placing of the furniture in it (40:1-38). The

tabernacle is sanctified when "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (40:34-38).

XXVIII. Exodus 32 - Sin in the Camp.

A. Introduction:

1. The nation of Israel's journey to the Red Sea and the events that transpired (Exod. 19:1, 11, 16, 18).
2. When Moses went to the top of the mount he received the words recorded in Exodus 20-23.
 - a. Moses came down and told the people all these words (Ex. 24:3).
 - b. The vow of the people was ratified (Ex. 24:7-8; Heb. 9:19-20).
3. God called Moses again to the top of the mount (Ex. 24:12).
 - a. Moses told the elders to remain on the side of the mount and left Aaron and Hur in charge (Ex. 24:13-17).
 - b. Ascending the mount with Joshua Moses received the Divine communication found in Exodus 25-31.
 - c. He was in the mount forty days and forty nights (Ex. 24:18).
4. All these events prepare us for the happenings in Exodus 32.

Discussion:

1. The Divisions of Exodus 32.
 - a. The making of the golden calf (32:1-6).
 - b. Moses' intercession on behalf of Israel (32:7-14).
 - c. Moses' wrath (32:15-20).
 - d. The excuses of Aaron (32:21-24).
 - e. The faithfulness of the Levites (32:25-29).
 - f. Moses' renewed intercession on behalf of Israel (32:30-35).
2. The Making of the Golden Calf (32:1-6).
 - a. How soon people forget is manifested in the people's demand. (Cf. 1 Sam. 8:5).
 - b. Their rebellion was because they had cast off allegiance to Jehovah (Acts 7:39-40).
 - c. The calf was made from the jewelry of the people (12:35-36).
 - d. They were worshipping the calf, not God (Ex. 32:8; Deut. 9:16; Psa. 106:19,21).
 - e. When the people saw the calf they became almost delirious (v. 6).
3. Moses' Intercession on Behalf of Israel (32:7-14).
 - a. God was angry with them (Deut. 9:19).
 - b. God accused them of three things:
 - 1) They "have corrupted themselves" (v. 7).
 - 2) They have "turned aside quickly" (v. 8).

- 3) They have made a molten calf and worshipped it (v. 8).
 - c. God called them a "stiff-necked" people (v. 9).
 - d. God determined to destroy them and make Moses a "great nation" (v. 10).
 - e. "Now therefore let me alone (v. 10) shows that Moses stood between God and Israel (v. 10).
 - 1) Moses cried unto God at the Red Sea (Ex. 14:15).
 - 2) He supplicated at Marah (Ex. 15:25).
 - 3) He pleaded for water at Rephidim (Ex. 17:4).
 - f. Moses appealed to God to spare them on the basis of three things.
 - 1) He asked God to remember his special relation with Israel (v. 11).
 - 2) The Egyptians will hear what you have done and gloat over it (v. 12).
 - 3) Remember your promise to Abraham, Isaac and Jacob (v. 13; Cf. Heb. 6:17-18).
 - g. God "repented of the evil" (v. 14).
4. Moses' Wrath (32:15-20).
 - a. God told Moses to get down from the mount (v. 15).
 - b. When Moses saw "the calf, and the dancing" (v. 19) his "anger waxed hot."
 - c. Moses broke the tables of stone which probably signifies a break in the relationship.
 - d. Moses ground the calf to powder and made them drink it in their water (v. 20).
 5. The Excuses of Aaron (32:21-24).
 - a. Moses holds Aaron responsible for what the people did (v. 21).
 - b. Aaron began to make excuses instead of accepting responsibility (v. 22-24).
 - 1) Adam made excuses (Gen. 3:12).
 - 2) Eve made excuses (Gen. 3:13).
 - 3) Men always say "look what you made me do."
 6. The Faithfulness of the Levites (32:25-29).
 - a. The building of the calf left the people naked before their enemies (v. 25).
 - b. Moses immediately demanded "who is on the Lord's side?" The Levites responded (v. 27-28).
 - c. Moses called upon them to present themselves to God for all time (v. 29).
 7. Moses Renewed Intercession For Israel (32:30-35).
 - a. Moses agreed to plead for them but was not sure how much he could accomplish (v. 30).
 - b. Even though 3,000 had been killed there is not one recorded word of repentance.
 - c. Moses confesses their sin and asked God to forgive them (vv. 31-32).
 - d. God refused Moses' offer and told him to go about his work (vv. 33-34).

8. Lesson Learned from Exodus 32

a. First, weak leadership always leads to sin.

- 1) Aaron was a weak leader.
- 2) Moses was a strong leader.
- 3) Great leadership is needed today.
 - a) Elders are needed that "hold fast the faithful word" (Tit. 1:9).
 - b) Elders are needed that feed the flock (Acts 20:28-32).
- 4) Exodus 32 clearly shows what happens when leaders fail to be leaders.
 - a) It brings sin on people (v. 21).
 - b) It brings God's anger on the leaders (Dt. 9:20).
 - c) It leads to shifting blame (v. 22).

b. Second, the evils of idolatry are clearly seen.

- 1) It means that one has broken a solemn vow to the Lord (19:8).
- 2) It is debasing and degrading in its effect upon humanity. People tend to become like the god they worship.
- 3) It robs God of the glory that belongs to him.
 - a) Psalms 106:19-20 states that Israel changed "their glory into the similitude of an ox that eateth grass."
 - b) Romans 1:18-32.
- 4) The consequences of idolatry are terrible.
 - a) One faces the anger of God (vv. 7-10).
 - b) One faces the anger of leaders who care (v. 19).
 - c) Punishment is sure to follow (vv. 20, 35).
 - d) It gives God' enemies an occasion to blaspheme (v. 25).

c. Third, we learn that people soon forget God.

- 1) Israel turned quickly out of the way (v. 8).
- 2) They forgot God their Saviour (Psa. 106:19, 21).
- 3) The Galatians were soon removed (Gal. 1:6).
- 4) The stony ground hearer soon left the truth (Matt. 13:20-21).

d. Fourth, sin in the camp always grieves God and condemns people.

- 1) Israel was defeated at Ai because sin was in the camp (Josh. 7:1ff).
- 2) It drives God out from the midst of people.
 - a) After the golden calf God said, "I will not go up in the midst of thee" (Ex. 33:3).
 - b) The fact that Moses set the tabernacle without the camp shows God was no longer in the camp (Ex. 33:7).
 - c) Lukewarmness drove the Lord out of the church at Laodicea (Rev. 3:14-20).
- 3) It gives God's enemies an occasion to blaspheme (v. 25; 2 Sam. 12:4; Rom. 2:24).
- 4) It influences others to commit sin (1 Cor. 5:1ff).
- 5) What must be done about sin in the camp?
 - a) It must be removed (Josh. 7:12,14; 1 Cor. 5:5,7,13).
 - b) There is a need of repentance (Rev. 2:4-5; 3:1-3; 3:19).
- 6) Why must sin be removed from the camp?

- b. An act of compassion. ("Repent" here mean
- c. A change in God's response based on a cha

- \ E. Failure of Leaders! (Ex. 32:21-24)
- 1. Failure brings sin on the people (32:21)
 - 2. Failure brings God's anger on the leaders
 - 3. Failure leads to blame-shifting (32:22-24)
 - a. Blames the people (32:22-23)
 - b. Blames chance happenings (32:24)

- F. Moses - A Spiritual Statesman! (Ex. 32:19-20, 25-35)
- 1. Reacted strongly to sin (32:19)
 - 2. Administered discipline (32:20)
 - 3. Called for decision (32:26)
 - 4. Placed spiritual relationships over fleshly ties (32:27, 29)
 - 5. Denounced sin as sin (32:30-31)
 - 6. Prayed for the people (32:30)
 - 7. Willing to sacrifice himself (32:32)

XXIX. The Book of Exodus has a very vital connection with the New Testament in the form of types and anti-types.

- A. Israel is pictured as a purchased possession, Exodus 15:16. So is the church, Acts 20:28.
- B. Israel was God's peculiar treasure, Exodus 19:5. So is the church, Titus 2:14.
- C. Israel was a kingdom of priests, Exodus 19:6. So is the church, Revelation 1:5.
- D. Israel was a holy nation, Exodus 19:6. So is the church, 1 Peter 2:9.
- E. The Passover lamb was typical of Christ our Passover, 1 Corinthians 5:6,7.
 - 1. Without blemish, Exodus 12:5. Cf 1 Peter 1:19.
 - 2. Not a bone broken, Exodus 12:46. Cf. John 19:36.
- F. The bondage in, and deliverance from, Egypt is typical of our bondage in sin and deliverance from sin.
 - 1. God sent a deliverer - Moses, Exodus 3:10. God sent his Son, John 3:16.
 - 2. God enabled Moses to perform miracles that they might believe, chapter 4. Christ did signs that people might believe, John 20:30,31.
 - 3. The people had to believe in Moses, chapter 4:31. One must believe in Christ, John 8:24.
 - 4. They had to follow Moses, chapter 12. One must follow Christ, Luke 9:23.
 - 5. They were baptized into Moses, 1 Corinthians 10:1,2. One is baptized into Christ, Galatians 3:27.

- a) In order to save the soul of the individual (1 Cor. 5:4-5; Gal. 5:19-21).
- b) In order to save the other members of the church (1 Cor. 5:1-2).
- c) Its removal will result in the church and the Lord being magnified (Mt. 5:14-16).

Conclusion:

- 1. Israel was to be a nation that brought glory to God (Deut. 7:6-8).
- 2. Christians are to be salt and light (Mt. 13-16).

B. Exodus 32: Idolatry!

- 1. Causes of Idolatry
 - a. Forgetful people (32:1)
 - b. Weak leadership (32:2, 21-24, 25)
 - c. Lust of flesh (32:6)
- 2. Consequences of Idolatry
 - a. Anger of God (32:7-10)
 - b. Anger of leaders (32:19)
 - c. Punishments (32:20, 35)
 - d. Derision of enemies (32:25)
- 3. Cure of Idolatry
 - a. Call for decision (32:26)
 - b. Discipline (32:27-28)
 - c. Prayer for forgiveness (32:30-31)

C. Intercessor!

- 1. Need for an intercessor (32:7-10)
- 2. Test of an intercessor (32:10)
- 3. Pleas of an intercessor (32:11-13)
 - a. Must be earnest
 - b. Must be based on truth
- 4. Power of an intercessor (32:14)
- 5. Truthfulness of an intercessor (32:30-31)
- 6. Self-sacrifice of an intercessor (32:32)
- 7. Limitations of an intercessor (32:33)

D. The Repentance of God! (Ex. 32:14)

- 1. What it is not!
 - a. Not a change in God's standard (Mal. 3:6)
 - b. Not partiality to God's favorites ("pets"); (1 Pet. 1:17)
 - c. Not getting over a temper tantrum.
 - d. Not withholding just punishment (32:33, 35)
- 2. What it is!
 - a. A consistent pattern for God (Jonah 3:10; Jer. 26:19; Joel 2:13; 2 Sam. 24:16; Jer. 18:10; Gen. 6:6-7)

G. ~~The tabernacle, outer court, and the furniture were all typical and shadows of what was to come, Hebrews 10:1 ff.~~

1. The outer court (chapter 27) was typical of the world.
2. The brazen altar where sacrifices were made (chapter 27) was typical of our altar (Hebrews 13:10,11).
3. The laver (chapter 38:8) was typical of baptism or of daily cleansing.
4. The holy place was typical of the church, and the most holy place of heaven.
5. The table of shewbread (Leviticus 24:9) was typical of the Lord's Supper.
6. The candlestick was typical of the word of God.
7. The altar of incense was typical of our prayers, Revelation 5:8.

H. Salvation in Type, Exodus 1-15. See attachment.

I. Note the emphasis on making everything according to the pattern.

1. Pattern (tabniyth) means "by implication, a model, resemblance: - figure, form, likeness, pattern, similitude." (Strong)
2. "According to all that I show thee after the pattern . . . and the pattern . . ." (25:9).
3. "And look that thou make them after the pattern . . ." (25:40).
4. "And thou shalt rear upon the tabernacle according to the fashion . . ." (26:30).
5. "... as it was showed thee in the mount, so shall they make it" (27:8).
6. "... according to all that I have commanded thee shall they do" (31:11).
7. "As the Lord commanded Moses" (39:7,21,26,31,32,42,43).
8. "Thus did Moses: according to all that the Lord commanded him, so did he" (40:16, 19, 21, 23, 25, 27, 29, 32).

Correction Regarding Exodus 33:7-11

Exodus 33:7-11

1. "The text in the ohel mo edh, the tent of meeting, in contrast to the tabernacle (mishkin), from which the KJV fails to distinguish it. It was Moses' tent. He alone use to take . . . and pitch it. The LXX calls it "his tent." The Hebrew text says that he pitched the tent "for [to] him, i.e., for God. All accounts of the tent exalt Moses. Only for him was it a tent of revelation, the place where God met him (cf. Num. 11:16-17, 24-30; 12:1-8; Deut. 31:14-15) . . ." (the Interpreter's Bible, Vol. 1, p. 1072).
2. "The tent wherein he gave audience . . ." (Benson Commentary, Vol. 1, p. 270).
3. "Now Moses used to take a tent and pitch it without the camp some distance away, calling it the 'tent of meeting . . .'" (NIV).
4. "The Tent which was called the Meeting Tent, Moses used to pitch it some distance away, outside the camp" ("New Catholic Edition" of the Holy Bible), Confraternity –

Donay Version).

5. "The tent, which was called the meeting tent . . ." (The New American Bible).
6. "Now Moses used to take the tent and pitch it outside the camp, far off from the camp; and he called it the tent of meeting" (RSV).
7. "Now Moses used to take the tent . . ." (ASV).
8. "Now Moses used to take the tent and pitch it outside the camp a good distance from the camp, and called it the tent of meeting" (NASV).
9. The word for tabernacle (mishkam) does not appear in this chapter. (Barnes Notesw, Exodus to Ruth, p. 91).
10. It was a tent appointed for this temporary purpose.

An Overview of Hebrew Law - Lesson Four

The Book of Exodus

- A. Exodus: The Hebrew title is *Shemot* which means “the names.”
1. The Hebrew title is based on the first words of the book which state, “And these are the names” (*Velot-shemot*) (Exodus 1:1).
 2. The English title *Exodus* means “departure or going out.”
 - a. The Book of Exodus is the continued history of the descendants of Israel. The Israelites were descendants of Isaac, who were the descendants of Abraham who was a descendent of Noah’s son Shem.
 - b. The Book of Exodus recounts the oppression of the Hebrews and their miraculous deliverance from Egyptian slavery by God’s grace to the Promised Land.
 - c. During the exodus the Passover Feast, the Jews premier festival of deliverance from oppression, was instituted.
 - d. The Passover Feast was a type of The Lord’s Supper which Christians celebrate in remembrance of Jesus Christ, our paschal lamb, who has delivered us from the bondage of sin (John 1:29).
 3. The Book of Exodus is divided into three major sections:
 - a. Israel’s deliverance from oppression (Exodus 1 - 18).
 - 1) Israel in Egypt (Chapter 1)
 - 2) Early life of Moses (Chapters 2-4)
 - 3) Plagues (Chapters 5-11)
 - 4) Passover (Chapters 12-13)
 - 5) Exodus from Egypt (Chapters 14-15)
 - 6) Wilderness wanderings (Chapters 15-18)
 - b. God’s covenant with Israel at Sinai (Exodus 19 - 40)
 - 1) God’s appearance to Moses on the mountain (Chapter 19)
 - 2) The Law (Chapters 20-23)
 - 3) Covenant confirmation (Chapter 24-31)
 - 4) The breaking and remaking of the tables of stone (Chapters 32-34)
 - c. The tabernacle (Chapters 35 - 40)
 4. Correlation of The Book of Exodus to The Scheme of Redemption:
 - A. The entire message of redemption grows out of the covenant relationship between God and His people first described in The Book of Exodus.
 - B. A study of The Book of Exodus gives clear insight to the message of salvation, law, sin, deliverance, obedience, grace, mercy, justice, penalty for sin and reward.

An Overview of Hebrew Law - Lesson 4

The Book of Exodus

Suggested Memory Verses: Exodus 1:1-5

Write the words of the "Suggested Memory Verses" (Exodus 1:1-5) here: _____

1. What is the Hebrew title for The Book of Exodus? _____
2. What does the word *shemot* mean? _____
3. What does the word *exodus* mean? _____
4. What does The Book of Exodus recount? _____

True or False?

Instructions: A statement precisely stated is either true or false.

A. Read the statement and determine if it is either true or false as stated. **B.** If it is true (*as stated*), place a T inside the [brackets]. If it is false (*as stated*), place an F inside the [brackets]. **C.** Use the scripture references given to help you in determining if a statement is either true or false.

5. [] - **Exodus 1:1-5** - Joseph had eleven brothers.
6. [] - **Exodus 1:1-5** - Jacob had eleven sons.
7. [] - **Exodus 1:7-14** - The new Egyptian king feared the Israelites.
8. [] - **Exodus 1:13,14** - The Egyptians made the lives of the Israelites very hard.
9. [] - **Exodus 1:15-16** - The midwives were commanded to kill the male Hebrew babies.
10. [] - **Exodus 1:17-20** - The Hebrew midwives disobeyed the law of the land with God's blessing.

An Overview of Hebrew Law - Lesson 4

The Book of Exodus

Suggested Memory Verses: Exodus 1:1-5

Write the words of the "Suggested Memory Verses" (Exodus 1:1-5) here: _____

1. What is the Hebrew title for The Book of Exodus? _____
2. What does the word *shemot* mean? _____
3. What does the word *exodus* mean? _____
4. What does The Book of Exodus recount? _____

True or False?

Instructions: A statement precisely stated is either true or false.

A. Read the statement and determine if it is either true or false as stated. **B.** If it is true (*as stated*), place a T inside the [brackets]. If it is false (*as stated*), place an F inside the [brackets]. **C.** Use the scripture references given to help you in determining if a statement is either true or false.

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An Overview of Hebrew Law - Lesson Four

The Book of Exodus

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An Overview of Hebrew Law - Lesson 4

The Book of Exodus

Suggested Memory Verses: Exodus 1:1-5

Write the words of the "Suggested Memory Verses" (Exodus 1:1-5) here: _____

1. What is the Hebrew title for The Book of Exodus? _____

2. What does the word *shemot* mean? _____

3. What does the word *exodus* mean? _____

4. What does The Book of Exodus recount? _____

True or False?

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A. Read the statement and determine if it is either true or false as stated. **B.** If it is true (*as stated*), place a T inside the [brackets]. If it is false (*as stated*), place an F inside the [brackets]. **C.** Use the scripture references given to help you in determining if a statement is either true or false.

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96 points

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Exodus-Deuteronomy, O1602

Instructor: James Meadows

Test: Number One

True or False:

- F 1. There is no connection between Genesis and Exodus.
- F 2. The book of Leviticus deals with the birth and organization of the nation.
- T 3. Exodus means "going out" or "departure."
- T 4. Redemption is the key word in Exodus.
- F 5. Joseph is the outstanding person in Exodus.
- T 6. Moses' life can be divided into three periods.
- T 7. Many consider the ten commandments to be a complete code of morals.
- F 8. We know where Moses was buried.
- T 9. 1450 B.C. is the most favorable date for Exodus.
- T 10. Israel was God's peculiar people.
- F 11. The eleventh plague was the death of the firstborn.
- T 12. The plagues were against the gods of Egypt.
- F 13. God hardened Pharaoh's heart by a direct operation of the Holy Spirit.
- T 14. The first actual reference to God hardening his heart is Exodus 9:12. *9:35; 10:20, 27; 11:10*
7:13/22; 8:15, 19, 32; 9:7, 34
- T 15. The ten commandments form a guide for the course of moral life.
- T 16. The preambles of at least forty-seven states acknowledge God's law as the basis for constitutional government in the U.S.
- F 17. Winston Churchill had very little use for the ten commandments.

- T 18. Jehovah based his authority to make this covenant upon the fact that he is God.
- F 19. Hardeman said, "The first commandment is the greatest of all."
- T 20. The first commandment reveals the unity of God.
- T 21. God's name appears 6,823 times in the Old Testament.
- T 22. Profanity violates the third commandment.
- F 23. The Sabbath day was given at the creation.
- T 24. The word Sabbath refers to at least five days, years, etc., in the Bible.

Explain:

1. What is the main purpose of the book of Exodus? The organization of the nation

2. List the following:

- a. The meaning of Exodus Departure, going out
- b. The key chapters 12-14
- c. The key phrase "Let my people go"
- d. Name one of the four key verses 3:18; 14:10; 6:2-8; 12:1-23

3. What is the probable date of the Exodus? 1450

4. List the three periods of Moses' life.

- a. Egypt in Pharaoh - 40 years
- b. in the wilderness ~ 40 "
- c. Leading Israel - 40 years

5. Explain there arose a Pharaoh that "knew not Joseph." He did not
recognize what he had done - was not
favorable towards him

open

6. G. Campbell Morgan places Exodus under three heads. Name them and chapters.

a. Bondage - 1-5

b. Deliverance - 6-18

c. Organization - 19-40

7. How did God harden Pharaoh's heart? (1) Through the miracles

(2) His own magicians

(3) His stubborn will

(4) He refused to listen

8. Draw a picture of the Bible heart and name the four parts into which it is divided.

9. When was the Passover instituted? Ex 12 - Just before they
left Egypt

open

10. Name three purposes of the Passover and explain.

- a. Commemorative: The Lord passing over
- b. Disciplinary: Means of education
- c. Type of Christ: Passover Lamb

11. Name at least three ways in which the Passover lamb is typical of Christ.

- a. Without blemish
- b. Killed between evening & dawn
- c. Eat without leaven
- d. Blood procured sal.
- e. Not a lone burden

open

12. What answer were parents to give their children when they asked about the Passover?

It reminds us of God passing over the firstborn

13. By what means did God lead the children of Israel? Cloud by day and

fire by night - 13:21

14. Complete: "Fear ye not, stand still, and see the salvation 14:13 of the Lord...."

15. What happened at Marah? No water - the people murmured
God provided - 15:23-25

open

16. Why is the sabbath mentioned in Exodus 16? It was a test to see if
they would obey God - 16:23-30

17. What nation did God promise to destroy, but it was 400 years later before it happened?

Amalekites - Ex. 17:14-16

18. Who was Moses' father-in-law? Jethro 17:12
 What advice did he give Moses? Delegate authority 17:19-22
19. Explain "I bare you on eagles' wings." Just as an eagle bears her young so God bore Israel

open

20. Explain these three expressions:
- a. "Ye shall be a peculiar treasure unto me" God's own special people - 19:5
 - b. "And ye shall be unto me a kingdom of priests" Like priest. Every Christian a priest today - 1 Pet 2:5-9
 - c. "An holy nation" Pure, clean like God - 1 Pet 2:5-9

21. Where was the law given? At Mt. Sinai Ex. 19
22. The first four commandments deal with man's relation to God
23. The last six commandments reveals man's responsibility to his fellowman
24. Which commandment does Coffman say is the greatest? The first

open

25. Name at least three things that "thou shalt have no other gods before me" says.
- a. An injunction to recognize God
 - b. Condemnation for not recognizing him as God
 - c. The unity of God

26. Name at least three ways one can violate the third commandment (taking God's name in vain).

- a. Profanity
- b. Perjury - false swearing
- c. Flippant use of God's name -

27. Name the last six commandments.

- a. Honor father + mother
- b. Thou shalt not murder
- c. " " " steal
- d. " " " commit adultery
- e. " " " bear false witness
- f. " " " covet

28. What was the Sabbath Day? 7th day - day of rest

Name three things that could not be done on the Sabbath?

- a. No work
- b. No building fire
- c. Limited travel

29. Show proof that the Sabbath day has ended. Nailed to the cross
Col. 2:14

30. Prove that homosexuality is a form of fornication. Jude 7; Rom. 1:20-28

31. Define stealing Theft Taking what does not belong to you

Name at least four ways one may steal.

- a. Theft b. Embezzlement
c. Cheating d. Stealing name

32. Define covet. Unnecessarily desire for what is not his

Match the Following

- | | | |
|--------------|-------------------------|---|
| <u>F</u> 1. | Exodus 20:1-17 | a. Trips to Washington |
| <u>A</u> 2. | N. B. Hardeman | b. Reported that Christians met on a fixed day. |
| <u>j</u> 3. | Jehovah | c. "Ratsach" |
| <u>i</u> 4. | First Commandment | d. Taking the head |
| <u>g</u> 5. | False god | e. Obey civil authorities |
| <u>b</u> 6. | Pliny | f. The Ten Commandments |
| <u>h</u> 7. | The 70 years of bondage | g. The deified state |
| <u>c</u> 8. | Murder | h. Called a Sabbath |
| <u>d</u> 9. | Capital Punishment | i. Against polytheism |
| <u>e</u> 10. | Romans 13:1-7 | j. He that will be, is, was |

BONUS QUESTIONS. Five extra points if you get all of it correct.

Give the names of Moses' wife and two sons.

- a. Zipporah
- b. Gershom 18:2-3
- c. Eliezer

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Exodus-Deuteronomy, 01602

Instructor: James Meadows

Test: Number One

True or False:

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- ____ 2. The book of Leviticus deals with the birth and organization of the nation.
- ____ 3. Exodus means “going out” or “departure”.
- ____ 4. Redemption is the key word in Exodus.
- ____ 5. Joseph is the outstanding person in Exodus.
- ____ 6. Moses’ life can be divided into three periods.
- ____ 7. Many consider the Ten Commandments to be a complete code of morals.
- ____ 8. We know where Moses was buried.
- ____ 9. 1450 B.C. is the most favorable date for Exodus.
- ____ 10. Israel was God’s peculiar people.
- ____ 11. The eleventh plague was the death of the firstborn.
- ____ 12. The plagues were against the gods of Egypt.
- ____ 13. God hardened Pharaoh’s heart by a direct operation of the Holy Spirit.
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- _____ 23. The Sabbath day was given at the creation.
- _____ 24. The word Sabbath refers to at least five days, years, etc. in the Bible.

Explain:

- 1. What is the main purpose of the book of Exodus? _____

- 2. List the following:
 - a. The meaning of Exodus _____
 - b. The key chapters _____
 - c. The key phrase _____
 - d. Name one of the four key verses _____
- 3. What is the probable date of the Exodus? _____
- 4. List the three periods of Moses' life.
 - a. _____
 - b. _____
 - c. _____

5. Explain there arose a Pharaoh that “knew not Joseph.” _____

6. G. Campbell Morgan places Exodus under three heads. Name them and chapters.
- a. _____
- b. _____
- c. _____
7. How did God harden Pharaoh’s heart?
- (1) _____
- (2) _____
- (3) _____
- (4) _____
8. Draw a picture of the Bible heart and name the four parts into which it is divided.
9. When was the Passover instituted? _____

10. Name three purposes of the Passover and explain. (**Open**)
- a. _____
- b. _____
- c. _____
11. Name at least three ways in which the Passover lamb is typical of Christ.
- a. _____
- b. _____
- c. _____
12. What answer were parents to give their children when they asked about the Passover? (**Open**)
- _____
- _____
13. By what means did God lead the children of Israel? _____
- _____
14. Complete: "Fear ye not, stand still, and see the _____ of the Lord..."
15. What happened at Marah? _____
- _____
16. Why is the Sabbath mentioned in Exodus 16? (**Open**) _____
- _____
17. What nation did God promise to destroy, but it was 400 years later before it happened? _____

18. Who was Moses' father-in-law? _____. What advice did he give Moses? _____
19. Explain "I bare you on eagles' wings." _____

20. Explain these three expressions: (**Open**)
- a. "Ye shall be a peculiar treasure unto me" _____

- b. "And ye shall be unto me a kingdom of priests" _____

- c. "An holy nation" _____

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- b. _____
- c. _____

26. Name at least three ways one can violate the third commandment (taking God's name in vain).

a. _____

b. _____

c. _____

27. Name the last six commandments.

a. _____

b. _____

c. _____

d. _____

e. _____

f. _____

28. What was the Sabbath Day? _____

Name three things that could not be done on the Sabbath?

a. _____ b. _____

c. _____

29. Show proof that the Sabbath has ended. (**Open**) _____

30. Prove that homosexuality is a form of fornication. _____

31. Define stealing _____

Name at least four ways one may steal?

a. _____ b. _____

c. _____ d. _____

32. Define covet. _____

Match the Following

____ 1. Exodus 20:1-17

____ 2. N. B. Hardeman

____ 3. Jehovah

____ 4. First Commandment

____ 5. False god

____ 6. Pliny

____ 7. The 70 years of bondage

____ 8. Murder

____ 9. Capital Punishment

____ 10. Romans 13:1-7

a. Trips to Washington

b. Reported that Christians met on a fixed day.

c. "Ratsach"

d. Taking the head

e. Obey civil authorities

f. The Ten Commandments

g. The defied state

h. Called a Sabbath

i. Against polytheism

j. He that will be, is, was

BONUS QUESTIONS: Five extra points if you get all of it correct.

Give the names of Moses' wife and two sons.

a. _____

b. _____

c. _____

THE BIBLE — EXODUS

James Meador

INTRODUCTION:

1. The book of Exodus is a continuation of the story told in the latter part of Genesis.
2. Exodus is another link in the chain of God dealing with the human race.
3. In order that we may keep the connection of each book with the whole, let's remember:
 - a. The purpose of the Bible is the glory of God and the salvation of man through Jesus Christ our Lord.
 - b. Genesis connects with the purpose line in that (1) that it reaches backward to Revelation and makes known the origin of the universe, of man, and of sin; (2) it unfolds the development of the messianic nation; (3) It looks into the future and foretells that coming of the *promised seed*, the Savior - Shiloh.
4. The book of Exodus deals with the birth and organization of the nation through whom the promised Messiah would come. *Exodus* is a Greek word meaning *way out*, or *departure*.
5. The outstanding character in the book is Moses - "for forty years thought he was somebody; spent forty years learning he was nobody; and then discovered for forty years what God can do with nobody."
6. *Redemption* is the key word of the book and the theme is *redemption* through the blood.
7. The key text of the book would probably be Exodus 12:23, 24.
8. Now let's consider:

DISCUSSION:

I. Some divisions of Exodus

A. Morgan places the book under three heads.

1. Bondage - Exodus 1-5
2. Deliverance - Exodus 6-18
3. Organization - Exodus 19-40

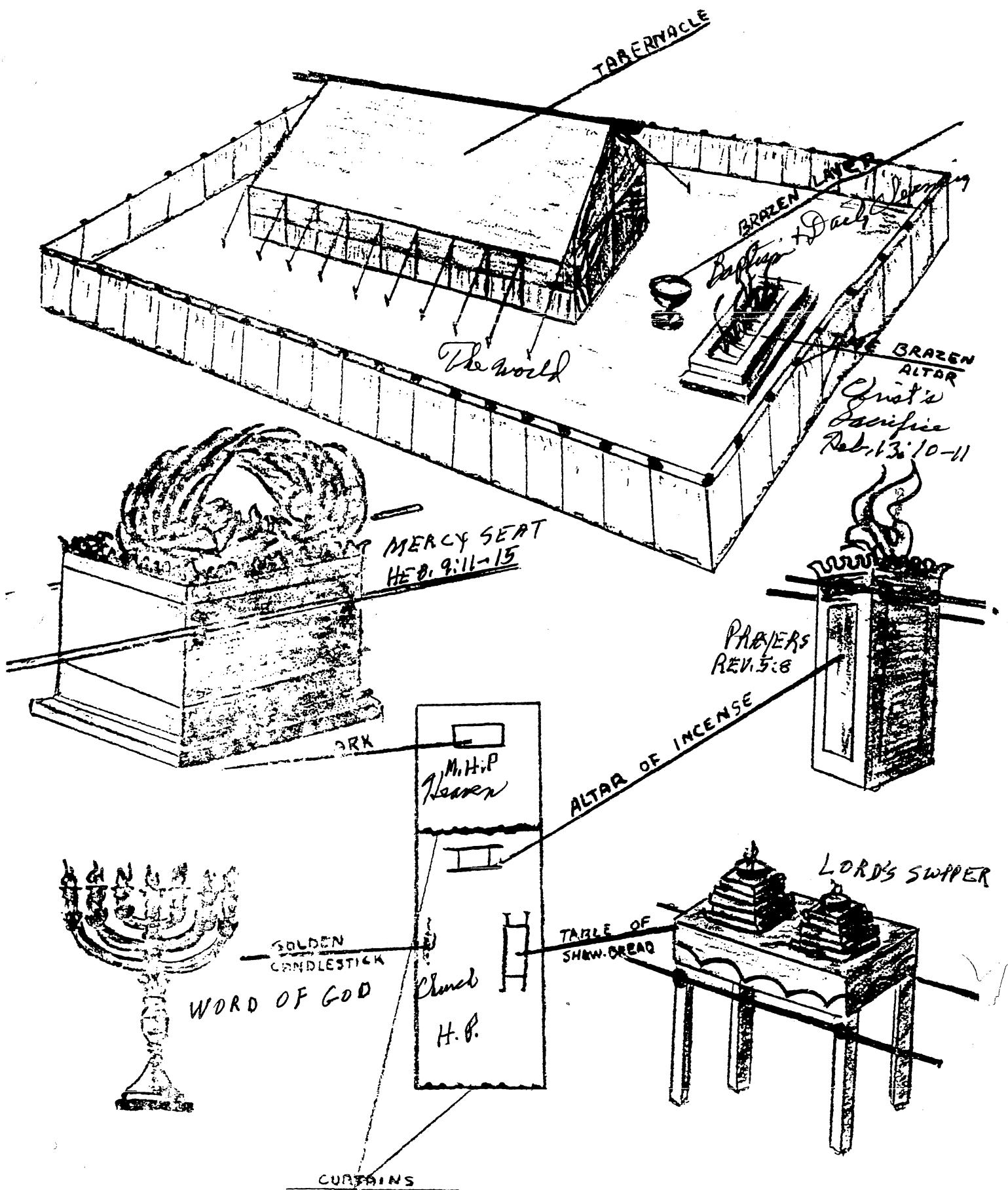
B. Brief highlights of the book by chapter contents would be:

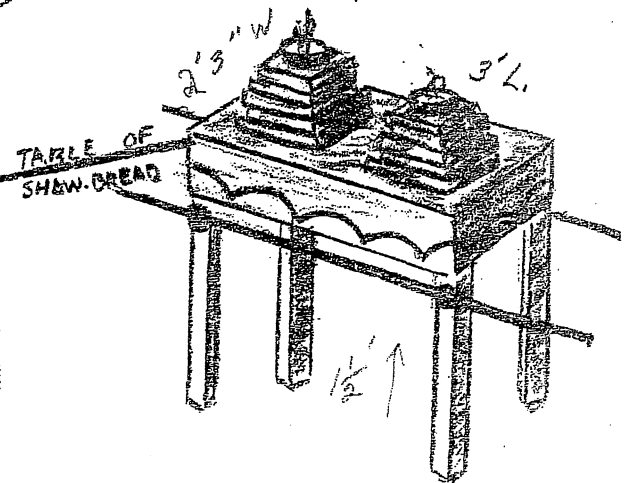
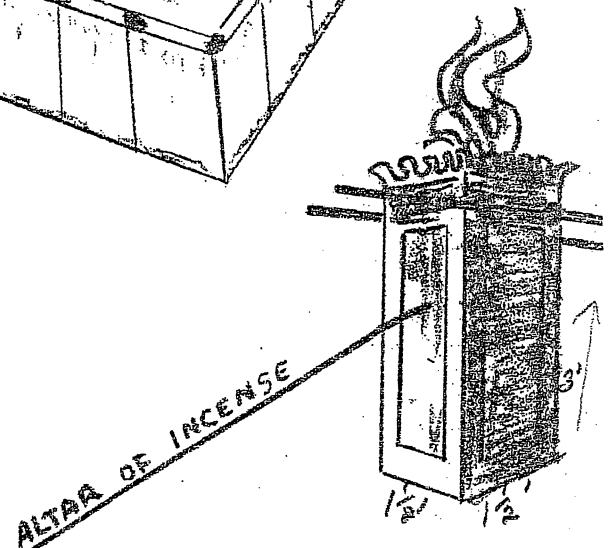
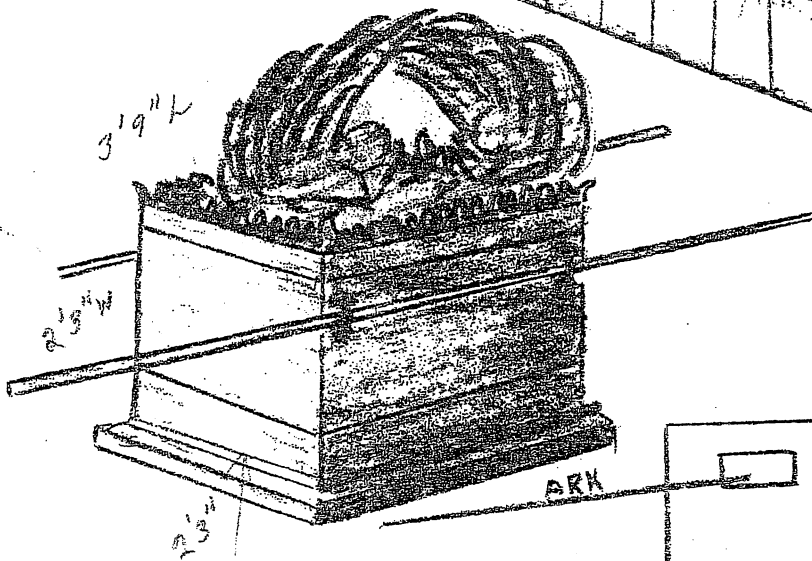
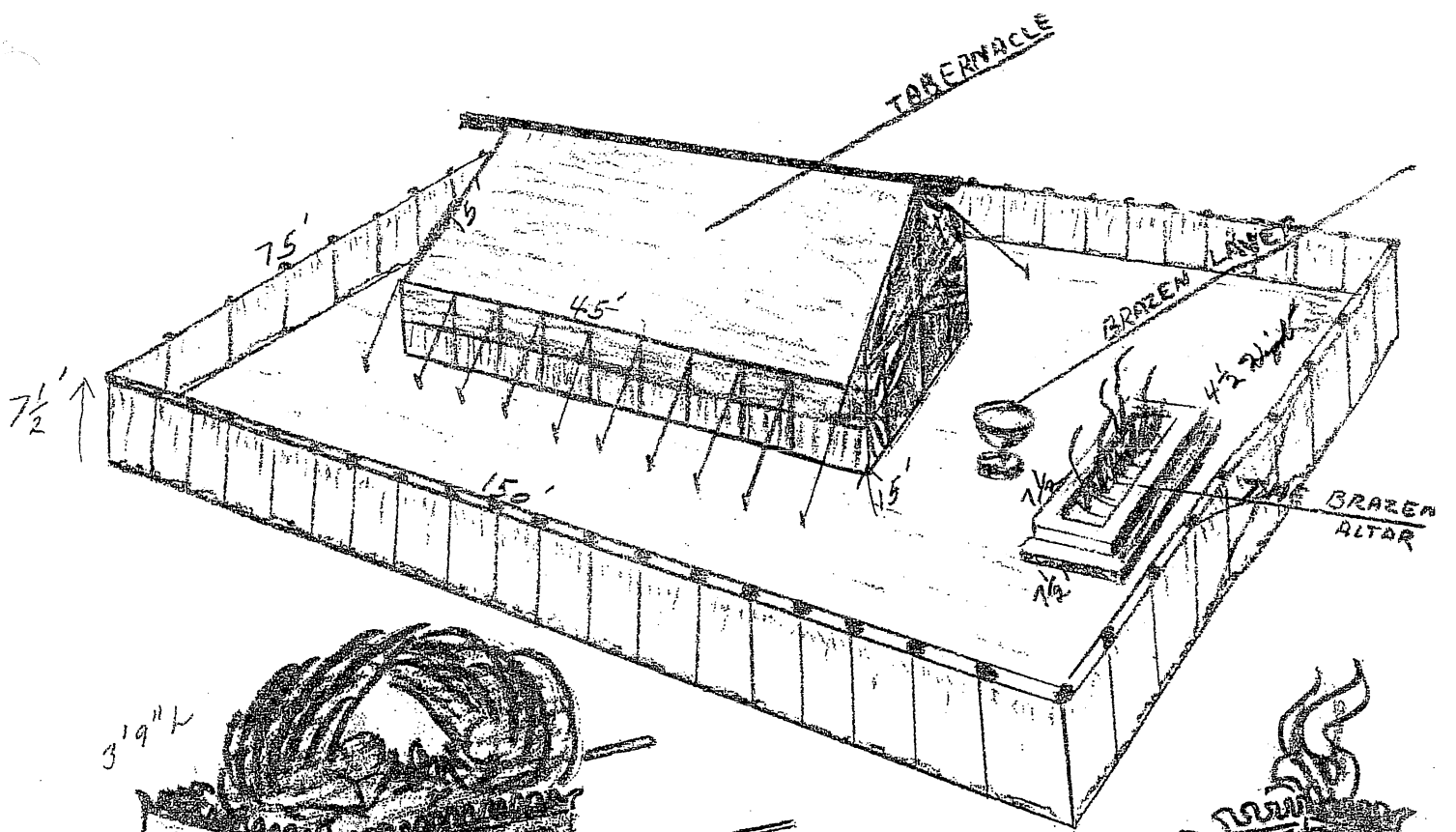
1. The growth of Israel as a nation and the king's decree. Exodus 1
2. The birth of Moses, his living in the palace, slaying of the Egyptian and flight into the wilderness. Exodus 2
3. God calls Moses to deliver Israel. Exodus 3, 4
4. Moses and Aaron appear before Pharaoh and the plagues begin. Exodus 5-11
5. The institution of the feast of Passover, the death of the firstborn and Israel's Deliverance. Exodus 12, 13.

2. Israel was God's peculiar treasure. Exodus 19:5 So is the church. Titus 2:14
3. Israel was a kingdom of priests. Exodus 19:6 So is the church. Revelation 1:5
4. Israel was a holy nation. Exodus 19:6 So is the church. I Peter 2:9
5. The Passover lamb was typical of Christ our Passover. I Corinthians 5:6,7
 - a. Without blemish. Exodus 12:5 cf; I Peter 1:19
 - b. Not a bone broken. Exodus 12:46; cf. John 19:36
6. The bondage in, and deliverance from, Egypt is typical of our bondage in sin and deliverance from sin.
 - a. God sent a deliverer - Moses. Exodus 3:10 God sent his Son. John 3:16
 - b. God enabled Moses to perform miracles that they might believe. Chapter 4 Christ did signs that people might believe. John 20:30, 31
 - c. The people had to believe in Moses. Chapter 4:31 One must believe in Christ. John 8:24
 - d. They had to follow Moses. Chapter 12 One must follow Christ. Luke 9:23
 - e. They were baptized into Moses. I Corinthians 10:1,2 One is baptized into Christ. Galatians 3:27
7. The tabernacle, outer court, and the furniture were all typical and shadows of what was to come. Hebrews 10:1ff
 - a. The outer court (Chapter 27) was typical of the world.
 - b. The brazen altar where sacrifices were made (Chapter 27) was typical of our altar (Hebrews 13:10, 11).
 - c. The laver (Chapter 38:8) was typical of baptism or of daily cleansing.
 - d. The holy place was typical of the church, and the most holy place of heaven.
 - e. The table of shewbread (Leviticus 24:9) was typical of the Lord's Supper.
 - f. The candlestick was typical of the word of God.
 - g. The altar of incense was typical of our prayers. Revelation 5:8

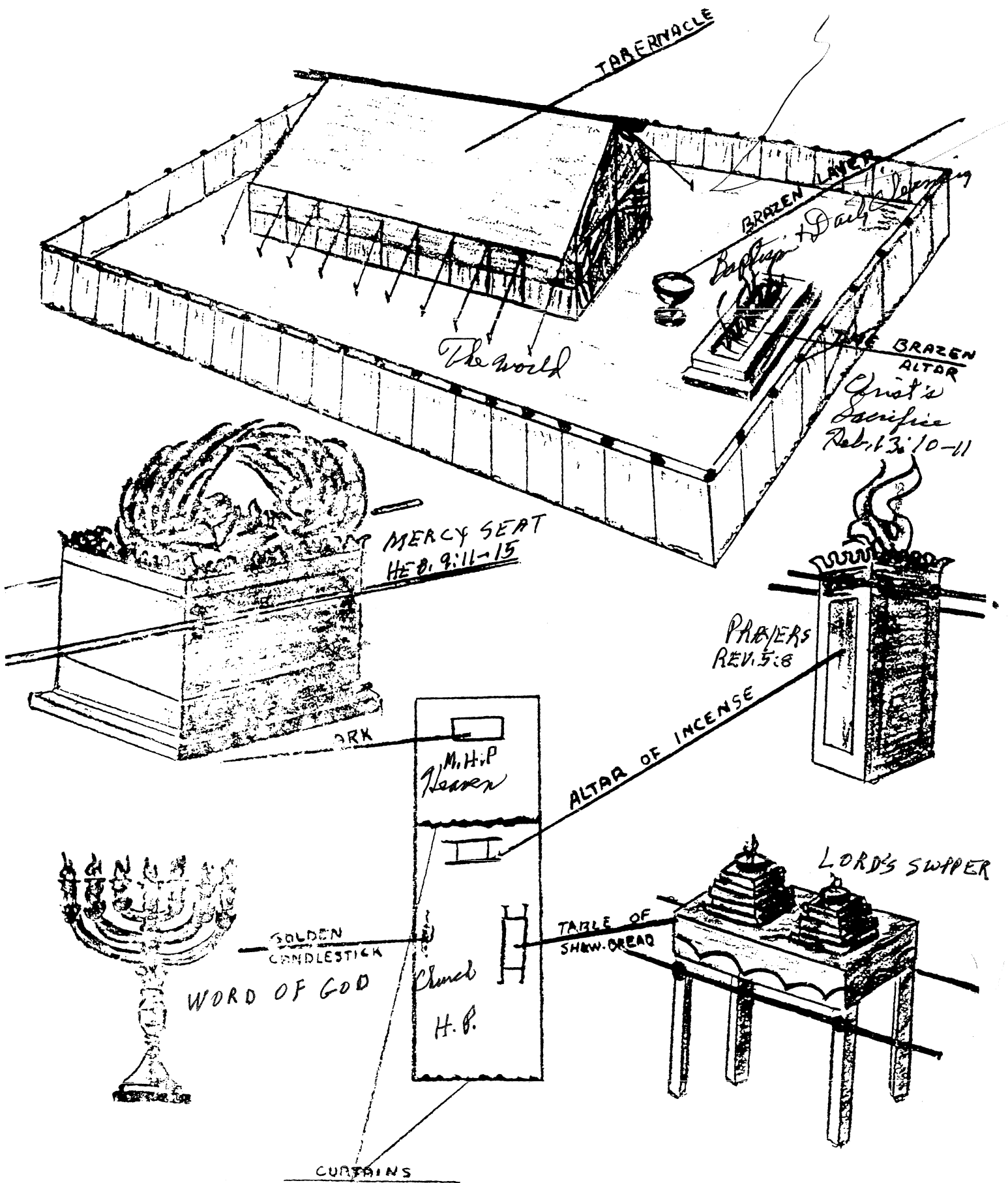
CONCLUSION:

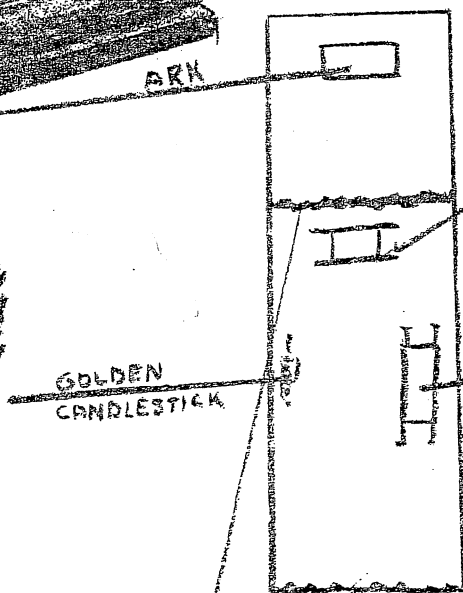
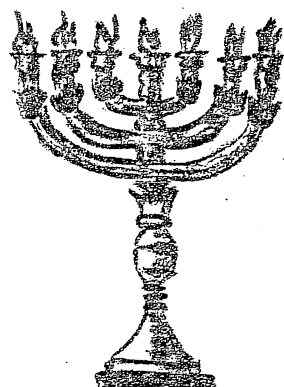
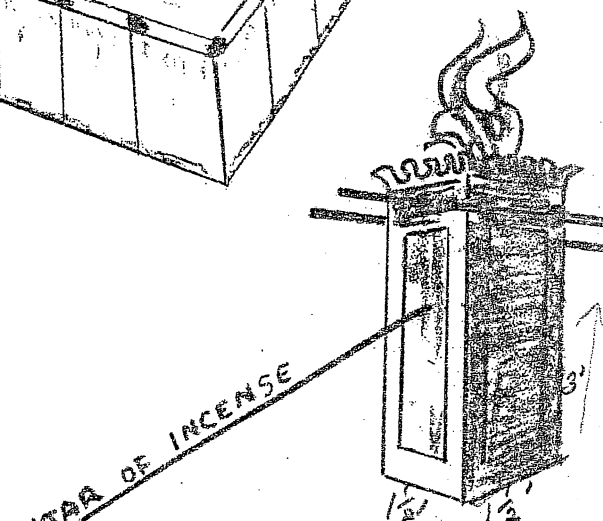
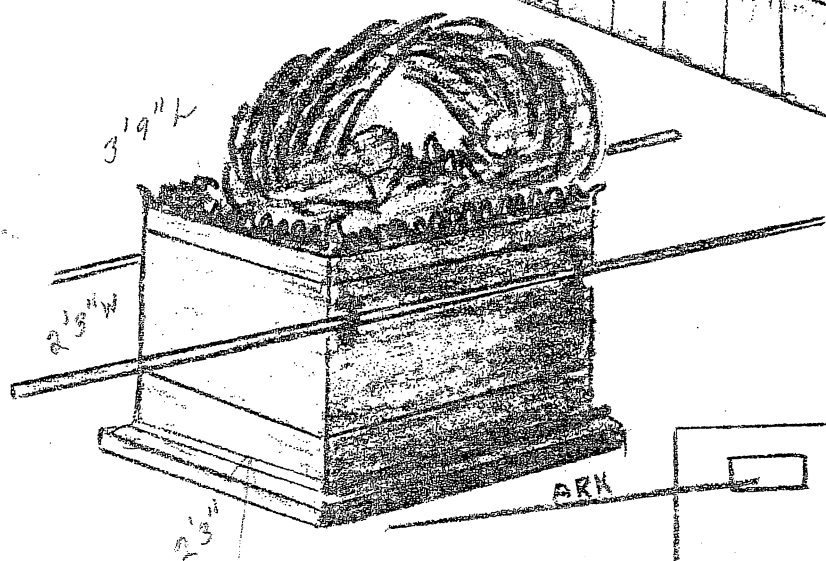
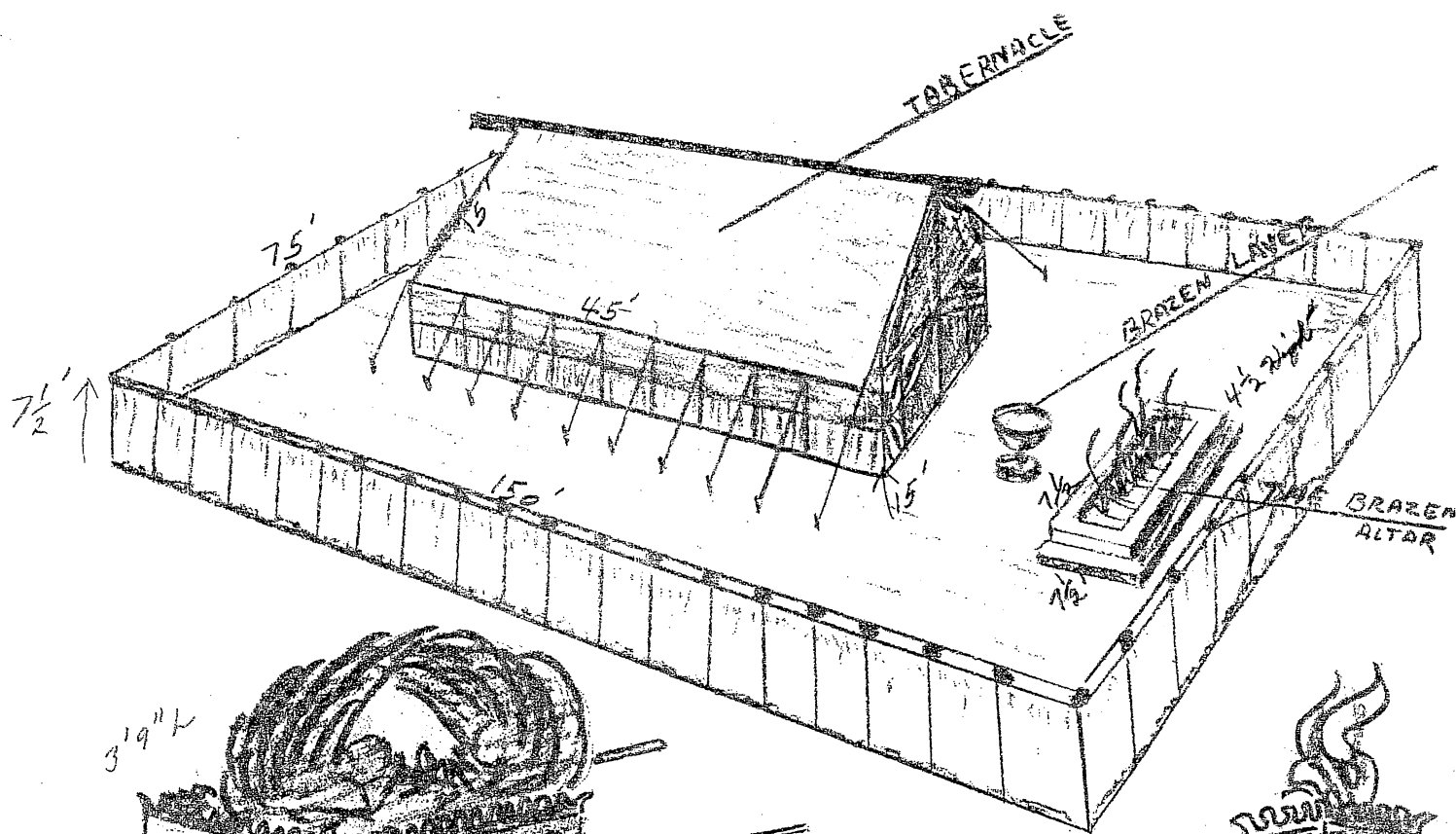
1. The entire contents of the Book of Exodus are summarized in an excellent way in the word of God to Israel spoken through Moses concerning the making of the covenant. Exodus 19:4-6
2. The whole book is built on recognition of a great fact as stated in the preface to the ten commandments. Exodus 20:2





CURTAINS

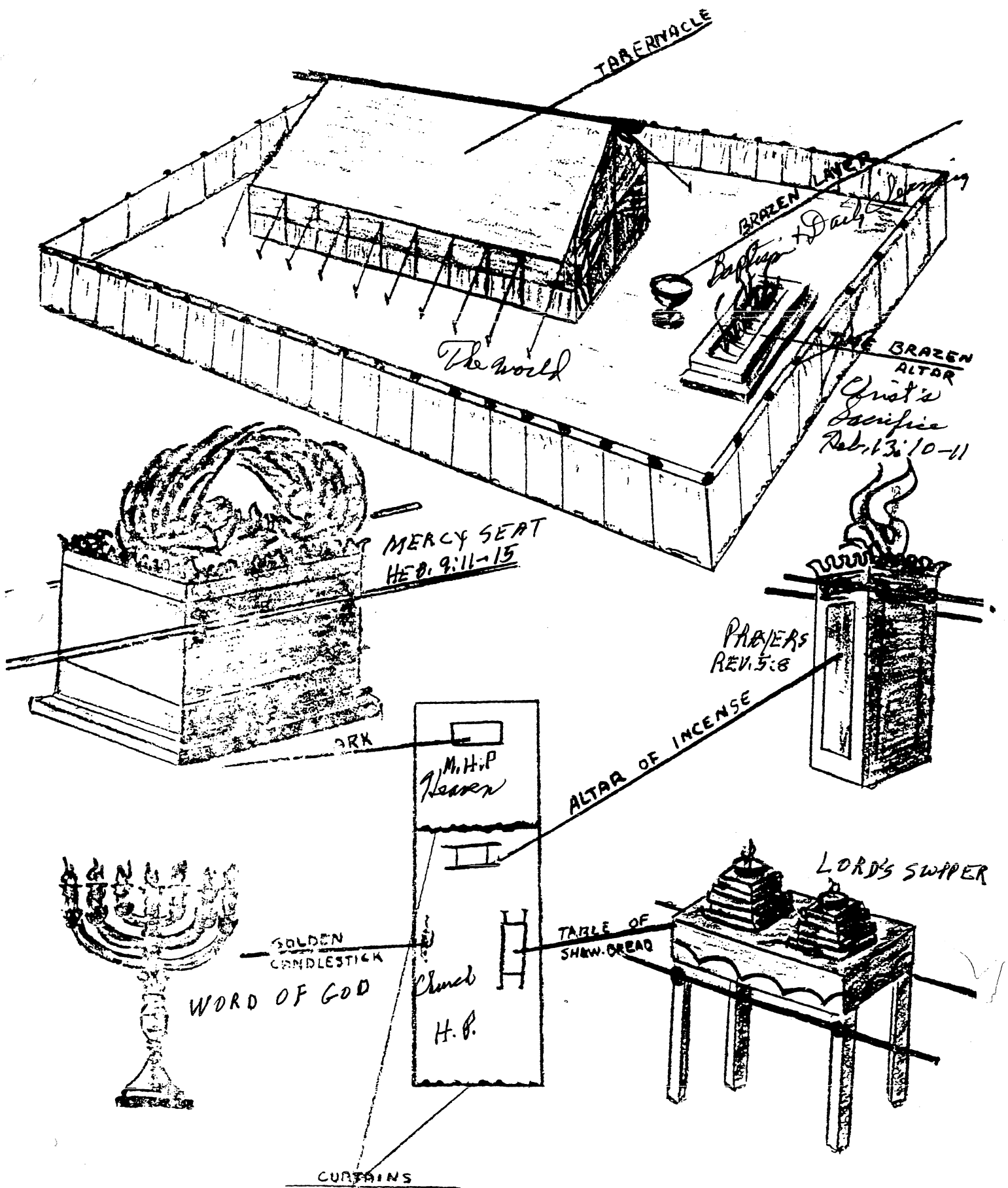


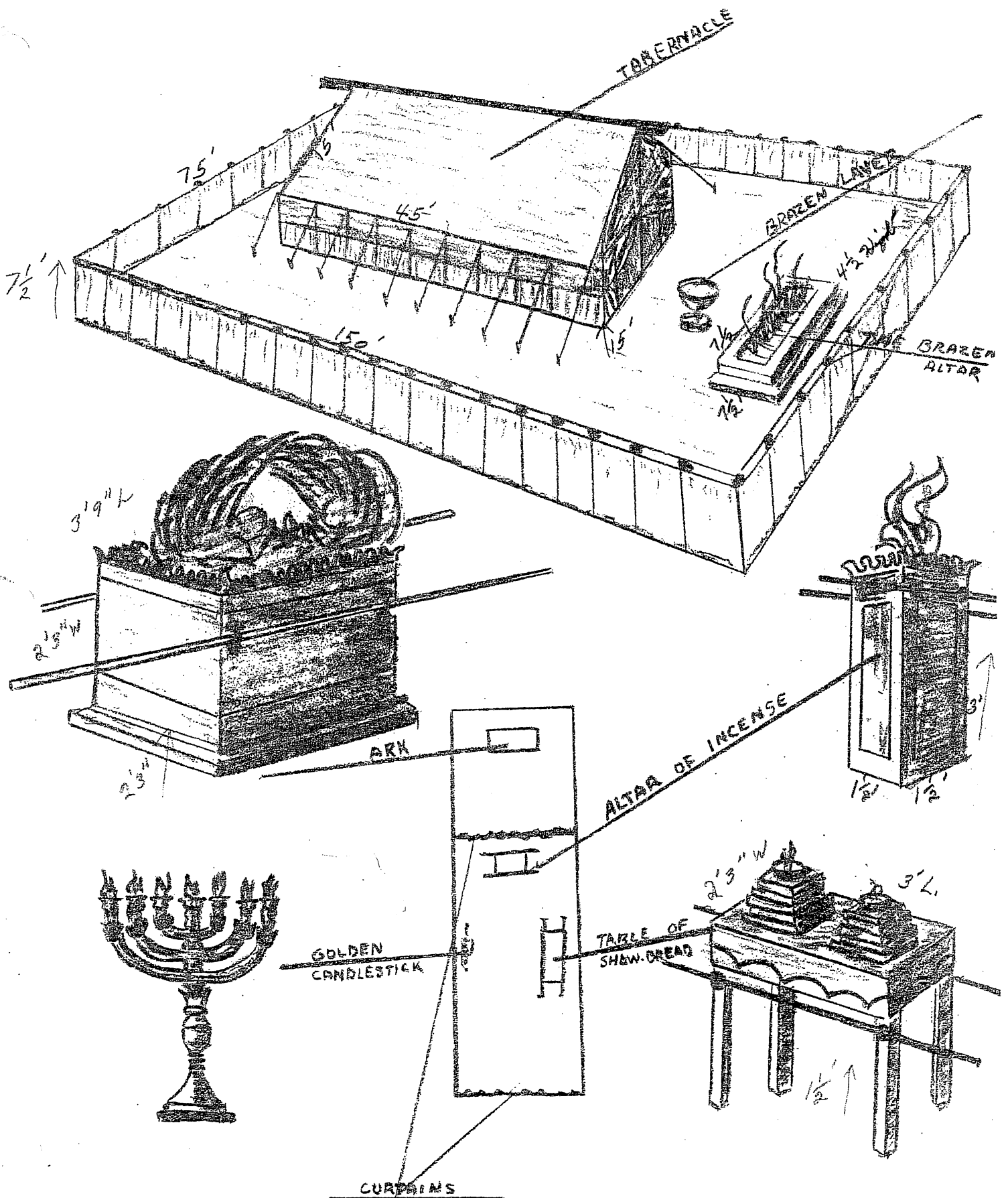


GOLDEN
CANDLESTICK

TABLE OF
SHOWBREAD

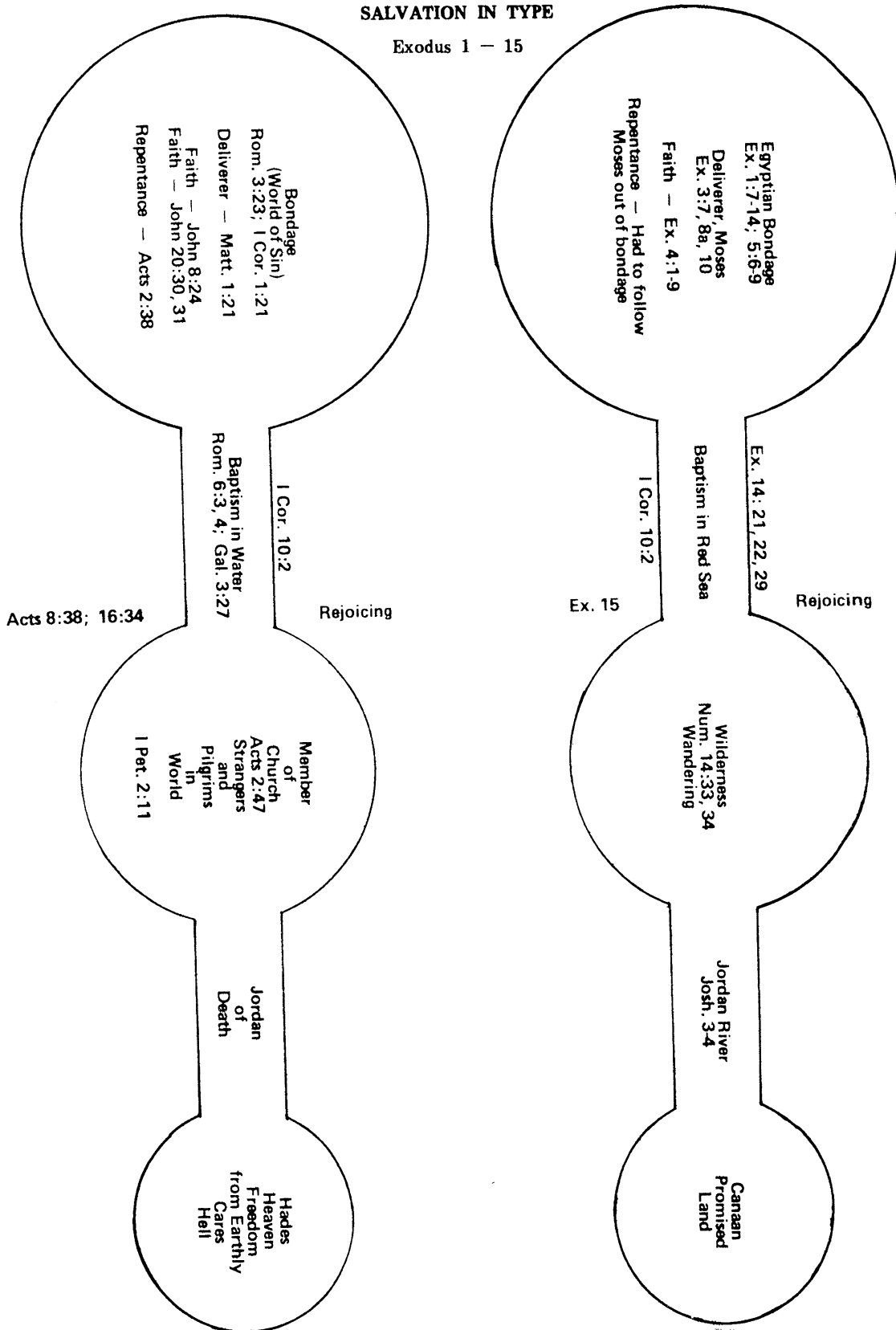
CURTAINS





SALVATION IN TYPE

Exodus 1 - 15



PRINCIPAL JEWISH FEASTS

E.

PURIM

- A. 1. Purim means "lots" because the Persians cast lots to determine the day they would massacre Jews.
- B. 2. Feb-Mar.
- C. 3. Book of Esther read during the feast.
- D. 4. Commemorates Jews' deliverance at time of Haman's plot.
- E. 5. Filled with joy.

✓ II.

PASSOVER

- A. Oldest feast (Ex. 12)
- B. March-April
- C. Held on fourteenth day of Nisan to commemorate Israel's deliverance from Egypt.
- D. The Lord instituted the Lord's supper during this feast. (Matt. 26:26-28)

F. III.

UNLEAVENED BREAD

- A. 1. This was for next seven days following the Passover.
- B. 2. April.
- C. 3. Commemorates the fact that the people had to leave Egypt so quickly that the bread had no time to rise.
- D. 4. Paul alludes to this in 1 Corinthians 5:6-8.

✓ IV.

PENTECOST (Feast of Weeks)

- A. May-June
- B. Thanksgiving for early grain. Growing season began in October and lasted to spring.
- C. Grain or bread was waved before God by the people - wave loaves - give to the Lord.
- D. Here they came to honor the giving of the law of Moses. (Note Acts 2)

✓ V.

ATONEMENT (Yom Kippur)

- A. Not a feast, but a fast.
- B. Sept-Oct.
- C. Most holy day.
- D. Two goats (Lev. 16) -- sin offering and scape goat.
- E. High priest enters holy of holies and offers blood of sin offering, then sends other goat into the wilderness with sins.
- F. Book of Jonah often read (describes forgiveness). If God could forgive Ninevah, then he could forgive the Jews.

✓ VI.

TABERNACLES

- A. Also called "booths."
- B. Came 5 days after the day of Atonement and lasted seven days.
- C. October.
- D. Thanksgiving to God:
 - 1. For His blessings;
 - 2. For His protection over the years.
- E. Commemorates forefathers in the wilderness.

VIII

JEWISH PARTIES / SECTS (** Parties were political-religious in nature)

I. PHARISEES

- A. Most numerous group (6,000 at time of Josephus) and most influential.
- B. Their stronghold was the synagogue.
- C. Rose in reaction to Greek culture.
- D. Much in common Hasidims - among grass roots.
- E. Went back to John Hyrcanus I (134 - 104 B.C.).
- F. Very Zealous for the law and oral traditions:
 - 1. Attached undue importance on outward acts.
 - 2. Built a protective hedge around the law, so masses would not trample it down; they did this by traditions. (Washings, fastings, almsgivings, tithings).
- G. Two schools of thought:
 - 1. Hillel - more moderate.
 - 2. Shammai - more conservative.
- H. Emphasized divine providence.
- I. Believed in rewards and punishments after death.
- J. Were knit together in a brotherhood, but did not associate with others a great deal.
- K. Believed in Oral Law as Binding: God - Moses - Joshua - elders - prophets - men of the great synagogue (ie., Ezra).
- L. Bodily resurrection, angels, spirits.
- M. Nicodemus and Paul were Pharisees (some were fine people).

II. SADDUCEES:

- A. No bodily resurrection, angels, spirits, rejected immortality.
- B. No divine providence (Similar to deists).
- C. Did not accept oral traditions.
- D. Took a literal application of the Pentateuch - used only Pentateuch.
- E. Stronghold was the temple.
- F. Politically active and conformed to the Greek culture.
- G. Little group loyalty - did not trust one another.
- H. Politicians of the day.

III. ESSENES: Right Wing; not mentioned in New Testament.

- A. Gave up with priesthood system and left Jerusalem.
- B. Many settled around the Dead Sea (Qumran community).
 - 1. Dead Sea Scrolls found in 1940's.
 - 2. Written by them (1947); commentaries, songs, discipline.
 - 3. Isaiah found in it.
 - 4. Scrolls go back to 200 A.D.
- C. Practiced ascetic life, hard work, abstinence; held all minute details of the law.
- D. Emphasized meditation.
- E. Josephus speaks favorably of them; so did Pliny (Died A.D. 79) and Philo of Alex.
- F. John the Baptist is similar in some ways to the Essenes, as was Jesus.
- G. Refused to offer sacrifices, since they reminded them of the corruption of the Jerusalem priesthood.
- H. Replaced sacrifice with meditation, study and prayer.
- I. One had to go on probation for twelve months in order to join.
- J. 4,000 at time of Christ.

IV. ZEALOTS: Political

- A. Extreme reactionaries against Rome.
- B. They claimed to be opposites of the Sadducees.
- C. Contributed to Jewish War (66-70).
- D. Sought to overthrow Rome; they appealed to what God had done for David - Goliath.
- E. Should not pay taxes to procurators and Caesar; no separation of church and state.

V. HERODIANS: (6 A.D.)

- A. Desired the restoration and perpetuation of Herodian dynasty.
- B. Wanted Herodian dynasty to rule over them.
- C. Mentioned in Matthew 22:16; Mark 3:6, 12:13.

VI. SCRIBES: (Not a sect)

- A. Actually they were Pharisees.
- B. Copists of the law and very influential teachers.
- C. Respected for their knowledge of the law.

VII. LESSONS TO LEARN FROM THE JEWISH PARTIES:

- A. Avoid making tradition in to law (Matthew 15, 16, 19) (Pharisees) If merely opinion, don't bind.
- B. Avoid overemphasis on outward (Matthew 23) (Pharisees).
- C. Avoid conforming to the world (Romans 12:1, 2) (Sadducees).
- D. Avoid separation from the world (John 17:15) (Essenes).
- E. Avoid extremism (Matthew 22:21) (Zealots).
- F. Study Old Testament (Romans 15:4) (Sadducees and Scribes).
- G. We should be thankful (Colossians 3:17).
- H. Jesus is our atonement (Luke 19:10; Matthew 20:28 - Savior).

THE LIVING MESSAGE OF EXODUS

BY

JAMES MEADOWS

A Brief Outline of Exodus

- I. Prologue: Growth of Esrael into a nation. 1:1-22
- II. The deliverance of Israel from Egyptian bondage. 2:1 - 18:27
- III. The adoption of Israel as God's peculiar people by the giving of the law at Mt. Sinai. 19:1 - 24:18
- IV. The building of the tabernacle and its furniture. 25:1 - 40:38

An Expanded Outline of Exodus

- I. Prologue: Growth of Israel into a nation. 1:1-22
 - A. Jacob and his descendents. 1:1-6
 - B. The tremendous increase of the children of Israel. 1:1-6
 - C. Efforts on the part of a king that knew not Joseph, to stop Israel's growth. 1:8-22
 - 1. He afflicted them by setting over them taskmasters. 1:8-15
 - 2. He gave orders for the midwives to put all male children to death. 1:16-21
 - 3. He "charged all his people" to cast every son into the river. 1:22
- II. The departure of Israel from Egypt. 2:1-18:27
 - A. The birth of Moses. 2:1-10
 - B. Moses slays an Egyptian and flees into Midian. 2:11-22
 - C. Israel cries for deliverance. 2:23,24
 - D. The call of Moses. 3:1-6
 - 1. God's commission to him. 3:7-10
 - 2. God's revealing Himself to Moses. 3:11-22
 - 3. Moses' excuses for not going and God's answers. 4:1-17
 - 4. Moses' departure from Jethro's house. 4:18-28
 - 5. The people's acceptance of Moses as their deliverer. 4:29-31

E. Moses' first request of Pharoah. 5:1-5

1. Pharoah increases the burdens of Israel. 5:6-19
2. The people's depression due to increased afflictions. 5:20-23
3. God's encouragement given to Moses. 6:1-8
4. God's charge again given to Moses and Aaron. 6:9-27

F. Plagues and the hardening of Pharoah's heart. 6:28 - 11:10

1. God sends Moses and Aaron back to Pharoah. 6:28 - 7:7
2. Moses and Aaron go to Pharoah - a miracle is performed. 7:8-13
3. The plague of water turned to blood. 7:14-25
4. The plague of frogs. 8:1-15
5. The plague of lice. 8:16-19
6. The plague of flies. 8:20-32
7. a. Pharoah offers a compromise. 8:20-27
b. Pharoah offers a second compromise. 8:28-32
7. The plague of grievous murrain on the animals. 9:1-7
8. The plague of boils and blains on man and beast. 9:8-21
9. The plague of hail. 9:22-35
10. The plague of locusts. 10:1-20
11. The plague of thick darkness. 10:21-29
12. The announcement of the 10th plague and Pharoah's stubborn will.
11:1-10

G. The institution of the Passover, the 10th plague and the hasty departure.

12:1 - 14:31

1. The institution of the Passover. 12:1-28
2. The death of the first-born. 12:29,30
3. The hasty departure from Egypt on Pharoah's order. 12:31-42
4. Further instructions about the Passover and the sanctification of
the first-born. 12:43 - 13:16
5. Israel's continued march and crossing of the Red Sea. 13:17 - 14:31
a. Pharoah pursues the Israelites. 14:1-9

b. The fear of the people. 14:10-12

c. God's assurance of deliverance. 14:13-31

(1) Moses assures Israel God will fight for them. 14:13-20

(2) The people cross the Red Sea on dry land. 14:21-22,29-31

(3) The Egyptians are destroyed in the sea. 14:23-28

H. Moses, Miriam, and the children of Israel sing a song of deliverance.

15:1-21

I. Israel continues her journey to Mt. Sinai. 15:22 - 18:27

1. The bitter water at Marah and God's provision. 15:22-26

2. Encampment at Elim. 15:27

3. Murmuring in the wilderness of Sin and God's provision. 16:1-22,31

a. They murmur because of lack of food and fear of death. 16:1-3

b. God promises bread (manna) from heaven and quails. 16:4-22,31

4. The first mention of the Sabbath and instructions about it. 16:23-30

5. Instructions to put some manna in a pot and keep it. 16:32-36

6. The providing of water from the rock at Rephidim. 17:1-7

7. Battle with Amalek and God's promise to utterly blot them out. 17:8-16

8. Jethro, Moses' father-in-law, visits him and gives some sound advice

which Moses heeds. 18:1-27

III. The encampment at Mt. Sinai and the giving of the law. 19:1 - 23:33

A. God talks to Moses about his covenant with Israel. 19:1-9

B. Moses instructs the people to prepare. 19:10-15

C. Moses goes upon Mt. Sinai to receive the law. 19:16-25

D. The ten commandments. 20:1-17

1. "Thou shalt have no other gods before me." 20:1-3

2. "Thou shalt not make unto thee any graven image . . ." 20:4-6

3. "Thou shalt not take the name of the Lord thy God in vain . . ." 20:7

4. "Remember the sabbath day to keep it holy." 20:8-11

5. "Honor thy father and thy mother . . ." 20:12

6. "Thou shalt not kill." 20:13

7. "Thou shalt not commit adultery." 20:14
8. "Thou shalt not steal." 20:15
9. "Thou shalt not bear false witness against thy neighbour." 20:16
10. "Thou shalt not covet." 20:17

E. The "book of the covenant" contains judgments (case-laws) and statutes.

20:22 - 23:33

1. Some general instructions about worship. 20:22-26
2. Some civil laws are given. 21:1 - 23:13
 - a. The responsibilities of masters and rights of slaves. 21:1-11
 - b. Laws about murder, manslaughter, and injury to human life.
21:12-32
 - c. Laws about injuries, theft, and damage to property. 21:33 - 22:15
 - d. Some social and religious obligations. 22:16-31
 - e. Some laws about justice and human rights. 23:1-13
3. God gives laws about the three main feasts - Passover or unleavened bread, Pentecost or firstfruits, and feast of harvest. 23:14-19
4. God gives promises to his obedient people. 23:20-33

F. The acceptance and ratification of the covenant. 24:1-18

1. Moses reads the words of the Lord and judgments unto the people and they accept them. 24:1-3
2. The covenant is formally sealed by a special sacrifice and covenant meal. 24:4-11
3. Moses ascends upon the mountain where he remains for 40 days. 24:12-18

IV. The building of the tabernacle and its furniture. 25:1 - 40:38

- A. God commands an offering be taken for the tabernacle. 25:1-7
- B. God gives a pattern for the building of the tabernacle, its furniture, and the worship therein. 25:8 - 35:35
 1. The ark of the covenant. 25:8-16
 2. The mercy seat. 25:17-22
 3. The table of shewbread. 25:23-30

4. The candlestick. 25:31-40
5. The pattern of the tabernacle itself. 26:1-37
 - a. The first covering of fine turned linen. 26:1-6
 - b. The second covering of goats hair. 26:7-13
 - c. The third and fourth covering of rams' skin and of badgers' skins. 26:14
 - d. The boards for the sides of the tabernacle. 26:15-30
 - e. The veil that separated the holy place and the most holy place. 26:31-33
 - f. The placing of the furniture in the tabernacle. 26:34,35
6. The altar of burnt offerings. 27:1-8
7. The court of the tabernacle. 27:9-21
8. The priestly garments for Aaron and his sons. 28:1-43
9. The ceremony of consecrating of Aaron and his sons. 29:1-46
10. The altar of incense. 30:1-10
11. The offering for the service of the tabernacle. 30:11-16
12. The brazen laver. 30:17-21
13. The composition of the incense and the oil of consecration. 30:22-38
14. The appointment of the workmen to build the tabernacle. 31:1-11
15. The appointment of the sabbath as a sign. 31:12-17
16. The delivery of the two tables of stone to Moses. 31:18
17. The building of the golden calf and the terrible consequences. 32:1-35
18. God speaks to Moses. 33:1-23
19. The renewal of the two tables of stone and Moses descent from Mt. Sinai with them. 34:1-35
20. The gathering of the offering to build the tabernacle. 35:1-35
- C. The historical account of the construction of the tabernacle and its furniture. 36:1 - 39:43
- D. The setting up of the tabernacle and placing of the furniture. 40:1-38
 1. The tabernacle is sanctified when "a cloud covered the tent of the

congregation, and the glory of the Lord filled the tabernacle."

40:34-38

2. The tabernacle and furniture probably looked like this. 40:1-33

(6a)

8

Capitalis

The Basic Message of Exodus and How It Lives For Men Today

The purpose of the Bible is the glory of God and the salvation of man through Jesus Christ our Lord. "This is the purpose line which runs all the way through the Bible - from Gen. 1:1 through Rev. 22:21. Every word in every verse of every paragraph of every chapter of every book has abvital connection with this purpose line. Every book fastens in a wonderful way upon this purpose line." ¹

Exodus is a vital link in the chain of God's dealing with the human race.

Genesis connects with the purpose line in that (1) it reaches backward and makes known the origin of the universe, of man, and of sin; (2) it unfolds the development of the messanic nation; (3) it looks into the future and fortells the coming of the "promised seed." The book of Exodus deals with the birth and organization of the nation through whom the promised seed would come.

The book of Exodus is closely connected with Genesis, Leviticus, Numbers, and Deuteronomy. First, it connects the history of the people as found in Exodus with the family history of Genesis, by narrating how the seventy descendants of Jacob that had migrated to Egypt, (cf. Ex. 1:5; Gen. 46:27) had come to be the people of God, and that God who offers himself as a liberator to Moses and the people, is also the God of those fathers, of whom Genesis spoke. (cf. Ex. 3:6). Second, Leviticus is a supplement and continuation of the feasts, sacrifices, ~~s~~consecration of the priests, etc. (Lev. 1-7; 8; 16; 24) as found in Exodus. Third, Numbers continues their journey from Sinai toward the promised land. Fourth, Deuteronomy is closely connected with Exodus in the historical narratives and the restatement of the law, etc.

The New Testament abounds with references to events recorded in the book of Exodus. Consider the following: (1) The increase of the Israelites. Ex. 1:7; Acts 7:17; (2) oppression of Israel. Ex. 1:11; Acts 7:18,19,34; (3) The birth, preservation, and training of Moses. Ex. 2:1-10; Acts 7:20,21,23; Heb. 11:23;

(64) (80)

^D~~4~~ Moses slays an Egyptian and flees to Midian. Ex. 2:11-15; Acts 7:24-29;
 Heb. 11:24-27 ^E~~5~~ The call of Moses. Ex. 3:10; Matt. 22:32; Mk. 12:26;
 Lk. 1:68; 20:37; Acts 7:30-34; Rom. 9:4 (6) The plagues of Egypt. Ex. 7:14 -
 Ex. 11:10; Rom. 9:17; (7) The Passover. Ex. 12:1-27; I Cor. 5:7,8; Heb. 9:14;
 Heb. 11:28 (8) Length of the sojourn. Ex. 12:40; Acts 7:6; Gal. 3:17 (9) The
 first-born sanctified. Ex. 13:2; Lk. 2:23 (10) The pillar of cloud. Ex. 14:19;
 I Cor. 10:1 (11) Passage through the Red Sea. Ex. 14:29; Acts 7:36; I Cor. 10:1;
 Heb. 11:29 (12) Murmuring of the people. Ex. 15:24; I Cor. 10:10 (13) The man-
 na. Ex. 16:4; John 6:31,32,49,58; I Cor. 10:3; Heb. 9:4 (14) Water from the
 rock. Ex. 17:6; I Cor. 10:4; Heb. 3:8 (15) Israel a peculiar people. Ex. 19:5;
 I Pet. 2:5,9 (16) Thunders and lightnings. Ex. 19:16; Heb. 12:18,19,21,26
 (17) Ten Commandments. Ex. 20:1-17; Matt. 5:21,27; 15:4; 19:18,19; Mk. 7:10; 10:19;
 Lk. 13:14; 18:20; Rom. 7:7; 13:9; Eph. 5:3,5; 6:2; Heb. 12:19 (18) Law and ordi-
 nances. Ex. 21; Matt. 15:4; Mk. 7:10; Acts 6:11,13 (19) The altar and the offering.
 Ex. 24:4; Heb. 9:18-20 (20) Tabernacle and furnishings. Ex. 26; Matt. 27:51;
 Acts 7:44; Heb. 8:5; 9:2-5, 2; (21) The priesthood. Ex. 28:1; Heb. 7:28; 10:11;
 13:11 (22) The golden calf. Ex. 32:4; Acts 7:40; 41,51; Rom. 1:23; I Cor. 10:7
 (23) Moses sees God's glory. Ex. 33:18; Rom. 9:15-18 (24) God's covenant with Is-
 rael. Ex. 34:19; Lk. 2:23; 2 Cor. 3:13,16.

"The entire contents of the book of Exodus are summarized in an excellent
way in the word of God to Israel spoken through Moses concerning the making of the
covenant; 'Ye have seen what I did unto the Egyptians, and how I bare you on eag-
les' wings, and brought you unto myself. . Now therefore, if yee will obey my voice
indeed, and keep my covenant, then ye shall be mine own possession from among all
peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests,
and a holy nation.' (Ex. 19:4-6). Here reference is made to the powerful deeds of
 God done to the Egyptians, to His deeds of loving kindness done to Israel in the
 history of how He led them to Sinai, to the selection of Israel, and to the condi-
 tions attached to the making of the covenant, to God's love, which condescended to
 meet the people, and to His holiness, which demands the observance of His command-

2-10

ments; but there is also pointed out here the punishment for their transgression. The whole book is built on one word in the preface to the ten commandments: 'I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.' " (Ex. 20:2; cf. 29:45). ²

Exodus and Some of the Basic Issues Facing Men

A. The God We Serve

Many false views about God abound on every hand, but the book of Exodus clearly reveals the God we serve. First, God's interest in human affairs, especially the affairs of His people, and his care for them overwhelms us. God heard the children of Israel when they "sighed by reason of the bondage and they cried . . ." (Ex. 2:23-25). He sent a deliverer (Ex. 4); gave "the pillar of cloud" by day and "a pillar of fire" by night to guide them (Ex. 13:21); provided the manna and quails in the wilderness (Ex. 16) and protected them from their enemies (Ex. 17). Second, the abiding value of the book of Exodus, both centuries ago and today, grows out of its revelation of the NATURE OF GOD." ³

He revealed Himself to Moses as "I AM THAT I AM" (Ex. 3:14). Again, He said, "The Lord, the Lord, God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty . . ." (Ex. 34:6-7). The very essence of what God is like is set forth in this remarkable answer. God is in essence Holy Love, so states William N. Clarke in an Outline of Christian Theology. Such an analysis is well supported by God's answer to Moses as well as the total revelation of Exodus. God's love is not "weak sentimentality" but strength that can even stand by and see his beloved suffer when he knows its for their good or the good of others. (Ex. 5; Matt. 27:46). God's love expresses itself in providing leadership and human needs (Ex. 13:2; 16) just as real love will today (I Jn. 3:16-18).

B. Salvation In Type

Salvation has always been a theme of vital interest to concerned individuals, but so many theories are taught today about salvation that many are confused. The religious institutions and services of the Old Testament were "constructed and arranged with a view to pictorially express the truths and principles of God's holy religion." ⁴ Paul twice declares in the Corinthian letter that the persons and acts taken from the Old Testament are our "examples" (I Cor. 10:6) and "examples," (I Cor. 10:11), literally our "type, model" (Tupos). The feast days of the law were shadows (Col. 2:17), the priests and the tabernacle were shadows or types (Heb. 8:5), and "the law having a shadow of good things to come." (Heb. 10:1).

Israel's bondage and deliverance are typical of our bondage and deliverance. First, Israel was in Egyptian bondage (1:7-14). They became helpless to deliver themselves and cried unto God (2:23-25). The longer they stayed the worse it became (5:6-9). Man was in the bondage of sin when Christ came, ~~helpless~~ helpless to deliver himself. (Rom. 3:23; I Cor. 1:21). He was, and still is, helpless and the longer he stays in sin the worse it becomes (Lk. 15:11-16). Second, God raised up Moses as their deliverer (3:7, 8a, 10). God sent Christ into the world to deliver man from sin (Matt. 1:21; Acts 3:32; Gal. 4:4). Third, the passover and the paschal lamb typified the sacrifice of Jesus Christ (12:3). Paul declared "for even Christ our passover is sacrificed for us" (I Cor. 5:7). Fourth, they had to believe in Moses, their deliverer. Moses recognized the truth when he said "But, behold, they will not believe me, nor hearken unto my voice (4:1). God gave him signs (evidence) to convince the people (4:2-9). If they had not believed Moses they would have died in Egyptian bondage (4:30, 31). The alien sinner must believe in Christ or die in his sins (Jn. 8:24; Heb. 11:6). Christ performed miracles and they are recorded to convince us He is the Son of God. (Jn. 20:30, 31). Fifth, the people repented (they resolved to follow Moses out of Egypt). (12). One who has believed in Christ must repent (Acts 2:38; 17:30, 31) and one that does this will confess him as Lord (Acts 8:36-37). Sixth, they "were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:2;

(10) ~~12~~

Ex. 14:21;22,29). Their bondage, the Egyptians, were put off in the Red Sea (14:26-28). They saw them dead upon the seashore (14:30). They were completely under Moses' leadership only they crossed the sea. The alien sinner is baptized in water into Christ (Rom. 6:3,4; Gal. 3:26,27). One puts off the old man (Col. 3:9) and puts on the new (Col. 3:10) and is completely under the leadership of Christ. Seventh, Israel rejoiced after they had crossed the Red Sea (15) and the sinner rejoices after baptism into Christ (Acts 8:38; Acts 16:34). Eighth, Israel was made to wander in the wilderness for forty years (Num. 14:33,34). We are strangers and pilgrims in this world (I Pet. 2:11) and, like Abraham of old, look "for a city which hath foundation whose builder and maker is God" (Heb. 11:10). Ninth, Israel crossed the Jordan River (Josh. 3,4) and Christians cross the Jordan of death (Heb. 9:27). Tenth, Israel entered the promised land (3:9; Josh. 6) and we look forward to entering heaven (Rev. 17:13-17). The following diagram will illustrate the preceding:

C. Capital Punishment

(1) Capital punishment is one of the most ~~lively~~ issues of our day. Widespread ignorance of God's law on the subject prevails on every hand, but as M. C. Kurfrees once said, "Sometimes and in some instances it is not ignorance of God's law so much which leads to a disregard of its solemn and imperative demands as it is misguided sympathy or sophomoric sentimentality." Strong pronouncements against it are made on every hand and we hear such arguments as (1) "Capital punishment brutalizes society by cheapening life," (2) "Capital punishment is morally indefensible," (3) Capital punishment is not a deterrent to murder." The United States Supreme Court has ruled that such action constitutes "cruel and unusual punishment."

long will it be before someone decides confinement is " " " " and then open all prison doors?

The word of God does command capital punishment. First, capital punishment, as the Latin origin of the term signifies, is meant punishment which takes the "head", and hence, the life of man; and in this connection, it means that his life, for what is regarded as a justifiable reason, is legally taken by the existing form of government under which he lives.

God's Word Does Command Capital Punishment

Second, in the early history of man, God decreed capital punishment as the penalty for murder. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he Man." (Gen. 9:6). First, this statement is found in a context where God made a pledge to Himself, "I will not again curse the ground any more for man's sake" (Gen. 8:21); the promise of seedtime and harvest as well as the notation of the seasons (Gen. 8:22); the instructions "be fruitful, and multiply, and replenish the earth" (Gen. 9:1; cf. Gen. 1:28a); the fear and dread of man was placed upon all living creatures (Gen. 9:2; cf. Gen. 1:28b); the flesh of animals was given to man for food (Gen. 9:3; cf. I Tim. 4:3,4); and the promise of no more flood (Gen. 9:8-15). Now in the last half of the twentieth century it is recognized that all these things have continued in their order since the time of Noah. "No satisfactory Biblical evidence has been produced to justify the removal of Genesis 9:5,6 from the text itself or to explain it being of any less authority than the other portion of Genesis 8:20 - 9:17 . . . It therefore appears reasonable to insist that the decree of Genesis 9:5,6 is equally enduring and cannot be separated from the other pledges and instructions of its immediate context, Genesis 8:20 - 9:17." ⁵ Second, the reason assigned was "for in the image of God made he man." Is that reason any less true today than when first uttered? No! Thus, ~~the~~ very identical reason which God Himself assigned for the law on capital punishment exists today with all the force it had when first assigned. According to God's own specific declaration, as long as it is a fact that man is in the divine image, that long will this law on capital punishment be in force.

Third, God continued the death penalty for murder under the law of Moses. In fact, it was also specified for adultery (Lev. 20:10ff; Deut. 22:23-27); incest (Lev. 20:11-12,14); sodomy (Lev. 20:13); rape of a betrothed virgin (Deut. 22:23-27); idolatry (Ex. 22:20; Deut. 17:2-7), etc. Having established from Genesis 9:6 that God's law on murder was a universal law applying to all people and all ages, then, whatever is said about murder in other places will equally apply. "Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but

he shall be surely put to death . . . and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." (Num. 35:31, 33). The reason assigned is no expiation (the land cannot be made clean) but by the blood of him that shed it. Was this statement true when God first uttered it? Yes! Is it not just as true now as when God first said it? One who says it is not assumes the logical obligation to prove that it is not.

Fourth, the sixth commandment, "Thou shalt not kill," (20:13) does not forbid capital punishment. This can be learned in a number of ways. First, there are fifteen different words used in the Bible that deal with killing, which are (1) haraz - to slay (Gen. 12:12; Lev. 10:16; Eccle. 3:3); (2) zabach - to slaughter (Deut. 12:15; I Sam. 28:24); (3) chalal - to pierce, wound (Jud. 20:39); (4) tabach - to slaughter (Ex. 22:1; I Sam. 25:11); (5) muth - to put to death (Ex. 1:16; Num. 14:15); (6) ~~na-kan~~ ^{NAKAN} - to smite, cause to smite (Gen. 4:15; Num. 35:11); (7) nagaph - to go round (Isa. 29:1); (8) ratsach - to murder, pierce (Ex. 20:13; I Kgs. 21:19); (9) shachat - to slaughter, kill (Gen. 37:31; Lev. 1:5); (10) avai-reo - to take away, kill (Lk. 22:2; Acts 12:2); (11) apoketeino - to kill entirely (Matt. 10:28; 23:37); (12) diacheirizo - to handle violently (Acts 26:21); (13) thuo - to slaughter, sacrifice; (14) spatto - to slay, kill, wound (Rev. 6:4); (15) phoneuo - to murder (Matt. 5:21; 23:31; Mk. 10:19; Lk. 18:20; Rom. 13:9; James 2:11). Second, the word ratsach (to murder) is the word used in Exodus 20:13. Everytime it is used in the Old Testament it refers to murder (Ex. 20:13; Num. 35:16,17,18,19, 21,27,30,31; Deut. 4:42; 5:17; I Kgs. 21:19; Job 24:14; Psa. 94:6; Jer. 7:9; Hos. 4:2; 6:9). The corresponding Greek word in the New Testament is phoneuo and everytime it is used it means murder (Matt. 5:21; 22:7; 23:31; Mk. 10:19; Lk. 18:20; Acts 3:14; 7:52; 28:4; Rom. 13:9; Jas. 2:11; 4:2; 5:6; I Pet. 4:15; Rev. 21:8; 22:15). Jesus explained "Thou shalt not kill" in Matthew 19:18 when He said, "Thou shalt do no murder." Third, God used the word harag (to slay) when he commanded Moses to put criminals to death (I Sam. 15:1ff; Josh. 7:22ff). "From this it is evident that the sixth commandment did not forbid all killing. It prohibited unauthorized killing (i.e. murder) but it did not prohibit authorized killing (i.e. execution)."⁶

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Fifth, capital punishment is recognized as a legitimate prerogative of the state in the New Testament. First, "Pilate asked Jesus, 'Knowest thou not that I have power to release thee, and have power to crucify thee?' (Jn. 19:10). 'Jesus' reply acknowledged Pilate's right as an agent of the State to execute criminals. His only quarrel with Pilate was not over the legitimacy of capital punishment, but with the charge that he was a criminal and thus deserving of this penalty himself. He said, "Thou wouldest have no power against me, except it were given thee from above." (Jn. 19:11). How ironic that Pilate was about to use a right given him 'from above' against a person who was himself 'from above.'" ?

Second, Paul was once charged with a crime whose penalty was death. "For if I be an offender or have committed anything worthy of death, I refuse not to die: but if there be none of these things where of these accuse me, no man may deliver me unto them." (Acts 25:11). Paul did not challenge the law or its prescribed penalty, but the justness of the charge against him. Third, Romans 13:1-6 shows the right of civil government to bear the sword and exercise the kind of punishment that sword represents. The civil government is ordained to encourage good (Rom. 13:3-4a) and be "the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:4b; cf. I Pet. 2:14). Individuals have no right to take vengeance (Rom. 12:19-26) but the state, acting as "a minister of God," carries out this function. To deny the right, the duty of government, to assess and inflict the death penalty is to deny the authority and right of God and that leads to anarchy.

Sixth, since God does command capital punishment, no arguments can change that fact, but look at some that are made! First, "capital punishment is for the poor because the rich can hire lawyers with ability to free them from the death penalty." But such a contention, if true, really has no bearing on the question. "It is not a reflection on the law of God if injustices are committed, but it is a reflection upon the administration of the law which God has ordained. Simply because enforcement and judicial agencies are not always capable of bringing about justice, does not mean that the requirements of justice should be nullified." 8

If this argument were applied in accordance with its logic it would require the repeal of every penalty on the statute books. Second, "capital punishment is no deterrent to murder." The primary purpose of capital punishment is not deterrent in others but punishment of the criminal who committed the act. (Gen. 9:6; Num. 35:33). "The person who commits a crime incurs a penalty. He is not simply liable to rehabilitation, he is subject to punishment. And this is true whether or not others may be deterred by what happens to him. If there is no penalty, if there is only rehabilitation and redemption, then crime is committed with impunity." ⁹ No one will deny that capital punishment does deter the repetition of the crime by the executed murderer. The scriptures also teach that the "death penalty does serve as a deterrent to crime." (Rom. 13:4). Third, "those who argue for the abolition of the death penalty argue that it cannot be harmonized with the love of God. But if it is impossible to take life or otherwise use punitive force against men in love, how shall we explain the death of Ananias and Sapphira (Acts 5:1-11) or the fact that all impenitent sinners will eventually love 'their part in the lake that burneth with fire and brimstone' (Rev. 20:15; 21:8). This abolitionist argument overlooks the holiness and justice of God." ¹⁰

D. Abortion

Abortion surely must be one of the liveliest issues of our day and one that Christians ought to be concerned about. Exodus 21:22-24 are verses used to prove abortion was permissible in the Old Testament. They read as follows: "If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life. Eye for eye, tooth for tooth, hand for hand, foot for foot."

First, consider the views of those who use these verses to prove that abortion was permissible in the Old Testament because God does not consider the fetus as a soul. First, a factor suggesting that abortion was permissible is that God

does not regard the fetus as a soul, no matter how far gestation has progressed. The law plainly exacts: "If a man kills any human life he will be put to death" (Lev. 24:17). But according to Exodus 21:22-24 the destruction of a fetus is not a capital offense. The divine law reads: "When men struggle together and one of them pushes a pregnant woman and she suffers a miscarriage but no other harm happens, he shall be fined according as the woman's husband may exact from him . . . But if harm does ensue, then you shall impose soul for soul . . . 'Clearly then, in contrast to the mother, the fetus is not reckoned as a soul. The money compensation seems to have been imposed not to protect the fetus but rather to compensate the father for his loss." ¹¹ Second, "It can be inferred here, that the fetus was not considered a human life or 'life for life' would have been demanded as it was for the mother's life or at least a 'fetus for a fetus' as was done under Assyrian law." ¹² Third, "Often when men strive, a wife tries to intervene and gets hurt. If the woman was pregnant, and lost her child, the man who hurt her must pay a fine to her husband as required by the judges. Since the death of the child was accidental, the death penalty was not imposed. However, if further harm resulted (23) such as the death of the mother, the death penalty was applicable, unless the slayer could prove his act was unintentional (cf. 13,14)." ¹³ Fourth, all these statements either state or imply three things: that verse 22 refers to a miscarriage, the death of the unborn child; that this supposed death of the fetus is the injury for which the guilty party is only fined, while injury to the mother is considered to be further harm serious enough to invoke the *les talionis* (eye for eye, etc.); and thus "abortion was permissible in the Old Testament."

Second, there are some serious objections to using Exodus 21:22-24 to prove that abortion was permissible in the Old Testament. First, "There is absolutely no linguistic justification for translating verse 22 to refer to a miscarriage." ¹⁴ The clause "so that her fruit depart," in both the KJV and ASV literally reads, "and her children come out." The verb is yatza which has the common meaning of "to go out, to go forth, to come forth." It is often used to refer to the ordinary birth of children either as coming forth from the loins of the father (Gen. 15:4; 46:26; I Kgs. 8:19; Isa. 39:7)

or as coming forth from the womb of the mother (Gen. 25:25; 38:28,29; Job 1:21; 3:11; Eccle. 5:15; Jer. 1:5; 20:18). "In no case is the word used indicate a miscarriage." In Num. 12:12 it refers to a still-born child but a stillbirth is not a miscarriage. A common word for child or offspring is the noun yeled (plural here). Second, "a reason it refers to a premature birth and not a miscarriage is that there is a Hebrew word, shachol, that specifically refers to the event of miscarriage." The word shachol is used in Exodus 23:26 to refer to miscarriage among human beings. It is used in Gen. 31:38 and Job 21:10 to refer to miscarriage among animals. In 2 Kings 2:19,21 and Mal. 3:11 it refers to the land and plants that do not produce mature fruit. Third, the expression "so that her fruit depart from her" (Ex. 21:22) means nothing more than the birth of a child. "The irregularity of the situation is the fact that the birth is prematurely and maliciously induced." (Cottrell). Fourth, the contrast here is not between any harm done to the child and any harm done to the mother, but "a situation in which harm comes to neither mother nor child, and a situation in which either one or the other is harmed." (Cottrell. The premature birth of a child is not considered harm. A fine is levied possible because of danger to which both are exposed. The child is born prematurely, but unharmed, and no harm comes to the mother either. Fifth, those use this text to prove abortion add the word "other" or "further." There is absolutely no authority for adding the words "other" and "further" in verse 22. The word "other" or "further" makes the verse say that the fetus is killed, but no "other mischief" follows -- that is the mother is not harmed. But the "life for life" applies if either the mother or the premature child dies.

Third, the scriptures show there is life before birth and abortion would be the taking of life (Gen. 25:4,21,22; Jer. 1:5; Psa. 139:13-15; Luke 1:36-44).

E. The Sabbath Day

Exodus clearly reveals when the sabbath was given and to whom it was given. In view of the vast misunderstanding of the sabbath in the religious world and on the part of some Christians, a study of the sabbath should be enlightening.

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When Was The Sabbath Day Given?

The Sabbath was not given at the creation. The Seventh Day Adventists argue "that the Sabbath was instituted at Eden before sin entered, that it was honored by God, set aside by divine appointment, and given to mankind as the perpetual memorial of a finished creation."¹⁵ What does Genesis 2:1-3 actually say?

"Thus the heavens and earth finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." First, these verses clearly show that God "sanctified" the seventh day. So the question is not, did He sanctify it, but when did he sanctify it?

Second, Genesis 2:1-3 is a statement of fact, not a command, and was written twenty-five hundred years after creation. Third, God couldn't have blessed and sanctified the seventh day on the first seventh day because that was the day He rested, present time. He sanctified it because He had rested, past perfect tense of the verb, showing completed past action. The sanctifying of the seventh day had to be some time following the creation because He could not have blessed it because He "had rested," if He blessed it the same day He did rest. Fourth, "the thoughtful reader will take note of the fact there is, in this early history of the Sabbath day, no hint of responsibility regarding man; no edicts are issued for man to observe, no warnings are published with reference to violations. Man, indeed, is not involved; the relationship is solely between God and the Sabbath." ¹⁶

The first mention of the Sabbath in the Bible is shortly before Israel came to Mount Sinai. Moses said, "Tomorrow is the rest of the holy sabbath unto the Lord . . ." (Ex. 16:23) but the whole circumstance shows they were unacquainted with such an institution. First, Moses had to tell them it was coming (Ex. 16:23). Second, he had to tell them what to do when it did come (Ex. 16:25,26). Third, the purpose of mentioning it here was to "prove them, whether they will walk in my law." (Ex. 16:4) by refusing to pick up manna on that day.

The Sabbath day observance was made a part of God's law and became binding upon the Jews at Mount Sinai. First, there was no penalty for Sabbath violation prior to Mount Sinai, but there was penalty for a number of other violations. Second, the covenant that included the Sabbath was given after Israel came out of Egypt. "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." (Ex. 20: 1,2). Third, the Bible specifically states that God made known His holy Sabbath at Mount Sinai. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgements, and true laws, good statutes and commandments: And madest known unto them the holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant." (Neh. 9:13,14)

Why Was The Sabbath Day Given?

First, the Sabbath was given to be a sign between God and Israel. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whatsoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." (Ex. 31:13-17).

Second, the Sabbath was the day when no work was to be done. (Ex. 31:16,17).

Third, the Sabbath was in commemoration of their deliverance from Egypt. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore, the Lord thy God commanded thee to keep the sabbath day." (Deut. 5:15)

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What Was The Nature Of The Sabbath Day Command?

A desire to sustain the seventh day Sabbath has led the Seventh Day Adventists, along with others, to an extremely false position about the decalogue. Mrs. Ellen G. White, wrote, "The decalogue is the one supreme moral and spiritual law of God, than which there is none higher. It is the law which governs the angels in heaven . . ." 17

Roy B. Thurman, reviewing a tract by Aa G. Hobbs on the Sabbath question, wrote, "The reason some do not see any moral obligation in the Sabbath may be because the spiritual mind has not been focused on the depth of the fourth precept." 18 Thus the Sabbath is a moral law, to all Sabbatarians. Is this true? First, they argue that "the sabbath was made." (This within itself should show ~~is~~ is not a moral law). The very fact the Sabbath was made is evidence it is not eternal like moral principles. Moral principles were not made - but were eternal. They were commanded because they were right - not right because they were commanded. It was wrong to work on the Sabbath only because God said it was wrong. The sanctity and holiness of the Sabbath did not rest upon the nature of the day itself, but upon God's special appointment of that day. Second, The very fact that certain deeds could be done on the Sabbath shows it was not a moral law, therefore different from the other nine commands. The Sabbath was made for man's benefit - it was a means to an end, not the end within itself (Mk. 2:27-28). Thus, David could eat the holy bread without violating the Sabbath because his needs were superior to the Sabbath (Mt. 12:3,4); man could get a sheep out of a pit on the Sabbath day, without violating the Sabbath, because the preservation of animal life was superior to the Sabbath (Mt. 12:10,11); the priests could go into the temple on the Sabbath and render service because their service was superior to the Sabbath (Mt. 12:5,6). This shows that the Sabbath commandment was not like the other commandments in the decalogue. Priests were never allowed to worship idols, they were not allowed to covet their neighbor's wife, they were not allowed to bear false witness, etc., but they were allowed to

FOOTNOTES

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The Basic Message of Exodus and How It Lives For Men Today

JAMES MEADOWS

The purpose of the Bible is the glory of God and the salvation of man through Jesus Christ our Lord. "This is the purpose line which runs all the way through the Bible - from Gen. 1:1 through Rev. 22:21. Every word in every verse of every paragraph of every chapter of every book has a vital connection with this purpose line. Every book fastens in a wonderful way upon this purpose line." (Roy Deaver, Fort Worth Christian College Lectures, Fort Worth, 1961, p. 11).¹

Exodus is a vital link in the chain of God's dealing with the human race. Genesis connects with the purpose line in that (1) it reaches backward and makes known the origin of the universe, of man, and of sin; (2) it unfolds the development of the messianic nation; (3) it looks into the future and foretells the coming of the "promised seed." The book of Exodus deals with the birth and organization of the nation through whom the promised seed would come. → The book of Exodus is closely connected with Genesis, Leviticus, Numbers, and Deuteronomy.

← First, it connects the history of the people as found in Exodus with the family history of Genesis, by narrating how the seventy descendants of Jacob that had migrated to Egypt (cf Ex. 1:5; Gen. 46:27) had come to be the people of God, and that God who offers himself as a liberator to Moses and the people, is also the God of those fathers, of whom Genesis spoke (cf Ex. 3:6).

Make one paragraph
Second, Leviticus is a supplement and continuation of the feasts, sacrifices, consecration of the priests, etc. (Lev. 1-7; 8; 16; 24) as found in Exodus.

Third, Numbers continues their journey from Sinai toward the promised land.

Fourth, Deuteronomy is closely connected with Exodus in the historical narratives and the restatement of the law, etc.

The New Testament abounds with references to events recorded in the book of Exodus. Consider the following: (1) The increase of the Israelites. Ex. 1:7; Acts 7:17; (2) oppression of Israel. Ex. 1:11; Acts 7:18,19,34; (3) The birth, preservation and training of Moses. Ex. 2:1-10; Acts 7:20, 21, 23; Heb. 11:23; (4) Moses slays an Egyptian and flees to Midian. Ex. 2:11-15; Acts 7:24-29;

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~~(1)~~ Heb. 11:24-27 (5) The call of Moses. Ex. 3:10; Matt. 22:32; Mk. 12:26; Lk. 1:68; 20:37; Acts 7:30-34; Rom. 9:4 (6) The plagues of Egypt. Ex. 7:17- ; Rom. 9:17; (7) The Passover. Ex. 12:1-27; I Cor. 5:7,8; Heb. 9:14; 11:28 (8) Length of the sojourn. Ex. 12:40; Acts 7:6; Gal. 3:17; (9) The first-born sanctified. Ex. 13:2; Lk. 2:23; (10) The pillar of cloud. Ex. 14:19; I Cor. 10:1; (11) Passage through the Red Sea. Ex. 14:29; Acts 7:36; I Cor. 10:1; Heb. 11:29; (12) Murmuring of the people. Ex. 15:24; I Cor. 10:10; (13) the manna. Ex. 16:4; John 6:31,32,49,58; I Cor. 10:3; Heb. 9:4; (14) Water from the rock. Ex. 17:6; I Cor. 10:4; Heb. 3:8 (15) Israel a peculiar people. Ex. 19:5; I Pet. 2:5,9; (16) Thunders and Lightenings. Ex. 19:16; Heb. 12:18,19, 21,26; (17) Ten Commandments. Ex. 20:1-17; Matt. 5:21,27; 15:4; 19:18,19; Mk. 7:10; 10:19; Lk. 13:14; 18:20; Rom. 7:7; 13:9; Eph. 5:3,5; 6:2; Heb. 12:19; (18) Law and ordinances. Ex. 21; Matt. 15:4; Mk. 7:10; Acts 6:11,13; (19) the altar and the offering. Ex. 24:4; Heb. 9:18-20; (20) Tabernacle and furnishings. Ex. 26; Matt. 27:51; Acts 7:44; Heb. 8:5; 9:2-5, 21; (21) The priesthood. Ex. 28:1; Heb. 7:28; 10:11; 13:11; (22) The golden calf. Ex. 32:4; Acts 7:40,41,51; Rom. 1:23; I Cor. 10:7; (23) Moses sees God's glory. Ex. 33:18; Rom. 9:15-18; (24) God's covenant with Israel. Ex. 34:19; Lk. 2:23; 2 Cor. 3:13,16.

"The entire contents of the book of Exodus are summarized in an excellent way in the word of God to Israel spoken through Moses concerning the making of the covenant: 'Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation.' (Ex. 19:4-6). Here reference is made to the powerful deeds of God done to the Egyptians, to His deeds of loving kindness done to Israel in the history of how He led them to Sinai, to the selection of Israel, and to the conditions attached to the making of the covenant, to God's love, which condescended to meet the people, and to His holiness, which demands the observance of His commandments; but there is also pointed out here the punishment for their transgression.

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The whole book is built on one word in the preface to the ten commandments:

'I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.' " (Ex. 20:2; cf. 29:45).² (The International Standard Bible Encyclopaedia, Grand Rapids, Wm. B. Eerdmans Publishing Co., Vol. 2, p. 1057.)

Exodus and Some of the Basic Issues Facing Men

A. The God We Serve

Many false views about God abound on every hand, but the book of Exodus clearly reveals the God we serve. First, God's interest in human affairs, especially the affairs of His people, and his care for them overwhelms us. God heard the children of Israel when they "sighed by reason of the bondage and they cried..." (Ex. 2:23-25). He sent a deliverer (Ex. 4); gave "the pillar of cloud" by day and "a pillar of fire" by night to guide them (Ex. 13:21); provided the manna and quails in the wilderness (Ex. 16) and protected them from their enemies (Ex. 17). Second, the abiding value of the book of Exodus, both centuries ago and today, grows out of its revelation of the NATURE OF GOD."³ (Bob Wilkerson, Fort Worth Christian College Lectures, 1961, p. 37). He revealed Himself to Moses as "I AM THAT I AM" (Ex. 3:14). Again, He said, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.... (Ex. 34:6,7). The very essence of what God is like is set forth in this remarkable answer. God is in essence Holy Love, so states William N. Clarke in an Outline of Christian Theology. Such an analysis is well supported by God's answer to Moses as well as the total revelation of Exodus. God's love is not "weak sentimentality" but strength that can even stand by and see his beloved suffer when he knows it for their good or the good of others. (Ex. 5; Matt. 27:46). God's love expresses itself in providing leadership and human needs (Ex. 13:21; 16) just as real love will today (1 Jn. 3:16-18).

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Fourth
Second, the sixth commandment, "Thou shalt not kill," (20:13) does not forbid capital punishment. This can be learned in a number of ways. First, there are fifteen different words used in the Bible that deal with killing, which are (1) haraz - to slay (Gen. 12:12; Lev. 10:16; Eccle. 3:3); (2) zabach - to slaughter (Deut. 12:15; I Sam. 28:24); (3) chalal - to pierce, wound (Jud. 20:39); (4) tabach - to slaughter (Ex. 22:1; I Sam. 25:11); (5) muth - to put to death (Ex. 1:16; Num. 14:15); (6) nahan - to smite, cause to smite (Gen. 4:15; Num. 35:11); (7) naqaph - to go round (Isa. 29:1); (8) ratsach - to murder, pierce (Ex. 20:13; I Kgs. 21:19); (9) shachat - to slaughter, kill (Gen. 37:31; Lev. 1:5); (10) avaireo - to take away, kill (Lk. 22:2; Acts 12:2); (11) apoheteino - to kill entirely (Matt. 10:28; 23:37); (12) diacheirizo - to handle violently (Acts 26:21); (13) thue - to slaughter, sacrifice ; (14) sphatto - to slay, kill, wound (Rev. 6:4); (15) phoneuo - to murder (Matt. 5:21; 23:31; Mk. 10:19; Lk. 18:20; Rom. 13:9; James 2:11). Second, the word ratsach (to murder) is the word used in Exodus 20:13. Everytime it is used in the Old Testament it refers to murder (Ex. 20:13; Num. 35:16,17, 18; 19,21,27,30,31; Deut. 4:42; 5:17; I Kgs. 21:19; Job 24:14; Psa. 94:6; Jer. 7:9; Hos. 4:2; 6:9). The corresponding Greek word in the New Testament is phoneuo and everytime it is used it means murder. (Matt. 5:21; 22:7; 23:31; Mk. 10:19; Lk. 18:20; Acts 3:14; 7:52; 28:4; Rom. 13:9; Jas. 2:11; 4:2; 5:6; I Pet. 4:15; Rev. 21:8; 22:15). Jesus explained "Thou shalt not kill" in Matthew. 19:18 when He said "Thou shalt do no murder." Third, God used the word harag (to slay) when he commanded Moses to put criminals to death (I Sam. 15:1ff; Josh 7:22ff). "From this it is evident that the sixth commandment did not forbid all killing. It prohibited unauthorized killing (i.e. murder) but it did not prohibit authorized killing (i. e. execution)." (Ruble Shelly, Gospel Advocate, March 10, 1977, p. 153)

Second
Third, in the early history of man, God decreed capital punishment as the penalty for murder. "Whose sheddeth man's blood, by man shall his blood be shed: for in the image of God made he Man." (Gen. 9:6) First, this statement is found in a context where God made a pledge to Himself, "I will not again curse the ground any more for man's sake" (Gen. 8:21); the promise of seedtime and harvest as well

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Fifth, capital punishment is recognized as a legitimate prerogative of the state in the New Testament. First, "Pilate asked Jesus, 'Knowest thou not that I have power to release thee, and have power to crucify thee?' (Jn. 19:10) "Jesus' reply acknowledged Pilate's right as an agent of the State to execute criminals. His only quarrel with Pilate was not over the legitimacy of capital punishment, but with the charge that he was a criminal and thus deserving of this penalty himself. He said, 'Thou wouldest have no power against me, except it were given thee from above.' (Jn. 19:11) How ironic that Pilate was about to use a right given him 'from above' against a person who was himself 'from above.' " (Ruble Shelly, Gospel Advocate, March 10, 1977, p. 153) Second, Paul was once charged with a crime whose penalty was death. "For if I be an offender or have committed anything worthy of death, I refuse not to die; but if there be none of these things where of these accuse me, no man may deliver me unto them." (Acts 25:11) Paul did not challenge the law or its prescribed penalty, but the justness of the charge against him. Third, Romans 13:1-6 shows ~~that~~ the right of civil government to bear the sword and exercise the kind of punishment that sword represents. The civil government is ordained to encourage good (Rom. 13:3-4a) and be "the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:4b, cf. I Pet. 2:14) Individuals have no right to take vengeance (Rom. 12:19-26) but the state, acting as "a minister of God," carries out this function. To deny the right, the duty of government, to assess and inflict the death penalty is to deny the authority and right of God and that leads to anarchy.

Sixth, ^{since} God does command capital punishment ~~and~~ ^{no} arguments can change that fact, ^{but} look at some that are made! First, "capital punishment is for the poor because the rich can hire lawyers with ability to free them from the death penalty." But such a contention, if true, really has no bearing on the question." "It is not a reflection on the law of God if injustices are committed, but it is a reflection upon the administration of the law which God has ordained. Simply because enforcement and judicial agencies are not always capable of bringing about justice, does not mean that the requirements of justice should be nullified." ⁸ (Charles Secrest, Christian Crusade, April, 1972.)

to justify the removal of Genesis 9:5,6 from the text itself or to explain it being of any less authority than the other parts of Genesis 8:20-9:17.

as the rotation of the seasons (Gen. 8:22); the instructions "be fruitful, and multiply, and replenish the earth." (Gen. 9:1; cf. Gen. 1:28a); the fear and dread of man was placed upon all living creatures (Gen. 9:2; cf. Gen. 1:28b); the flesh of animals was given to man for food (Gen. 9:3; cf. I Tim. 4:3,4); and the promise of no more flood (Gen. 9:8-15). Now in the last half of the twentieth century it is recognized that all these things have continued in their order since the time of Noah. *V* It therefore appears reasonable to insist that the decree of Gen. 9:5,6 is equally enduring and cannot be separated from the other pledges and instructions of its immediate context, Gen. 8:20-9:17."

5 (Gervas A. Carey, Essays on the Death Penalty, "A Bible Study," Houston, St. Thomas Press, 1963, p. 111, ¹¹²) Second, the reason assigned was "for in the image of God made he man." Is that reason any less true today than when first uttered? No! Thus, the very identical reason which God Himself assigned for the law on capital punishment exists today with all the force it had when first assigned. According to God's own specific declaration, as long as it is a fact that man is in the divine image, that long will this law on capital punishment be in force.

Third ~~Fourth~~, God continued the death penalty for murder under the law of Moses. In fact it was also specified for adultery (Lev. 20:10ff; Deut. 22:23-27); incest (Lev. 20:11-12,14); sodomy (Lev. 20:13); rape of a betrothed virgin (Deut. 22:23-27); idolatry (Ex. 22:20; Deut. 17:2-7). ^{ten} Having established from Genesis 9:6 that God's law on murder was a universal law applying to all people and all ages, then, whatever is said about murder in other places will equally apply.

"Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death... and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."

(Num. 35:31,33) The reason assigned is no expiation (the land cannot be made clean) but ^{by} the blood him that shed it. Was this statement true when God first uttered it?

yes!
~~If so, why so?~~ Is it not just as true now as when God first said it? One who says it is not assumes the logical obligation to prove that it is not.

If this argument were applied in accordance with its logic it would require the repeal of every penalty on the statute books. Second, "capital punishment is no deterrent to murder." The primary purpose of capital punishment is not deterrent in others but punishment of the criminal who committed the act. (Gen. 9:6; Num. 35:33) "The person who commits a crime incurs a penalty. He is not simply liable to rehabilitation, he is subject to punishment. And this is true whether or not others may be deterred by what happens to him. If there is no penalty, if there is only rehabilitation and redemption, then crime is committed with impunity."

9 (G. Aiken Taylor, Essays on the Death Penalty, St. Thomas Press, p. 50) x Third, "those who argue for the abolition of the death penalty argue that it cannot be harmonized with the love of God. But if it is impossible to take life or otherwise use punitive force against men in love, how shall we explain the death of Ananias and Sapphira (Acts 5:1-11) or the fact that all impenitent sinners will eventually love "their part in the lake that burneth with fire and brimstone" (Rev. 20:15; 21:8). This abolitionist argument overlooks the holiness and justice of God."

10 (Ruble Shelly, Gospel Advocate, March 10, 1977, p. 153) x No one will deny that capital punishment does deter the repetition of the crime by the executed murderer. The scriptures also teach that the "death penalty does serve as a deterrent to crime." (Rom. 13:4)

D. Abortion

Abortion surely must be one of the liveliest issues of our day and one that Christians ought to be concerned about. Exodus 21:22-24 are verses used to prove abortion was permissible in the Old Testament. They read as follows: ~~Ex. 22~~ - "If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine." ~~Ex. 23~~ - And if any mischief follow, then thou shalt give life for life. ~~Ex. 24~~ - Eye for eye, tooth for tooth, hand for hand, foot for foot.

First, consider the views of those who use these verses to prove that abortion was permissible in the Old Testament because God does not consider the fetus

as a soul. First, a factor suggesting that abortion was permissible is that God does not regard the fetus as a soul, no matter how far gestation has progressed. The law plainly exacts: 'If a man kills any human life he will be put to death' (Lev. 24:17) But according to Exodus 21:22-24 the destruction of a fetus is not a capital offense. The divine law reads: 'When men struggle together and one of them pushes a pregnant woman and she suffers a miscarriage but no other harm happens, he shall be fined according as the woman's husband may exact from him...But if harm does ensue, then you shall impose soul for soul . . . 'Clearly then, in contrast to the mother, the fetus is not reckoned

as a soul. The money compensation seems to have been imposed not to protect the fetus but rather to compensate the father for his loss." ¹¹ (Bruce Walthe, Christianity Today, "The Old Testament and Birth Control", Nov. 8, 1968) Second,

"It can be inferred here, that the fetus was not considered a human life or 'life for life' would have been demanded as it was for the mother's life or at least a 'fetus for a fetus' as was done under Assyrian law." ¹² ("When Does Life Begin?", Eternity, Feb. 1971) Third, "Often when men strive, a wife tries to intervene and gets hurt. If the woman was pregnant, and lost her child, the man who hurt her must pay a fine to her husband as required by the judges. Since the death of the child was accidental, the death penalty was not imposed. However, if further harm resulted (23) such as the death of the mother, the death penalty was applicable, unless the slayer could prove his act was unintentional (cf. 13,14).

¹³ (Leo G. Cox, Beacon Bible Commentary, Beacon Hill, I, 253) Fourth, all these statements either state or imply three things: that verse 22 refers to a miscarriage, the death of the unborn child; that this supposed death of the fetus is the injury for which the guilty party is only fined, while injury to the mother is considered to be further harm serious enough to invoke the *les talionis* (eye for eye, etc.); and thus "abortion was permissible in the Old Testament."

Second, there ^{are} some serious objections to using Exodus 21:22-24 to prove that abortion was permissible in the Old Testament. First, "There is absolutely no linguistic justification for translating verse 22 to refer to a miscarriage."

14 ("Abortion and the Mosaic Law", Christianity Today, March 16, 1973). The clause "so that her fruit depart," in both the KJV and ASV literally reads "and her children come out." The verb is yatza which has the common meaning of "to go out, to go forth, to come forth." It is often used to refer to the ordinary birth of children either as coming forth from the loins of the father (Gen. 15:4; 46:26; I Kgs. 8:19; Isa. 39:7), or as coming forth from the womb of the mother (Gen. 25:25; 38:28,29; Job 1:21; 3:11; Eccle. 5:15; Jer. 1:5; 20:18). "In no case is the word used to indicate a miscarriage." In Num. 12:12 it refers to a still-born child but a stillbirth is not a miscarriage. A common word for child or offspring is the noun yeled (plural here). Second, "a reason it refers to a premature birth and not a miscarriage is that there is a Hebrew word, shachol, that specifically refers to the event of miscarriage." The word shachol is used in Exodus 23:26 to refer to miscarriage among human beings. It is used in Gen. 31:38 and Job 21:10 to refer to miscarriage among animals. In 2 Kings 2:19,21 and Mal. 3:11 it refers to the land and plants that do not produce mature fruit. Third, the expression "so that her fruit depart from her" (Ex. 21:22) means nothing more than the birth of a child. "The irregularity of the situation is the fact that the birth is prematurely and maliciously induced." (Cottrell) Fourth, the contrast here is not between any harm done to the child and any harm done to the mother but "a situation in which harm comes to neither mother nor child, and a situation in which either one or the other is harmed." (Cottrell) The premature birth of a child is not considered harm. A fine is levied possible because of danger to which both are exposed. The child is born prematurely, but unharmed, and no harm comes to the mother either. Fifth, those use this text to prove abortion add the word "other" or "further." There is absolutely no authority for adding the words "other" or "further" in verse 22. The word "other" or "further" makes the verse say that the fetus is killed, but no "other mischief" follows -- that is the mother is not harmed. But the "life for life" applies if either the mother or the premature child dies.

Third, the scriptures show there is life before birth and abortion would be the taking of life (Gen. 25:4,21,22; Jer. 1:5; Psa. 139:13-15; Luke 1:36-44.)

E. The Sabbath Day

Exodus clearly reveals when the sabbath was given and to whom it was given. In view of the vast misunderstanding of the sabbath in the religious world, and on the part of some Christians, a study of the sabbath should be enlightening.

When Was The Sabbath Day Given?

The Sabbath was not given at the creation. The Seventh Day Adventists argue "that the Sabbath was instituted at Eden before sin entered, that it was honored by God, set aside by divine appointment, and given to mankind as the perpetual memorial of a finished creation." ¹⁵ (Seventh Day Adventists Answer Questions on Doctrine, Washington: Review and Herald Publishing Assoc., 1957, p. 149) What does Genesis 2:1-3 actually say? "Thus the heavens and earth finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." First, these verses clearly show that God "sanctified" the seventh day. So the question is not, did He sanctify it, but when did he sanctify it? Second, Gen 2:1-3 is a statement of fact, not a command, and was written twenty-five hundred years after creation. Third, God couldn't have blessed and sanctified the seventh day on the first seventh day because that was the day He rested, present time. He sanctified it because He had rested, past perfect tense of the verb, showing completed past action. The sanctifying of the seventh day had to be some time following the creation because He could not have blessed it because He "had rested," if He blessed it the same day He did rest. Fourth, "the thoughtful reader will take note of the fact that there is, in this early history of the Sabbath day, no hint of responsibility regarding man; no edicts are issued for man to observe, no warnings are published with reference to violations. Man, indeed, is not involved; the relationship is solely between God and the Sabbath." ¹⁶ (Woods, "The Seventh Day," p. 298)

The first mention of the Sabbath in the Bible is shortly before Israel came

to Mount Sinai. Moses said "Tomorrow is the rest of the holy sabbath unto the Lord. . ." (Ex. 16:23) but the whole circumstance shows they were unacquainted with such an institution. First, Moses had to tell them it was coming (Ex. 16:23). Second, he had to tell them what to do when it did come (Ex. 16:25, 26). Third, the purpose of mentioning it here was to "prove the^{re}, whether they will walk in my law." (Ex. 16:4) by refusing to pick up manna on that day.

The Sabbath day observance was made a part of God's law and became binding upon the Jews at Mount Sinai. First, there was no penalty for Sabbath violation prior to Mount Sinai, but there was penalty for a number of other violations. Second, the covenant that included the Sabbath was given after Israel came out of Egypt. "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." (Ex. 20:1,2) Third, the Bible specifically states that God made known His holy Sabbath at Mount Sinai. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgements, and true laws, good statutes and commandments: And madest known unto them the holy sabbath, and commandedst them percepts, statutes, and laws, by the hand of Moses thy servant." (Neh. 9:13,14)

Why Was The Sabbath Day Given?

First, the Sabbath was given to be a sign between God and Israel. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whatsoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." (Ex. 31:13-17)

Second, the Sabbath was the day when no work was to be done. (Ex. 31:16,17).

Third, the Sabbath was in commemoration of their deliverance from Egypt.

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore, the Lord thy God commanded thee to keep the sabbath day." (Deut. 5:15)

What Was The Nature Of The Sabbath Day Command?

A desire to sustain the seventh day Sabbath has led the Seventh Day Adventists, along with others, to an extremely false position about the decalogue. Mrs. Ellen G. White wrote, "The decalogue is the one supreme moral and spiritual law of God, than which there is none higher. It is the law which governs the angels in heaven . . ." ¹⁷ (White, Ellen, G., Spirit of Prophecy, Vol. I, p. 261)

Roy B. Thurman, reviewing a tract by A. G. Hobbs on the Sabbath question, wrote, "The reason some do not see any moral obligation in the Sabbath may be because the spiritual mind has not been focused on the depth of the fourth precept." ¹⁸ (Thurman, Roy B., The Sabbath Today, Tract, p. 16) Thus the Sabbath is a moral law, to all Sabbatarians. Is this true? First, they argue that "the sabbath was made." (This within itself should show it is not a moral law). The very fact the Sabbath was made is evidence it is not eternal like moral principles. Moral principles were not made - but were eternal. They were commanded because they were right - not right because they were commanded. It was wrong to work on the Sabbath only because God said it was wrong. The sanctity and holiness of the Sabbath did not rest upon the nature of the day itself, but upon God's special appointment of that day. Second, the very fact that certain deeds could be done on the Sabbath shows it was not a moral law, therefore different from the other nine commands. The Sabbath was made for man's benefit - it was a means to an end, not the end within itself (Mk. 2:27-28). Thus, David could eat the holy bread without violating the Sabbath because his needs were superior to the Sabbath (Mt. 12:3,4); man could get a sheep out of a pit on the Sabbath day, without violating the Sabbath, because the preservation of animal life was superior to the Sabbath (Mt. 12:10,11); the priests

could go into the temple on the Sabbath and render service because their service was superior to the Sabbath (Mt. 12:5,6). This shows that the Sabbath commandment was not like the other commandments in the decalogue. Priests were never allowed to worship idols, they were not allowed to covet their neighbor's wife, they were not allowed to bear false witness, etc., but they were allowed to profane an eternal moral law. This in itself shows that the Sabbath commandment differed in its nature from such a command as " 'thou shalt not covet,' or 'thou shalt not worship idols.' " ¹⁹(Bales, James D., "Was the Sabbath a Moral Law," Firm Foundation, Austin: Firm Foundation Publishing House, April 14, 1964, p. 227)

Lessons from the Tabernacle*

Tom Moore | [Sermon Outlines](#), [Topical Sermon Outlines](#)

INTRODUCTION:

A. The Old Testament's laws and commands are not binding on people today

1. But there are many things in the Old Testament which are of great interest and importance to everyone who wishes to serve God in the Christian Age – [Romans 15:4](#)

2. And there are many types and shadows given in the Old Testament which are fulfilled in the New Testament ([Heb. 10:1](#))

B. There are many New Testament truths illustrated by the various aspects of the Tabernacle.

1. This study deals with the beautifully clear, pictorial outline of certain things in the Christian system illustrated by the tabernacle – [Hebrews 8:1-6](#)

2. The Lord gave the design for the Tabernacle, the materials to be used, and all the significant details pertaining to its construction and its services – Moses was to do all things according to the pattern ([Exo. 25:40](#)).

3. The Tabernacle was to be a representative dwelling place for God

a. [Exodus 25:8](#)

b. [Acts 17:24](#)

4. God met with men in the tabernacle ([Exo 25:22](#)).

5. The church of Christ is the place where God meets with men today, and He dwells in the church indirectly.

a. [2 Corinthians 6:16-18](#)

b. The Church is a dwelling place of God ([Eph. 2:21-22](#))

DISCUSSION:

A. The Outer Court is representative of the world

1. The Israelites could enter the court, but since the average Hebrew was not a priest, he was not allowed to enter the Tabernacle proper. One had to have certain definite qualifications before he was permitted to enter the Holy Place.

2. Those who would enter God's true tabernacle today (the church), must be converted from the world, and lose the stain of sin.

a. Isaiah 59:1-2

b. Acts 22:16

c. Christians are a royal priesthood (1 Pet. 2:9)

3. No one could enter the Holy Place without meeting the qualifications and receiving the purification of priestly appointment, so no one can enter the True Tabernacle without meeting the qualifications of gospel obedience (faith, repentance, confession), and receiving the purification provided by the blood of Christ in baptism (Rev. 1:5).

B. The Altar of Burnt Offerings is representative of the Sacrifice of Christ

1. The Altar was used in offering up the many sacrifices which God commanded Israel to offer (Lev. 9:7; 17:11)

2. The sacrifices included the offering of the blood of animals.

3. The Israelites provided the sacrifices, which were costly to the individuals.

4. Without the shedding of the blood of the animals offered, there was no means of their approaching God – Hebrews 9:22

5. The Antitype is in the Lord's sacrifice of Himself for the sins of all men (Heb. 7:27; 10:1-4, 10. 16-19, 22)

C. The Laver has its counterpart in the New Testament System

1. The laver was a basin containing water (Exo. 30:18)

2. The Type involves the following particulars.

a. God specified its location: Between the tabernacle and altar (Exo. 30:18)

b. Those entering the tabernacle were to lay aside their old clothes before washing and putting on the priestly garments.

c. Those entering the tabernacle were to wash before entering lest they die – Exodus 30:17-20

a. There was only one entrance.

b. Definite qualifications had to be met before one was authorized to enter the Holy Place: he had to be of the right lineage and age. (Exo. 28:1; Num. 3:10; 4:1-3)

c. Only those who had been washed were permitted to enter.

d. Those who entered did not do so merely for their own pleasure and benefit; they entered to serve God according to his revealed will (Heb. 9:6)

e. Those qualified to enter the Holy Place were afforded the privilege of eating the showbread and burning incense upon the altar.

f. Those that were in the Holy Place had the benefits furnished by the candlestick.

g. The only entrance into the Most Holy Place was through the Holy Place.

3. The church is the great antitype

a. There is only one entrance: Obedience to the gospel which culminates in baptism at which point the Lord adds us to the church

1) Acts 2:47

2) Colossians 1:13-14

b. The qualifications required before one can enter the Lord's church are: faith, repentance, confession of faith in Christ, and baptism for the remission of sins. Underlying this process is the fervent, loving commitment to serve the Lord.

c. One must be washed from his sins.

1) Acts 22:16

2) 1 Peter 1:18-23

d. While there are immeasurable blessings and privileges of being in Christ, yet we are not in the church merely for our pleasure; we are here to serve.

1) Ephesians 2:8-10

2) Titus 2:11-14

e. Only those who are faithful members of the Lord's church have the privilege of eating the Lord's Supper and praying. ... Showbread & altar of incense

3) 2 John 9

b. God's word gives light

1) Psalms 119:105

2) Psalms 119:130

3) Acts 26:18

4) 2 Corinthians 4:3-4

5) 2 Timothy 3:16-17

3. While we draw light and strength from the word, we must also be a proclaimer and a defender of the word.

a. Mark 16:15

b. Romans 1:14-16

c. 1 Timothy 3:15

d. Jude 3

4. Our lives, words, and attitudes are to be reflectors of the light of the word of God.

a. Matthew 5:14-16

b. Philippians 2:15-16

F. The Altar of Incense has its counterpart in the Lord's Church.

1. Exodus 30:1-9

2. A morning and evening ceremony was held each day in obedience to God's decree that this should be done perpetually. As the priests were burning the incense in the Holy Place, the people would be outside the tabernacle praying.

3. Prayer is the counterpart of this service in the gospel system.

a. Revelation 5:8 ... In John's vision, the golden vials full of odors (incense) represented the prayers of the saints.

b. Prayer is a perpetual privilege and obligation for members of the Lord's church.

a. It symbolizes the mysteries of God's eternal plan which were unrevealed until the New Testament was given.

1) Romans 16:25-26

2) 2 Corinthians 3:14-16

3) Ephesians 3:1-11

b. It symbolizes for us death by which we leave this world and enter eternity. Its having been rent depicts the great truth that Christ, by his death, burial, resurrection, and ascension into heaven, has won victory for us over death.

1) Isaiah 25:7-8

2) 1 Corinthians 15:20-22

3) 1 Corinthians 15:55-57

4) Hebrews 2:14-15

c. The rending of the veil at the death of Christ symbolizes the ending of the Old Covenant.

1) Matthew 27:50-51

2) 2 Corinthians 3:14-16

3) Hebrews 9:7-10

d. It symbolized the separation between God and men, and the need for a mediator which role the Levitical high priest filled. The rending of the veil proclaims that all men are on equal standing with God and need no human priest as mediator.

1) Matthew 23:8

2) 1 Timothy 2:5

3) 1 Peter 2:5, 9

4) Revelation 1:6 (ASV)

e. Its rending symbolizes the fact that Christ, our High Priest, is in heaven, and has offered the atoning sacrifice for us-Hebrews 9:6-17

f. The veil being rent pictures the fact that the way into heaven has now been opened.

2. The showbread was eaten and the incense was burned inside, not outside, the Tabernacle.

a. [Leviticus 24:1-9](#)

b. God warned that all things were to be according to his plan.

1) [Exodus 25:40](#)

2) [Hebrews 8:5](#)

B. Those who are in Christ do not need baptism.

1. Some try to move baptism and put it in the church, and speak of it as “Christian” baptism. But it is not for a Christian, but in order to become a Christian.

2. The Laver was outside the Tabernacle; the priests had to wash there before they were allowed to enter the Holy Place. Baptism puts one into the church (into Christ).

a. [1 Corinthians 12:13](#)

b. [Galatians 3:27](#)

c. [Ephesians 1:3](#)

C. On entering the Holy Place (the church of Christ), one is prepared to serve.

1. We are not members of the body of Christ merely for our own pleasure and profit, but to serve God and our fellowman.

a. [Mark 12:29-31](#)

b. [1 Corinthians 15:58](#)

c. [Ephesians 2:8-10](#)

2. Our obligations are ordained by the God of heaven:

a. To worship of God – [John 4:23-24](#)

b. To live pure lives – [2 Corinthians 7:1](#)

c. To spread the gospel – [Mark 16:15](#)

d. To defend the faith – [Jude 3](#); cf. [2 Tim. 4:7c](#); [2 Cor. 2:17](#)

ISRAEL IN BONDAGE

SPRING QUARTER

Ex. 6:1-13

JAMES MEADOWS

PLAN OF THE LESSON

Introduction

1. "By My Name Jehovah I Was Not Known To Them" (Ex. 6:1-3)
2. God Assures Moses Of His Commitment (Ex. 6:4-9)
3. God Commands Moses To Speak To Pharoah (Ex. 6:10-13)

Golden Text Explained

Points To Ponder

INTRODUCTION

Joseph, at the end of our last lesson (Gen. 50:24,25), had told those gathered about him that God would visit them and bring them into the land which he had promised. Many years of suffering, disappointment, and hardship followed Joseph's death. Their lives were bitter with hard service. (Ex. 1:14.) Finally "the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage . . ." (Ex. 2:23.)

In Exodus 3:7,8 God declared unto Moses that he had seen the affliction of his people and that he was ready to "deliver them out of the hand of the Egyptians" and bring them into a "land flowing with milk and honey." In Exodus 4:29-31 Moses reiterates this promise of God to the elders of Israel. But as the bondage became harder and harder, and God had not kept his promise, Moses, in desperation cried: "Lord, wherefore hast thou dealt with this people? what is it that thou hast sent me? For since I came to Pharoah to speak in thy name, he hath dealt ill with this people; neither hast thou delivered thy people at all." (Ex. 5:22,23.) Exodus 6 is God's answer to Moses and the beginning of the development of the national delivery.

LESSON STUDY

"By My Name Jehovah I Was Not Known To Them." (Ex. 6:1-3)

"And Jehovah said unto Moses, Now shalt thou see what I will do to Pharoah: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land." When faced with the burdens of the Israelites, Moses had forgotten the commitments God had made and that he would fulfill. He had promised to make the descendants of Abraham a great nation (Gen. 12:2); he had promised to give them a land (Gen. 12:7); and he had promised that through this nation the Messiah would come. (Gen. 12:3.) God assures Moses that Pharoah and all his force

could not stop the accomplishment of those promises; Pharoah would soon let them go. (cf. Ex. 11:1; 12:31.)

"And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them."

"The direction which Moses now received from God applies, in principle, to all similar cases. It conveyed a fresh assurance that God would certainly accomplish His purpose; it gave a fuller revelation of His character as Jehovah, with the special promises which this implied (6:2-8); and it renewed the commission to Moses to undertake the work, accompanied by encouragement and assurance suitable in the circumstances . . . When, on the occasion just referred to God said to Moses (Exod. 6:2,3): 'I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob in El Shaddai (God Almighty), but as to my name Jehovah was it not known to them it cannot, of course, mean that the patriarchs were ignorant of the special designation Jehovah, since it frequently occurs in their history. By the 'name of God' we are of course to understand not a mere appellation of God, but that by which He makes Himself known to man. Now Scripture teaches us that we only know God in so far as He manifests, or reveals Himself. Hence the peculiar name of God indicates the peculiar manner in which He had manifested Himself, or, in other words, the character of God's dealings--and therefore His name--was in patriarchal times unquestionably El Shaddai (Gen. 17:1; 35:11; 48:3). But His manifestation as Jehovah--the dealings by which, in the sight of all men, He made Himself known as such--belonged not to that, but to a later period. For the term 'Jehovah' literally means, 'He who is,' which agrees with the explanation given by God Himself: 'He who is that He is.' As here used, the word 'to be' refers not to the essential nature of God, but to His relationship towards man. In that relationship God manifested Himself, and He was known as Jehovah--as 'He who is that He is,' in other words, as unchangeable, when after centuries of silence, and after the condition of Israel in Egypt had become almost hopeless, He showed that He had not forgotten His promise given to the fathers, that He had all along been preparing its fulfillment; and neither the resistance of Pharoah, nor the might of Egypt, could stay His hand (Alfred Edersheim.)

God is simply saying that he will now manifest himself to the nation of Israel in its origin, in its development, in its unfolding, in its moving toward the land of Canaan, and finally in becoming the channel through which redemption will develop; that is a way which

Abraham, Isaac, and Jacob never lived to see. In that sense it was a new name. God revealed his characteristics all through the ages until the full revelation of him was made known by Jesus Christ. (John 1:18; 14:9.) Today it could be said that God is known to us in a sense in which he was never fully revealed to the patriarchs of old.

God Assures Moses Of His Commitment (Ex. 6:4-9)

"And I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, where they sojourned. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore I say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an out-stretched arm, and with great judgments: and I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you unto the land which I swore to give to Abraham, to Isaac and to Jacob; and I will give it to you for a heritage: I am Jehovah. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage."

Eighteen times in the first nine verses of Exodus 6 God uses the pronoun "I," showing that he would definitely keep his promise. The seven "I wills" of God, in this paragraph, are very remarkable when contrasted with Israel's condition at this time: "I will bring you out" "I will rid you out of their bondage;" "I will redeem you;" "I will take you to me for a people;" "I will be to you a God;" "I will bring you into the land;" "I will give it to you for an heritage."

Up to this time God had given mostly promises to the children of Israel, but he is now ready to give action to all of his promises. They (Abraham, Isaac, and Jacob) had "sojourned" in the land of Canaan (Heb. 11:9), but God will now give it to their descendants. He had promised to judge the nation that kept them in bondage (Gen. 15:13,14); he was now ready to carry it out. "A stretched-out arm" in Egyptian writing meant "action." The phrase, used here for the first time, signified "active, energetic help." The plagues that God was soon to bring on Egypt were "punishments inflicted on a proud and cruel nation by a Judge." (George Rawlinson.) "I will take you to me for a people" is precisely the covenant that God had made with Abraham. (Gen. 17:7.)

"And I will bring you into the land which I sware to give to Abraham." "For when God made promise to Abraham, since he could swear by none greater, he sware by himself, saying, Surely blessings I will bless thee, and multiplying I will multiply thee, And thus, having patiently endured, he obtained the promise. For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set fore us:" (Heb. 6:13-18.) At the time of God's promise the oath was a sure pledge to Abraham and his descendants that in due time, his literal descendants would inherit Canaan, and enjoy the promised rest. In like manner the Hebrew writer is showing that Abraham's spiritual descendants would also enjoy all that God promised in Christ. (cf. Gal. 3:26-29.)

Moses goes to Israel with God's message but they hearkened not unto Moses for anguish of spirit, and for cruel bondage." The margin has "shortness" or "straitness." They were "out of breath, as it were, after their cruel disappointment, they were quite absorbed by their misery, unable and willing to attend to any fresh communication." (J. M. Fuller.) They had given up all hope of ever being delivered. "Their bondage was so cruel that it dispressed them into ignoring the words of Moses." (E. M. Zerr.)

God Commands Moses To Speak To Pharoah (Ex. 6:10-13.)

"And Jehovah spake unto Moses, saying, Go in, speak unto Pharoah king of Egypt, that he let the children of Israel go out of his land. And Moses spake before Jehovah, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharoah hear me, who am of uncircumcised lips? And Jehovah spake unto Moses and unto Aaron, and gave them a char unto the children of Israel, and unto Pharoah king of Egypt, to bring the children of Israel out of the land of Egypt." Eariler Moses had demanded that Pharoah let Israel go three day into the wilderness to worship (Ex. 5:1-3), which would have still been in Egypt, but now the demand is to let them leave the land completely. "So generally, if God lays a light burden upon us and we refuse it, we may expect him to exchange our light burden for a heavier one. We had better accept the first cross he offers." (Rawlinson.)

Moses again makes excuse of his inability to speak. He refers to himself as a man of "uncircumcised lips," which is a figurative use of the words. Just as "uncircumcised ears"

are ears that cannot hearken (Jer. 6:10) and an "uncircumcised heart" a heart that cannot understand (Jer. 9:26; Acts 7:51), so "uncircumcised lips" would be lips that are inefficient for the purpose for which lips are given. (cf. 4:10.)

The form of expression, "and Jehovah spake unto Moses," appears hundreds of times in the Old Testament and is very significant. Moses was directly connected with God in his legislation to Israel; to reject what Moses said was to reject what God said. Pharaoh's refusal to let Israel go was actual rebellion against God. This was God's final and formal charge before the plagues began which would eventually lead to Israel's deliverance from bondage. God speaks today through his Son and rejection of his message is rebellion against God. (cf Deut. 18:15-18; Heb. 1:1,2.)

GOLDEN TEXT EXPLAINED

"And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." (Ex. 2:24) God heard their groanings which shows that he was not insensible to their great affliction. God "remembered his covenant" does not mean God had forgotten he made it, but that now was the most appropriate time for God to show them his mercy and power in fulfilling it. Israel would probably have been reluctant to leave Egypt if this terrible distress had not come upon them. (Cf. Num. 11:4-6.) God always does things at the best time just like he sent his Son at the proper time. (cf. Gal. 4:4.) Furthermore we must never make the mistake of thinking that a long time between promise and fulfillment means forgetfulness on God's part; it may be his longsuffering. (Cf. 2 Pet. 3:8,9.)

POINTS TO PONDER

1. Many people, like the Israelites, see no need of God until the burdens become unbearable.
2. God always does things according to his time-table, not ours.
3. God does not allow his people to suffer because he enjoys it, but he knows it is for the own maturity.
4. The bondage of sin is far worse than the bondage in Egypt, but there is a deliverer.

QUESTIONS FOR THE CLASS

1. Name and discuss some characteristics of God we learn from our Golden Text.
2. What are some of the events ^{AND} background following Joseph's death, that precede today's lesson?
3. Why was Moses *in such a state of desperation?*

4. What was God, at this point, ready to carry out?
5. What did God mean when he said he was not known "by my name Jehovah" unto Abraham, Isaac, and Jacob?
6. How did God reveal his characteristics little by little?
7. Who is a ~~full~~^{full}-revelation of God?
8. Name and discuss seven "I wills" of God in our text.
9. How many times does God use the pronoun "I" and how does this emphasize God's commitment?
10. How does God swearing show that the Bible does not forbid all kinds of swearing?
11. Why did God swear in connection with his promise?
12. What does "a stretched-out arm" mean?
13. Why did Israel not receive Moses' message from God?
14. What does "uncircumcised lips" mean?
15. What was God's final charge before the plagues?
16. What are some great truths emphasized by the expression "And Jehovah spake unto Moses?"
17. What does the expression "God remembered his covenant" mean?
18. Discuss and apply the Points To Ponder.

PLAN OF THE LESSON

Introduction

1. The Revelation Of The Final Plague To Pharoah (Ex. 11:4-10)
2. The Lord Smites The Firstborn (Ex. 12:29-32)
3. The Hardening Of Pharoah's Heart

Golden Text Explained

Points To Ponder

INTRODUCTION

God, through Moses and Aaron charged Pharoah to let the children of Israel go (Ex. 6:12, 13; 7:10-12), but Pharoah refused to hearken. (Ex. 7:13.) God then sent ten plagues upon Pharoah and the Egyptians with the intended purpose of moving them to let Israel go and as judgments upon their gods. (Ex. 12:12.) The plagues were : (1) Nile River turned to blood (Ex. 7:14-25); (2) Frogs (Ex. 8:1-15); (3) Lice (Ex. 8:16-19); (4) Flies (Ex. 8:20-32); (5) Grievous murrain (Ex. 9:1-7); (6) Boils (Ex. 9:8-12); (7) Hail (Ex. 9:13-35); (8) Locusts (Ex. 10:1-20); (9) Darkness (Ex. 10:21-23); (10) Death of the firstborn (Ex. 11:4,5; 12:29,30.) Following the ninth plague Pharoah's heart was still hardened and he said unto Moses: "Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more." (Ex. 10:28,29.)

"The eleventh chapter is, strictly speaking, a supplement to the tenth: the first verses speak, as if in parenthesis, of a revelation made before the ninth plague, but held over to be mentioned in connection with the last, which it now announces; and the conversation with Pharoah is a continuation of the same in which they mutually resolved to see each other's face no more. To account for the confidence of Moses, we are now told that God had revealed to him the close approach of the final blow, so long foreseen. In spite of seeming delays, the hour of the promise had arrived." (G. H. Chadwick.)

LESSON STUDY

The Revelation Of The Final Plague To Pharoah (Ex. 11:4-10)

"And Moses said, Thus saith Jehovah, About midnight will I go out into the midst of Egypt and all the first-born in the land of Egypt shall die, from the first-born of Pharoah that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of cattle. And there shall be a great cry throughout all the land of Egypt, such as there hath not been, nor shall be any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know that Jehovah doth make a distinction between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharoah in hot anger."

These words were spoken by Moses to Pharoah so that he clearly understood what was about to happen.

"Thus saith Jehovah" should have been enough for Pharoah, but he had no respect for God's name (cf. Ex. 5:2), just as many today do not. Notice that Jehovah said "I will go out." "We are told that the word 'I' is given the emphatic position in the Hebrew, suggesting that God did not leave the infliction of the punishment to any other. (Ex. 12:12,29.) Moses simply told Pharoah that the Lord would kill all the first-born . . ." (Roy Lanier.) We do not know why the Lord chose "midnight;" perhaps it would add to the horror of the penalty inflicted.

"All the first-born in the land of Egypt" were to die. In Egypt, as in most nations of antiquity, the estates descended to the eldest son. "No severer blow could have been sent on the nation, if it were not to be annihilated, than the loss in each house of the hope of the family--the parents stay, the other children's guardian and protector." (Rawlinson.) The plague would include the first-born of the king (Pharoah) who occupies the throne, and the first-born of the humblest slave or servants. ("the handmaid who is behind the mill.") It would also include the "first-born of the cattle." "This visitation has a peculiar force in reference to the worship of beasts, which was universal in Egypt; each district having its own sacred animal, adored as a manifestation or representative of the local tutelary deity." (J. M. Fuller.) Fuller also notes that the whole nation suffers in the person of the first-born, not only for the ^{of Pharoah} guilt of their ruler, but also for their participation in the crime of infanticide ("killing of newly or recently born child"). (Ex. 1:22.) Pharoah had given orders that all the male children ^{of Pharoah} be put to death (Ex. 1:15-20); only one child was to die in each Egyptian family.

The cry throughout the land of Egypt would be "such as there hath not been, nor shall be any more." "The violence of Oriental emotions, and the freedom with which they are vented are well known. Herodotus relates that the Egyptians strip themselves and beat their breasts at funerals (ii.85). No doubt they also uttered shrill lamentations, as did the Greeks (Lucian, De Luctu, 12) and the Persians (Herod. ix.24). With bitter mourning in every house, the 'cry' might well be one, such as there had been none like before, neither would there be any like again." (Rawlinson.)

Moses also told Pharaoh that against an Israelite "shall not a dog move his tongue . . . that ye may know that Jehovah doth make a distinction between the Egyptians and Israel." This is a proverb expressing the fact that there would be no danger to the Israelites and to their animals, and no cause for alarm. Another meaning expressed by some is this: "One of the gods of the Egyptians, the son of Osiris, was worshipped under the form of a dog with a man's head. So the dog was sacred in Egypt on account of this deity. The God of the Hebrews could inflict punishment on the Egyptians for months in succession, and their deities, even the one they worshipped in the form of the dog, was unable to avenge that suffering, no, not so much as to raise a howl of protest. It was a victory of Jehovah over the gods of Egypt. 'Against all the gods of Egypt I will execute judgments: I am Jehovah.'" (Ex. 12:12.) (Lanier.) The word "distinction" here is "palah, paw-law; a prim. root; to distinguish (lit. or fig.):--put a difference, show, marvellous, separate, set apart, sever, make wonderfully." God demonstrated in no uncertain way that he would take care of his people.

Moses tells Pharaoh that following the last plague Pharaoh's servants "shall come" (literally, "shall descend"--"going from a nobler place to one of less distinction is called descending--Kalisch) and "bow down to me," i.e., treat me as if I were king and beg us to leave Egypt.

Moses left Pharaoh's presence in "great anger," literally, "in heat of anger." "The abrupt dismissal (ch. X. 28), the threat against his life, and the announcement that no more interview would be granted him moved the indignation of Moses, who was not conscious to himself of having done anything to deserve such treatment." (Rawlinson.)

"And Jehovah said unto Moses, Pharaoh will not hearken unto you; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and Jehovah hardened Pharaoh's heart, and he did not let the children of Israel go out of the land." Jehovah was given an opportunity to display his power through the hardness of Pharaoh's

heart. The delay occasioned by the hardness of Pharoah's heart contributed to the advantage of the Jews in at least three ways. "1. It gave them time to organize themselves, and make a necessary preparations for a sudden departure. 2. It deeply impressed the Egyptians, and led them to abstain from all interference with the Israelites for about three centuries. 3. It impressed the neighboring nations also to some extent, and either prevented them from offering opposition to the Israelites, or made them contend with less heart, and so with less success against them." (Pulpit Commentary.)

The Lord Smites The First-Born (Ex. 12:29-32)

"And it came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharoah that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharoah rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said. Take both your flocks, and your herds, as ye have said, and be gone; and bless me also." Preceding the death of the first-born, the Israelites were given specific instructions about the killing of the Passover lamb, the eating of the flesh, and the sprinkling of the blood on the two side post and on the upper door post. (Ex. 12:1-12.) God said: "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt." (Ex. 12:13,21-23.) This was the beginning of the feast of the Passover which the children of Israel were to observe on a yearly basis in the land of Canaan. (Ex. 12:14-28.)

God did to Pharoah and the Egyptians exactly what he said he would do--the firstborn was smitten dead at midnight. In the midst of this awful judgment, Pharoah called for Moses and Aaron and told them to leave Egypt immediately, with their families and all their flocks. The Egyptians joined Pharoah in urging the Israelites to leave, in fact gladly gave them silver and gold when they asked (Ex. 12:35,36), just as God had earlier said they would. (Ex. 11:23.) Pharoah asked for a blessing. Was he sincere? We have no way of knowing if he was willing to change his ways to get the blessing. "Too many people want the Lord to bless them just as they are, and allow them to go on in their present sinful ways." (Roy Lanier, Sr.)

The Hardening Of Pharoah's Heart

Romans 9:17,18 reads as follows: "For the scripture saith unto Pharoah, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth. So then he hath mercy on whom he will, and whom he will be hardeneth." "Some have drawn the conclusion that because God said he would have mercy on whom he would have mercy, and others he would harden, that God was directly responsible for the hardening of Pharoah's heart. It is not necessary to conclude that God hardened Pharoah's heart by a direct operation of his power. An inductive study of the scriptures related to the hardening of Pharoah's heart *will reveal that God did have a part in the hardening of Pharoah's heart.* (Shelby Floyd.)

The Bible states that God hardened Pharoah's heart (Ex. 4:21; 7:3,13,14; 9:12; 10:1,20,27; 11:10; 14:4,8,17); that Pharoah hardened his own heart (Ex. 8:15,32; 9:34,35); and that Pharoah's heart is hardened. (Ex. 7:22; 8:19; 9:7.)

God hardened Pharoah's heart when he sent Moses and Aaron and demanded that Pharoah let the children of Israel go. Pharoah, already a wicked man (Ex. 1:8-14), asked: "Who is the Lord that I should obey his voice to let Israel go?" (Ex. 5:2a) and emphatically declared, "I know not the Lord, neither will I let Israel go." (Ex. 5:2b.) This demand by God caused Pharoah to be determined that he would not submit to this request, which brought about the hardening of his heart and absolute refusal to do what God asked him to do. The demonstration of God's wonders caused Pharoah to harden his heart. The magicians' intervention led to the hardening of Pharoah's heart, not by any direct operation, but by causing Pharoah to be deceived into thinking that God was not really behind the work of Moses and Aaron. (Ex. 7:22; 8:15,19.) Pharoah, in this connection, is said to have hardened his heart. (Ex. 8:15; 9:34,35; I Sam. 6:6.) "The hardening of Pharoah's heart then was brought about, not by a direct operation, but by the combined work of three agencies. God hardened Pharoah's heart through Moses and Aaron; the magicians hardened Pharoah's heart by their deceptions and enchantments; and Pharoah hardened his own heart by stubbornly refusing to do what was right in the face of the greatest evidence that God was behind the demands of Moses and Aaron." (Shelby Floyd.)

GOLDEN TEXT EXPLAINED

"Thus saith Jehovah, Let my people go, that they may serve me." Ex. 8:1.) One plague had already come on the Egyptians when Moses spoke these words to Pharoah, but Pharoah's "heart was hardened, and he hearkened not unto them; as Jehovah had spoken." (Ex. 7:22.) Pharoah

had sufficient evidence, and was going to get some more, to convince him that God's word is final, but he refused to listen. How many today are like Pharoah?

Pharoah had earlier offered to let the people go worship as long as they remained in the land (Ex. 8:25-28), but God's people could not worship acceptable as long as they remained in the bondage of Egypt. Neither can people worship acceptably today as long as they remain in the bondage of sin.

POINTS TO PONDER

1. Even God's longsuffering can come to an end as it did with Pharoah. (cf. 2 Pet. 3:9.)
2. God will always take care of his faithful children in the midst of all kinds of trials.
3. A continual rejection of God's goodness, as well as his trials, will harden one's heart.
4. Some people, like Pharoah, refuse to repent until there is no other alternative left.

QUESTIONS FOR THE CLASS

1. Why, according to our Golden Text, did God demand that Pharoah let his people go?
2. Discuss some of the background events leading up to our present lesson.
3. What did God say he would do at midnight?
4. Who all would be affected by the final plague?
5. What would be heard throughout Egypt?
6. What assurance did God give Israel during this time?
7. What did God want the Egyptians to know for sure?
8. What did Moses say Pharoah's servants would do following the tenth plague?
9. Why do you think Moses left Pharoah in "hot anger?"
10. What advantages did the Jews enjoy due to the delay caused by the hardening of Pharoah's heart?
11. What great Jewish feast was instituted at this time?
12. How did the Israelites escape the last plague?
13. What happened at midnight?
14. What did Pharoah and all his servants do?
15. How far did Pharoah want the Israelites to go at this time?
16. What did Pharoah ask of Moses and Aaron?
17. How did God harden Pharoah's heart?
18. How did Pharoah harden his own heart?
19. Discuss and apply the Points To Ponder.

PLAN OF THE LESSON

Introduction

1. "But God Led The People About" (Ex. 13:17-19)
2. A Pillar Of Cloud And A Pillar Of Fire (Ex. 13:20-22)
3. "The Lord Shall Fight For You" (Ex. 14:10-15)

Golden Text Explained

Points To Ponder

INTRODUCTION

The tenth plague that God brought upon the Egyptians was the death of the first-born. (Ex. 11:1-5.) Following this plague Pharoah and the Egyptians demanded that the Israelites leave Egypt. (Ex. 12:31-33.) "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children." (Ex. 12:37.) When they finally came to the land of Canaan they were to keep the Passover each year as a reminder of God delivering them from Egypt (Ex. 12:28,25), thus God gave them detailed instructions about its observance. (Ex. 12:43-51; 13:1-10.) God also gave them instructions about the first-born which they were to observe when they came to Canaan. (Ex. 13:11-16.)

Israel could never have freed herself from Egypt, but it was Jehovah who " . . . did bring the children of Israel out of the land of Egypt by their hosts." (Ex. 12:51.) Moses told Israel that "by strength of hand Jehovah brought you out from this place." (Ex. 13:3,9,14,16.)

LESSON STUDY

"But God Led The People About" (Ex. 13:17-19)

"And it came to pass, when Pharoah had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt." The children of Israel went out of Egypt by faith and they must follow God's directions. The way that God led them is certainly not the route that man would have taken. "For my thoughts are not your thoughts, neither are your ways, my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than

your thoughts." (Isa. 55:8,9.)

"God led them not by the way of the land of the Philistines." By consulting a map one can see that the shortest route from Goshen to Canaan was through the land of the Philistines. This northeasterly direction along the coast of the Mediterranean Sea was the one usually followed by travelers.

God said, "Lest peradventure the people repent when they see war, and they return to Egypt." "The Israelites had not been accustomed to war; and inasmuch as they were at the time of this lesson, in the very beginning of their experience as a separate people, it is essential that they be given an opportunity to learn gradually from the realities of life what it means to be able to endure. Thus, the reason for not leading the people into the conflict of the hardened at first, although the way which is mentioned in the text was nearer to their promised destination, and, we are told, had a good road over which the people could have travelled, was both psychological and strategic; or, to state the matter in the language of the text, lest the people see war, and regret that they ever left their homes in Egypt, with possibly a desire strong enough to cause them to return to the land of the Pharaoh." (Roy Lanier, Sr.)

"But God led the people about, by the way of the wilderness of the Red Sea." Kalisch shows the wisdom of this course--how it gave time for the nation to be "gradually accustomed to fatigues and hardships by a long and tiresome march in the desert"--to learn obedience to their chief--and finally to be "trained to military discipline and martial virtue by occasional expeditions against the weaker tribes of the desert." Deuteronomy 32:11 shows that God brought Israel out of Egypt as an eagle brings up her young ones--"teaching them by degrees to fly." (Scott.) God was providing a specific course of preparation for their mission as a nation.

"And the children of Israel went up armed out of the land of Egypt." "Armed" is from the Hebrew word chamush which Strong defines as "staunch, i.e. able-bodied soldiers:--armed (men) harnessed." (Cf. Josh. 1:14; 4:12; Num. 1:45,46.)

"And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you."

The oath that Joseph took of the children of Israel is recorded in Genesis 50:25. Carrying Joseph's bones points out three things: (1) The fathers carried out the oath they had sworn to Joseph; (2) It was an acknowledgement of God's promise by Joseph, that he would visit them, and bring them out of the land of Egypt; (3) It also encouraged their faith and hope that he would

bring them to Canaan, as he had promised.

A Pillar Of Cloud And a Pillar Of Fire (Ex. 13:20,21)

"And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light; that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, departed not from before the people." The pillar or column, which appeared as a cloud by day, and a fire by night, is first mentioned here. It was a symbol of the Divine presence and was the continual proof of the presence and protection of God. It never "departed from before the people."

First, the cloud was a visible guide. God did not lead them out and then leave them to their own "feelings" as to which way to go. Christ later came into the world as the visible manifestation of God. (John 1:14; 14:9.) The Bible is a visible guide and we are not left to our "feelings." "Thy word is a lamp unto my feet, And light unto my path." (Psa. 119:105; cf. John 1:4; 8:12.)

Second, it was a constant guide. They were certain to be right when they followed it; there wasn't any guess-work about it. Likewise one is certain to be right when he follows the Bible. (cf. 2 Tim. 3:16,17.)

Third, it was a faithful guide. It was dependable, one that was always there--by day and by night. God's word is a faithful guide. (1 Tim. 1:15; 4:9; 2 Tim. 2:11,13; Tit. 1:9; Revel. 21:5 22:6.)

Fourth, it was a guide that was contrary to human expectation. God didn't always lead them in the way that human wisdom dictated. In the same way God's guidance is foolish to some today (1 Cor. 1:23,26), but it is the right way. "He who endeavors to walk by the light of his own reason, or by human rules and systems of morality, is in darkness, and knoweth not whither he goeth." (Scott.)

"The Lord Shall Fight For You (Ex. 14:10-15)

"And when Pharaoh drew night, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid: and the children of Israel cried out unto Jehovah." Pharaoh had gladly let the Israelites go, following the tenth plague, but "the pride of their monarch was only for the moment quelled, not thoroughly subdued; and as soon as he had recovered from the recoil of feeling which the stroke of God's judgment had produced,

he summoned all his might to avenge on Israel the defeat he had sustained; but only with the effect of leaving, in his example, a more memorable type of the final destruction that is certain to overtake the adversaries of God." (Patrick Fairbairn.) Pharaoh thought Israel was trapped in the wilderness (Ex. 14:1-5) and that he could quickly overtake them and bring them back. How foolish of Pharaoh, after all the demonstrations of God's power, to think that he could fight against God with horses and chariots (Ex. 14:5-9); but he did.

When the children of Israel saw the Egyptians marching after them, "they were sore afraid" or "greatly frightened" and "cried out unto Jehovah." Nehemiah, referring to this, said that God saw their affliction in Egypt and heard "their cry by the Red Sea." (Neh. 9:15.)

"And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness." The people saw no way to escape. There were the Egyptians ^{be} behind them; there was Pi-hahiroth, a range of impassable craggy rocks, on the one hand, and Migdol and Baalzephon, which, some think, "were forts and garrisons upon the frontiers of Egypt"; and before them was the Red Sea. They lacked faith in God to save them from the destruction they saw coming. "After all that they had recently witnessed of God's wisdom and power manifested in the ten plagues, it occurs to us that their faith and courage should never have failed; yet many today, with all the wisdom and power of God manifested since then, lack faith and confidence in his ways and means of carrying out his own work through the church and otherwise." (Elam.) But with all their weaknesses, be it said to their credit, they did cry unto Jehovah.

The people began to murmur and complain. They accused Moses of bringing them all out here to die; they said, in modern language, "we told you so back in Egypt!" (cf. Ex. 5:21; 6:9); they said we ^{prefer} slavery to death.

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah which he will work for you today: for the Egyptians whom ye have seen to-day, ye shall see them more for ever. Jehovah will fight for you, and ye shall hold your peace." Moses' faith was unshaken. He believed that God would deliver them (Ex. 14:1-4), even though he did not know how God would do it at the time. The "salvation of Jehovah," in this case, was their deliverance from the Egyptians. They were to "stand still" or further wait in faith, until God gave them

farther instructions. "Rest in ["be still before"-margin] Jehovah, and wait patiently for him. (Psa. 37:7.) "To 'stand still' when God commands that is as much obedience to him as to go forward when he commands that." (Elam.)

"Jehovah will fight for you." And fight for them, Jehovah did. He divided the sea so that they could cross on dry land (Ex. 14:16); he caused the cloud to stand "between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness . . ." (Ex. 14:19,20); and he destroyed the Egyptians by causing the walls of water to collapse on them. (Ex. 14:24-28) "Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore." (Ex. 14:30.)

"And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." God's marching orders, for which they were to "stand still" and wait, are now given. They had something to do in order to appropriate to themselves the salvation which God was providing. At this moment there seemed to be no place to go, but their faith in God made them move forward. "By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were swallowed up." (Heb. 11:29.) When God gives a command, that may seem impossible to us, it is our responsibility to go forward; the way to complete the obedience will be made both plain and possible.

GOLDEN TEXT EXPLAINED

"The salvation of the righteous is of Jehovah." (Psa. 37:39.) The title of the thirty-seventh Psalm, as found in the American Standard Version, is "Security of Those Who Trust in Jehovah, and Insecurity of the Wicked." It was written in the latter days of David's life. One can appreciate this promise more fully if he will note the contrast between the wicked (Psa. 37:1-10) and the righteous. (Psa. 37:35-40.) The safety and deliverance of the righteous are from the Lord, and so are marked, decisive, complete; not partial, nor doubtful. They are in the Lord's hand and "the Lord shall help them."

POINTS TO PONDER

1. God's way is always right, though man may think otherwise.
2. God allows us to be tried in order that our faith may be perfected.
3. We have the right to go where the Bible leads, but we must stop where it stops.
4. Human nature, as illustrated by Pharaoh and the Israelites, soon forget God's power and God's blessings.

QUESTIONS FOR THE CLASS

1. What great consolation should the words of our Golden Text give to the righteous?
2. What are some of the background events that form a setting for today's lesson?
3. What way would human wisdom have dictated that God lead the people?
4. Why did God not lead the people by way of the Philistines?
5. Why did the Israelites need to go the longer route?
6. How did the people go up out of Egypt?
7. Where did the people encamp first in the wilderness?
8. Why did Jehovah go before them in a pillar of cloud?
9. Name four characteristics of this guide.
10. How was God's guidance then like God's guidance today?
11. What decision did Pharoah make after Israel left?
12. Why was this such a foolish decision on Pharoah's part?
13. What was the attitude of the Israelites when they saw the Egyptians coming?
What charges did the people begin to bring before Moses?
15. How are we today, in too many cases, like the Israelites?
16. How did Moses demonstrate great faith and meekness at this time?
17. Explain the statement "stand still."
18. How did Jehovah fight for them?
19. What orders did Jehovah give the Israelites?
20. Discuss and apply the Points To Ponder.

PLAN OF THE LESSON

Introduction

1. God Provides Manna (Ex. 16:11-15)
2. God Gives Instructions About The Manna (Ex. 16:16-20)
3. God Provides Water From The Rock (Ex. 17:3-6)

Golden Text Explained

Points To Ponder

INTRODUCTION

Exodus 15 is a record of the song of deliverance that Moses and the children of Israel sang after crossing the Red Sea. They recognized the greatness and power of God in delivering them and praised his great name. Miriam the prophetess, and sister of Aaron, said: "Sing ye, to Jehovah, for he hath triumphed gloriously; the horse and his rider he hath thrown into the sea." (Ex. 15:20,21.)

Leaving the Red Sea they came into the wilderness of Shur, also called "the wilderness of Etham" (Num. 33:8), a plain ten or twelve miles wide, extending along the eastern shore of the Red Sea. Marah ("bitterness") was the first stopping place in the wilderness; it was there the waters were bitter and the people murmured. At Jehovah's command Moses cast a tree into the waters and sweetened them. (Ex. 15:22-26.) They next encamped at Elim (Ex. 15:27), and then journeyed into the wilderness of Sin, which is southeast of Shur and lies between Elim and Sinai.

Exodus 16 and 17 emphasize God's provision and protection for his people.

LESSON STUDY

God Provides Manna (Ex. 16:11-15)

"And Jehovah spake unto Moses, saying, I have heard them murmurings of the children of Israel: speak unto them saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God." The children of Israel had been out of Egypt about one month (Ex. 12:1-10; 16:1) and their food supplies were gone. They began to murmur against Moses and Aaron, saying: "Would that we had died by the hand of Jehovah in Egypt, when we sat by the flesh-pots, when we did eat bread to the fill . . ." (Ex. 16:2,3.

"Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not." (Ex. 16:4.) Deuteronomy 8:2-6, spoken at the end of forty years of wilderness wandering, is a divine commentary on the statement, "that I may prove thee." "And thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments, or not. And he humbled thee, and suffered thee to hunger and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. And thou shalt consider in thy heart, that, as a man chasteneth his son, so Jehovah thy God chasteneth thee. And thou shalt keep the commandments of Jehovah thy God, to walk in his ways, and to fear him."

"And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat." Moses had earlier told Israel that God would give them flesh to eat in the evening (Ex. 16:8); the quail fulfilled that. The quails were not miraculous, because they abounded in that country, but the east wind and south wind that blew the quails into the camp in such abundance was commanded of God (Psa. 78:18-29); the way they came into the camp was miraculous. God was making them know that the same God that brought them out of Egypt (Ex. 16:6) was the same God that was now providing their needs. "And in the morning, then ye shall see the glory of Jehovah . . . when Jehovah shall give you in the evening flesh to eat, and in the morning bread to the full . . . At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God." (Ex. 16:7,8,12.)

"Manna" is from a Hebrew word which means "what is it?" Neither they nor their fathers had ever seen food like this before. (Deut. 8:3.) The margin has "It is a portion." The "house of Israel called the name thereof Manna: and it was like Coriander seed, white; and the taste of it was like wafers made with honey." (Ex. 16:31.) It is called "the bread" (v.15);

"angels' food" (Psa. 78:24,25); "bread of heaven" (Psa. 105:40); and "spiritual food." (1 Cor. 10:3.)

"Manna" was provided miraculously, and all attempts to account for it, by natural causes fail. First, the scriptures specifically say it was rained from heaven. (Psa. 78:24.) Second it fell only six days in the week, and in double quantity on the sixth day. Third, it lasted for forty years; until they entered Canaan. (Ex. 16:35; Josh. 5:10-12.) Fourth, the people had never seen it before. (Deut. 8:3,16.) Fifth, when an extra supply was kept for the Sabbath it did not spoil, but when an extra supply was kept for any other day "it bred worms, and became foul." (Ex. 16:20b.) Sixth, it was typical of Christ. (John 6:31-63.)

God Gives Instructions About The Manna (Ex. 16:16-20)

"This is the thing which Jehovah hath commanded. Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent. And the children of Israel did so, and gathered some more, some less. And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said unto them, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and became foul: and Moses was wroth with them." God's instructions were very clear. First, they were to gather "a day's portion ("an omer") every day." (Ex. 16:4.) An "omer" was about one-half gallon. Second, on the sixth day they were to gather "twice as much as they gathered daily." (Ex. 16:5.) Third, they were not to "leave of it till the morning." (v. 19.) Fourth, they were to gather it early in the morning because "when the sun waxed hot, it melted." (Ex. 16:21.) Fifth, they were not to go out to gather on the sabbath day. (Ex. 16:25-30.)

God intended to teach Israel, and to teach us, many lessons through the manna. "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope." (Rom. 15:4.) First, it was intended to test and prove their faith. (Ex. 16:4; Deut. 8:2-8.) God's commandments today test ~~or prove~~ our love for, and faith in, the Lord Jesus Christ. (John 14:23,24) Second, the gathering of the manna was also a test of their obedience in keeping the sabbath--they were to make provisions for it on the sixth day. (Ex. 16:5,22-30.) God has given us six days to work and ~~us~~ ourselves but he wants to be worshipped and remembered on "the Lord's day." (Acts 20:7;

I Cor. 11:17-34; Rev. 1:9,10.) Third, the manna was a break with the past. It was intended to supply their needs without pampering their appetites. God intended to teach them that there are things more important than eating. (Deut. 8:2-8.) He wanted them to know that they had a divine purpose. In like manner, Jesus teaches us that there are some things more important than eating. (John 4:31-38.) We have a divine mission in this world. Fourth, it taught them to depend on God each day. They were to gather the manna every day. Those who tried to keep some until the next day manifested a distrust in God's provision. He taught them to live one day at a time just as Jesus teaches us to "be not therefore anxious for the morrow: for the morrow shall be anxious for itself." (Matt. 6:34c.) Fifth, the manna was free. The Lord gave it to them. (Ex. 16:13.) Free, but conditional; they had to gather it and prepare it. (Ex. 16:17; Num. 11:8.) Salvation is free. (Isa. 55:1-5.) God gave his Son, of which manna is a type (Jn. 3:16; 6:1ff.), but we appropriate the blessings Jesus provides through our obedient faith. (Mark 16:15,16; Acts 2:38; Rom. 1:5; 16:26.) Sixth, the manna was undeserved. Israel had murmured and complained ever since leaving Egypt. They did not deserve God's care, but he gave it just the same. None of us deserved God sending his Son, but he sent him because he loved us. (John 3:16; I John 4:7,11.) Seventh, the manna was a type of Christ. It fulfilled their needs. Christ, with the discussion of manna as the background, said: "For the bread of God is that which cometh down out of heaven, and giveth life unto the world . . . I am the bread of life. Your fathers did eat manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven . . ." (John 6:33,48-51a.) Eighth, manna was "spiritual food" (I Cor. 10:3.) intending to feed the soul as well as the body. (Deut. 8:3; cf. Matt. 4:4.) Christ is the food the soul of man needs today. (John 6:32, 51-58.) "Natural food must be eaten and incorporated into the physical system in order to sustain physical life so the word of Christ must be received into the heart and its life-giving principles incorporated into the spiritual man in order to feed upon Christ." (Elam.)

This portion of our lesson makes it very plain that Jehovah promised to supply the daily needs of his people and "told them not to trust in one day's surplus for the next day's needs: but notwithstanding the plainness of the instruction which they received, they did not hearken unto Moses, who was speaking for God. But before we criticize the Israelites too severely, let

us examine ourselves and see if we are doing any better." (Roy Lanier.) "Do today's duty, fight today's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them." (Charles Kingsley.)

God Provides Water From The Rock (Ex. 17:3-6)

"And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt to kill us and our children and our cattl with thirst? And Moses cried unto Jehovah, saying, What shall I do unto this people? they ar almost ready to stone me, And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go, Behold, I will stand before thee there upon the rock of Horeb; and shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." "Rephidim" is apparently in the general vicinity of mount Horeb, although the definite location is not known. Once again the people began to challenge Moses and murmur. They were even tempting Jehovah God. The children of Israel journeyed from the wilderness of Sin and "encamped in Rephidim: and there was no water for the people to drink." (Ex. 17:1.) "They began to question whether God was with them or not. (Ex. 17:7.) They question his essential presence, whether there was a God or not; his common providence, whether that God governed the world; and his special promise, whether he would be as good as his word to them. This is called their "tempting God," which signifies, not only distrust of God in general, but distrust of him after they had received such proofs of his power and goodness, for the confirmation of his promise." (Scott.)

At God's command Moses smote the rock with his rod and water came out. On a later occasion Moses disobeyed God by smiting the rock when God told him to speak to the rock. (Num. 20: 7-12.) The manna from heaven, the water from the rock, and many other provisions, show that God still provides, even though man complains. Human nature has changed little, if any, since the beginning of time.

GOLDEN TEXT EXPLAINED

"Give us this day our daily bread." (Matt. 6:11.) The words of our Golden Text are a part of the prayer that our Lord taught his disciples to pray. (Matt. 6:9-13.) It teaches us that we are to pray daily and it also teaches us that we must daily depend upon God for our needs. God gave the manna daily to the Israelites (Ex. 16:4), and he has promised to supply

our daily needs. (Matt. 6:24-34.) The central idea is that we must depend upon God for our daily needs. Such confidence will give us the peace of mind that we all need. Anxiety for tomorrow will be removed. (Matt. 6:34; cf. I Tim. 6:17.)

POINTS TO PONDER

1. In all ages God has given commandments that test our faith in him.
2. People always deprive themselves of many blessings when they disobey God.
3. Man is never satisfied with God's daily provisions, but is always seeking more.
4. Complete dependence on God will bring peace of mind.

QUESTIONS FOR THE CLASS

1. What great lesson does our Golden Text teach us?
2. What are some of the connecting events between the present lesson and the preceding one?
3. What were the children of Israel doing, quite often, that God heard?
4. What does the New Testament teach us about murmuring and complaining? (I Cor. 10:10; Phil. 2:14-16.)
5. What did God promise to give them in the morning and in the evening?
6. Explain the phrase "that I may prove them."
7. What part about the quails was miraculous?
8. What was the manna and how was it prepared by the Israelites?
9. Give some reasons why the manna was miraculous and not something provided by natural means.
10. Name and discuss the instructions about gathering the manna.
11. How was the gathering of the manna a test of their faith regarding the sabbath?
12. Why were the things that happened afore times written?
13. What are some of the lessons and applications learned from the manna?
14. The manna was to fulfill their physical needs. How then was it "spiritual food?"
15. What do God's provision of the manna and the water show us?
16. Discuss and apply the Points To Ponder.

Ex. 6:1-13

JAMES MEADOWS

PLAN OF THE LESSON

Introduction

1. "By My Name Jehovah I Was Not Known To Them" (Ex. 6:1-3)
2. God Assures Moses Of His Commitment (Ex. 6:4-9)
3. God Commands Moses To Speak To Pharoah (Ex. 6:10-13)

Golden Text Explained

Points To Ponder

INTRODUCTION

Joseph, at the end of our last lesson (Gen. 50:24,25), had told those gathered about him that God would visit them and bring them into the land which he had promised. Many years of suffering, disappointment, and hardship followed Joseph's death. Their lives were bitter with hard service. (Ex. 1:14.) Finally "the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage . . ." (Ex. 2:23.)

In Exodus 3:7,8 God declared unto Moses that he had seen the affliction of his people and that he was ready to "deliver them out of the hand of the Egyptians" and bring them into a "land flowing with milk and honey." In Exodus 4:29-31 Moses reiterates this promise of God to the elders of Israel. But as the bondage became harder and harder, and God had not kept his promise, Moses, in desperation cried: "Lord, wherefore hast thou dealt with this people? why is it that thou hast sent me? For since I came to Pharoah to speak in thy name, he hath dealt ill with this people; neither hast thou delivered thy people at all." (Ex. 5:22,23.) Exodus 6 is God's answer to Moses and the beginning of the development of the national delivery.

LESSON STUDY

"By My Name Jehovah I Was Not Known To Them." (Ex. 6:1-3)

"And Jehovah said unto Moses, Now shalt thou see what I will do to Pharoah: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land." When faced with the burdens of the Israelites, Moses had forgotten the commitments God had made and that he would fulfill. He had promised to make the descendants of Abraham a great nation (Gen. 12:2); he had promised to give them a land (Gen. 12:7); and he had promised that through this nation the Messiah would come. (Gen. 12:3.) God assures Moses that Pharoah and all his forces

could not stop the accomplishment of those promises; Pharoah would soon let them go. (cf. Ex. 11:1; 12:31.)

"And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them."

"The direction which Moses now received from God applies, in principle, to all similar cases. It conveyed a fresh assurance that God would certainly accomplish His purpose; it gave a fuller revelation of His character as Jehovah, with the special promises which this implied (6:2-3); and it renewed the commission to Moses to undertake the work, accompanied by encouragement and assurance suitable in the circumstances . . . When, on the occasion just referred to God said to Moses (Exod. 6:2,3): 'I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob in El Shaddai (God Almighty), but as to my name Jehovah was it not known to them; it cannot, of course, mean that the patriarchs were ignorant of the special designation Jehovah, since it frequently occurs in their history. By the 'name of God' we are of course to understand not a mere appellation of God, but that by which He makes Himself known to man. Now Scripture teaches us that we only know God in so far as He manifests, or reveals Himself. Hence the peculiar name of God indicates the peculiar manner in which He had manifested Himself, or, in other words, the character of God's dealings--and therefore His name--was in patriarchal times unquestionably El Shaddai (Gen. 17:1; 35:11; 48:3). But His manifestation as Jehovah--the dealings by which, in the sight of all men, He made Himself known as such--belonged not to that, but to a later period. For the term 'Jehovah' literally means, 'He who is,' which agrees with the explanation given by God Himself: 'He who is that He is.' As here used, the word 'to be' refers not to the essential nature of God, but to His relationship towards man. In that relationship God manifested Himself, and He was known as Jehovah--as 'He who is that He is,' in other words, as unchangeable, when after centuries of silence, and after the condition of Israel in Egypt had become almost hopeless, He showed that He had not forgotten His promise given to the fathers, that He had all along been preparing its fulfillment; and neither the resistance of Pharoah, nor the might of Egypt, could stay His hand!"

(Alfred Edersheim.)

God is simply saying that he will now manifest himself to the nation of Israel in its, origin, in its development, in its unfolding, in its moving toward the land of Canaan, and finally in becoming the channel through which redemption will develop; that is a way which

Abraham, Isaac, and Jacob never lived to see. In that sense it was a new name. God revealed his characteristics all through the ages until the full revelation of him was made known by Jesus Christ. (John 1:18; 14:9.) Today it could be said that God is known to us in a sense in which he was never fully revealed to the patriarchs of old.

God Assures Moses Of His Commitment (Ex. 6:4-9)

"And I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, where they sojourned. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore^{fore} unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an out-stretched arm, and with great judgments: and I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you unto the land which I swore to give to Abraham, to Isaac and to Jacob; and I will give it to you for a heritage: I am Jehovah. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage."

Eighteen times in the first nine verses of Exodus 6 God uses the pronoun "I," showing that he would definitely keep his promise. The seven "I wills" of God, in this paragraph, are very remarkable when contrasted with Israel's condition at this time: "I will bring you out;" "I will rid you out of their bondage;" "I will redeem you!" "I will take you to me for a people;" "I will be to you a God!" "I will bring you into the land;" "I will give it to you for an heritage."

Up to this time God had given mostly promises to the children of Israel, but he is now ready to give action to all of his promises. They (Abraham, Isaac, and Jacob) had "sojourned in the land of Canaan (Heb. 11:9), but God will now give it to their descendants. He had promised to judge the nation that kept them in bondage (Gen. 15:13,14); he was now ready to carry it out. "A stretched-out arm" in Egyptian writing meant "action." The phrase, used here for the first time, signified "active, energetic help." The plagues that God was soon to bring on Egypt were "punishments inflicted on a proud and cruel nation by a Judge." (George Rawlinson.) "I will take you to me for a people" is precisely the covenant that God had made with Abraham. (Gen. 17:7.)

"And I will bring you into the land which I swore to give to Abraham." "For when God made promise to Abraham, since he could swear by none greater, he swore by himself, saying, Surely blessings I will bless thee, and multiplying I will multiply thee, And thus, having patiently endured, he obtained the promise. For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set fore us:" (Heb. 6: 13-18.) At the time of God's promise the oath was a sure pledge to Abraham and his descendants that in due time, his literal descendants would inherit Canaan, and enjoy the promised rest. In like manner the Hebrew writer is showing that Abraham's spiritual descendants would also enjoy all that God promised in Christ. (cf. Gal. 3:26-29.)

Moses goes to Israel with God's message but they hearkened not unto Moses for anguish of spirit, and for cruel bondage." The margin has "shortness" or "straitness." They were "out of breath, as it were, after their cruel disappointment, they were quite absorbed by their misery, unable and willing to attend to any fresh communication." (J. M. Fuller.) They had given up all hope of ever being delivered. "Their bondage was so cruel that it dispressed them into ignoring the words of Moses." (E. M. Zerr.)

God Commands Moses To Speak To Pharoah (Ex. 6:10-13.)

"And Jehovah spake unto Moses, saying, Go in, speak unto Pharoah king of Egypt, that he let the children of Israel go out of his land. And Moses spake before Jehovah, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharoah hear me, who am of uncircumcised lips? And Jehovah spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharoah king of Egypt, to bring the children of Israel out of the land of Egypt." Earlier Moses had demanded that Pharoah let Israel go three days into the wilderness to worship (Ex. 5:1-3), which would have still been in Egypt, but now the demand is to let them leave the land completely. "So generally, if God lays a light burden upon us and we refuse it, we may expect him to exchange our light burden for a heavier one. We had better accept the first cross he offers." (Rawlinson.)

Moses again makes excuse of his inability to speak. He refers to himself as a man of "uncircumcised lips," which is a figurative use of the words. Just as "uncircumcised ears"

are ears that cannot hearken (Jer. 6:10) and an "uncircumcised heart" a heart that cannot understand (Jer. 9:26; Acts 7:51), so "uncircumcised lips" would be lips that are inefficient for the purpose for which lips are given. (cf. 4:10.)

The form of expression, "and Jehovah spake unto Moses," appears hundreds of times in the Old Testament and is very significant. Moses was directly connected with God in his legislation to Israel; to reject what Moses said was to reject what God said. Pharaoh's refusal to let Israel go was actual rebellion against God. This was God's final and formal charge before the plagues began which would eventually lead to Israel's deliverance from bondage. God speaks today through his Son and rejection of his message is rebellion against God. (cf. Deut. 18:15-18; Heb. 1:1,2.)

GOLDEN TEXT EXPLAINED

"And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." (Ex. 2:24) God heard their groanings which shows that he was not insensible to their great affliction. God "remembered his covenant" does not mean God had forgotten he made it, but that now was the most appropriate time for God to show them his mercy and power in fulfilling it. Israel would probably have been reluctant to leave Egypt if this terrible distress had not come upon them. (Cf. Num. 11:4-6.) God always does things at the best time just like he sent his Son at the proper time. (cf. Gal. 4:4.) Furthermore we must never make the mistake of thinking that a long time between promise and fulfillment means forgetfulness on God's part; it may be his longsuffering. (Cf. 2 Pet. 3:8,9.)

POINTS TO PONDER

1. Many people, like the Israelites, see no need of God until the burdens become unbearable.
2. God always does things according to his time-table, not ours.
3. God does not allow his people to suffer because he enjoys it, but he knows it is for their own maturity.
4. The bondage of sin is far worse than the bondage in Egypt, but there is a deliverer.

QUESTIONS FOR THE CLASS

1. Name and discuss some characteristics of God we learn from our Golden Text.
2. What are some of the events ^{AND} background following Joseph's death, that precede today's lesson?
3. Why was Moses *in such a state of desperation?*

4. What was God, at this point, ready to carry out?
5. What did God mean when he said he was not known "by my name Jehovah" unto Abraham, Isaac, and Jacob?
6. How did God reveal his characteristics little by little?
7. Who is a ~~f~~^ull-revelation of God?
8. Name and discuss seven "I wills" of God in our text.
9. How many times does God use the pronoun "I" and how does this emphasize God's commitment?
10. How does God swearing show that the Bible does not forbid all kinds of swearing?
11. Why did God swear in connection with his promise?
12. What does "a stretched-out arm" mean?
13. Why did Israel not receive Moses' message from God?
14. What does "uncircumcised lips" mean?
15. What was God's final charge before the plagues?
16. What are some great truths emphasized by the expression "And Jehovah spake unto Moses?"
17. What does the expression "God remembered his covenant" mean?
18. Discuss and apply the Points To Ponder.

PLAN OF THE LESSON

Introduction

1. The Revelation Of The Final Plague To Pharoah (Ex. 11:4-10)
2. The Lord Smites The Firstborn (Ex. 12:29-32)
3. The Hardening Of Pharoah's Heart

Golden Text Explained

Points To Ponder

INTRODUCTION

God, through Moses and Aaron charged Pharoah to let the children of Israel go (Ex. 6:12, 13; 7:10-12), but Pharoah refused to hearken. (Ex. 7:13.) God then sent ten plagues upon Pharoah and the Egyptians with the intended purpose of moving them to let Israel go and as judgments upon their gods. (Ex. 12:12.) The plagues were : (1) Nile River turned to blood (Ex. 7:14-25); (2) Frogs (Ex. 8:1-15); (3) Lice (Ex. 8:16-19); (4) Flies (Ex. 8:20-32); (5) Grievous murrain (Ex. 9:1-7); (6) Boils (Ex. 9:8-12); (7) Hail (Ex. 9:13-35); (8) Locusts (Ex. 10:1-20); (9) Darkness (Ex. 10:21-23); (10) Death of the firstborn (Ex. 11:4,5; 12:29,30.) Following the ninth plague Pharoah's heart was still hardened and he said unto Moses: "Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more." (Ex. 10:28,29.)

"The eleventh chapter is, strictly speaking, a supplement to the tenth: the first verses speak, as if in parenthesis, of a revelation made before the ninth plague, but held over to be mentioned in connection with the last, which it now announces; and the conversation with Pharoah is a continuation of the same in which they mutually resolved to see each other's face no more. To account for the confidence of Moses, we are now told that God had revealed to him the close approach of the final blow, so long foreseen. In spite of seeming delays, the hour of the promise had arrived." (C. W. Chadwick.)

LESSON STUDY

The Revelation Of The Final Plague To Pharoah (Ex. 11:4-10)

"And Moses said, Thus saith Jehovah, About midnight will I go out into the midst of Egypt:
and all the first-born in the land of Egypt shall die, from the first-born of Pharoah that
sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill;
and all the first-born of cattle. And there shall be a great cry throughout all the land of
Egypt, such as there hath not been, nor shall be any more. But against any of the children of
Israel shall not a dog move his tongue, against man or beast: that ye may know that Jehovah
doth make a distinction between the Egyptians and Israel. And all these thy servants shall
come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people
that follow thee: and after that I will go out. And he went out from Pharoah in hot anger."
These words were spoken by Moses to Pharoah so that he clearly understood what was about to happen.

"Thus saith Jehovah" should have been enough for Pharoah, but he had no respect for God's name (cf. Ex. 5:2), just as many today do not. Notice that Jehovah said "I will go out." "We are told that the word 'I' is given the emphatic position in the Hebrew, suggesting that God did not leave the infliction of the punishment to any other. (Ex. 12:12,29.) Moses simply told Pharoah that the Lord would kill all the first-born . . ." (Roy Lanier.) We do not know why the Lord chose "midnight;" perhaps it would add to the horror of the penalty inflicted.

"All the first-born in the land of Egypt" were to die. In Egypt, as in most nations of antiquity, the estates descended to the eldest son. "No severer blow could have been sent on the nation, if it were not to be annihilated, than the loss in each house of the hope of the family--the parents stay, the other children's guardian and protector." (Rawlinson.) The plague would include the first-born of the king (Pharoah) who occupies the throne, and the first-born of the humblest slave or servants. ("the handmaid who is behind the mill.") It would also include the "first-born of the cattle." "This visitation has a peculiar force in reference to the worship of beasts, which was universal in Egypt; each district having its own sacred animal, adored as a manifestation or representative of the local tutelary deity." (J. M. Fuller.) Fuller also notes that the whole nation suffers in the person of the first-born, not only for the ~~guilt~~ ^{of Israel} of their ruler, but also for their participation in the crime of infanticide ("killing of newly or recently born child"). (Ex. 1:22.) Pharoah had given orders that all the male children ^{of Israel} be put to death (Ex. 1:15-20); only one child was to die in each Egyptian family.

The cry throughout the land of Egypt would be "such as there hath not been, nor shall be any more." "The violence of Oriental emotions, and the freedom with which they are vented are well known. Herodotus relates that the Egyptians strip themselves and beat their breasts at funerals (ii.85). No doubt they also uttered shrill lamentations, as did the Greeks (Lucian, *De Luctu*, 12) and the Persians (Herod. ix.24). With bitter mourning in every house, the 'cry' might well be one, such as there had been none like before, neither would there be any like again." (Rawlinson.)

Moses also told Pharaoh that against an Israelite "shall not a dog move his tongue . . . that ye may know that Jehovah doth make a distinction between the Egyptians and Israel." This is a proverb expressing the fact that there would be no danger to the Israelites and to their animals, and no cause for alarm. Another meaning expressed by some is this: "One of the gods of the Egyptians, the son of Osiris, was worshipped under the form of a dog with a man's head. So the dog was sacred in Egypt on account of this deity. The God of the Hebrews could inflict punishment on the Egyptians for months in succession, and their deities, even the one they worshipped in the form of the dog, was unable to avenge that suffering, no, not so much as to raise a howl of protest. It was a victory of Jehovah over the gods of Egypt. 'Against all the gods of Egypt I will execute judgments: I am Jehovah.'" (Ex. 12:12.) (Lanier.) The word "distinction" here is "palah, paw-law;; a prim. root; to distinguish (lit. or fig.):—put a difference, show, marvellous, separate, set apart, sever, make wonderfully." God demonstrated in no uncertain way that he would take care of his people.

Moses tells Pharaoh that following the last plague Pharaoh's servants "shall come" (literally, "shall descend"—"going from a nobler place to one of less distinction is called descending—Kalisch) and "bow down to me," i.e., treat me as if I were king and beg us to leave Egypt.

Moses left Pharaoh's presence in "great anger," literally, "in heat of anger." "The abrupt dismissal (ch. X. 28), the threat against his life, and the announcement that no more interview would be granted him moved the indignation of Moses, who was not conscious to himself of having done anything to deserve such treatment." (Rawlinson.)

"And Jehovah said unto Moses, Pharaoh will not hearken unto you; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and Jehovah hardened Pharaoh's heart, and he did not let the children of Israel go out of the land." Jehovah has given an opportunity to display his power through the hardness of Pharaoh's

heart. The delay occasioned by the hardness of Pharoah's heart contributed to the advantage of the Jews in at least three ways. "1. It gave them time to organize themselves, and make all necessary preparations for a sudden departure. 2. It deeply impressed the Egyptians, and led them to abstain from all interference with the Israelites for about three centuries. 3. It impressed the neighboring nations also to some extent, and either prevented them from offering opposition to the Israelites, or made them contend with less heart, and so with less success against them." (Pulpit Commentary.)

The Lord Smites The First-Born (Ex. 12:29-32)

"And it came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharoah that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharoah rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said. Take both your flocks, and your herds, as ye have said, and be gone; and bless me also." Preceding the death of the first-born, the Israelites were given specific instructions about the killing of the Passover lamb, the eating of the flesh, and the sprinkling of the blood on the two side post and on the upper door post. (Ex. 12:1-12.) God said: "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt." (Ex. 12:13,21-23.) This was the beginning of the feast of the Passover which the children of Israel were to observe on a yearly basis in the land of Canaan. (Ex. 12:14-28.)

God did to Pharoah and the Egyptians exactly what he said he would do--the firstborn was smitten dead at midnight. In the midst of this awful judgment, Pharoah called for Moses and Aaron and told them to leave Egypt immediately, with their families and all their flocks. The Egyptians joined Pharoah in urging the Israelites to leave, in fact gladly gave them silver and gold when they asked (Ex. 12:35,36), just as God had earlier said they would. (Ex. 11:23.) Pharoah asked for a blessing. Was he sincere? We have no way of knowing if he was willing to change his ways to get the blessing. "Too many people want the Lord to bless them just as they are, and allow them to go on in their present sinful ways." (Roy Lanier, Sr.)

The Hardening Of Pharoah's Heart

Romans 9:17,18 reads as follows: "For the scripture saith unto Pharoah, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth. So then he hath mercy on whom he will, and whom he will be hardeneth." "Some have drawn the convulsion that because God said he would have mercy on whom he would have mercy, and others he would harden, that God was directly responsible for the hardening of Pharoah's heart. It is not necessary to conclude that God hardened Pharoah's heart by a direct operation of his power. An inductive study of the scriptures related to the hardening of Pharoah's heart *will reveal that God did have a part in the hardening of Pharoah's heart.*" (Shelby Floyd.)

The Bible states that God hardened Pharoah's heart (Ex. 4:21; 7:3,13,14; 9:12; 10:1,20,27; 11:10; 14:4,8,17); that Pharoah hardened his own heart (Ex. 8:15,32; 9:34,35); and that Pharoah heart is hardened. (Ex. 7:22; 8:19; 9:7.)

God hardened Pharoah's heart when he sent Moses and Aaron and demanded that Pharoah let the children of Israel go. Pharoah, already a wicked man (Ex. 1:8-14), asked: "Who is the Lord that I should obey his voice to let Israel go?" (Ex. 5:2a) and emphatically declared, "I know not the Lord, neither will I let Israel go." (Ex. 5:2b.) This demand by God caused Pharoah to be determined that he would not submit to this request, which brought about the hardening of his heart and absolute refusal to do what God asked him to do. The demonstration of God's wonders caused Pharoah to harden his heart. The magicians' intervention led to the hardening of Pharoah's heart, not by any direct operation, but by causing Pharoah to be deceived into thinking that God was not really behind the work of Moses and Aaron. (Ex. 7:22; 8:15,19.) Pharoah, in this connection, is said to have hardened his heart. (Ex. 8:15; 9:34,35; I Sam. 6:6.) "The hardening of Pharoah's heart then was brought about, not by a direct operation, but by the combined work of three agencies. God hardened Pharoah's heart through Moses and Aaron; the magicians hardened Pharoah's heart by their deceptions and enchantments; and Pharoah hardened his own heart by stubbornly refusing to do what was right in the face of the greatest evidence that God was behind the demands of Moses and Aaron." (Shelby Floyd.)

GOLDEN TEXT EXPLAINED

"Thus saith Jehovah, Let my people go, that they may serve me." Ex. 8:1.) One plague had already come on the Egyptians when Moses spoke these words to Pharoah, but Pharoah's "heart was hardened, and he hearkened not unto them; as Jehovah had spoken." (Ex. 7:22.) Pharoah

had sufficient evidence, and was going to get some more, to convince him that God's word is final, but he refused to listen. How many today are like Pharoah?

Pharoah had earlier offered to let the people go worship as long as they remained in the land (Ex. 8:25-28), but God's people could not worship acceptably as long as they remained in the bondage of Egypt. Neither can people worship acceptably today as long as they remain in the bondage of sin.

POINTS TO PONDER

1. Even God's longsuffering can come to an end as it did with Pharoah. (cf. 2 Pet. 3:9.)
2. God will always take care of his faithful children in the midst of all kinds of trials.
3. A continual rejection of God's goodness, as well as his trials, will harden one's heart.
4. Some people, like Pharoah, refuse to repent until there is no other alternative left.

QUESTIONS FOR THE CLASS

1. Why, according to our Golden Text, did God demand that Pharoah let his people go?
2. Discuss some of the background events leading up to our present lesson.
3. What did God say he would do at midnight?
4. Who all would be affected by the final plague?
5. What would be heard throughout Egypt?
6. What assurance did God give Israel during this time?
7. What did God want the Egyptians to know for sure?
8. What did Moses say Pharoah's servants would do following the tenth plague?
9. Why do you think Moses left Pharoah in "hot anger?"
10. What advantages did the Jews enjoy due to the delay caused by the hardening of Pharoah's heart?
11. What great Jewish feast was instituted at this time?
12. How did the Israelites escape the last plague?
13. What happened at midnight?
14. What did Pharoah and all his servants do?
15. How far did Pharoah want the Israelites to go at this time?
16. What did Pharoah ask of Moses and Aaron?
17. How did God harden Pharoah's heart?
18. How did Pharoah harden his own heart?
19. Discuss and apply the Points To Ponder.

PLAN OF THE LESSON

Introduction

1. "But God Led The People About" (Ex. 13:17-19)
2. A Pillar Of Cloud And A Pillar Of Fire (Ex. 13:20-22)
3. "The Lord Shall Fight For You" (Ex. 14:10-15)

Golden Text Explained

Points To Ponder

INTRODUCTION

The tenth plague that God brought upon the Egyptians was the death of the first-born. (Ex. 11:1-5.) Following this plague Pharoah and the Egyptians demanded that the Israelites leave Egypt. (Ex. 12:31-33.) "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children." (Ex. 12:37.) When they finally came to the land of Canaan they were to keep the Passover each year as a reminder of God delivering them from Egypt (Ex. 12:24,25), thus God gave them detailed instructions about its observance. (Ex. 12:43-51; 13:1-10.) God also gave them instructions about the first-born which they were to observe when they came to Canaan. (Ex. 13:11-16.)

Israel could never have freed herself from Egypt, but it was Jehovah who " . . . did bring the children of Israel out of the land of Egypt by their hosts." (Ex. 12:51.) Moses told Israel that "by strength of hand Jehovah brought you out from this place." (Ex. 13:3,9,14,16.)

LESSON STUDY

"But God Led The People About" (Ex. 13:17-19)

"And it came to pass, when Pharoah had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt." The children of Israel went out of Egypt by faith and they must follow God's directions. The way that God led them is certainly not the route that man would have taken. "For my thoughts are not your thoughts, neither are your ways, my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than

your thoughts." (Isa. 55:8,9.)

"God led them not by the way of the land of the Philistines." By consulting a map one can see that the shortest route from Goshen to Canaan was through the land of the Philistines. This northeasternly direction along the coast of the Mediterranean Sea was the one usually followed by travelers.

God said, "Lest peradventure the people repent when they see war, and they return to Egypt." "The Israelites had not been accustomed to war; and inasmuch as they were at the time of this lesson, in the very beginning of their experience as a separate people, it is essential that they be given an opportunity to learn gradually from the realities of life what it means to be able to endure. Thus, the reason for not leading the people into the conflict of the hardened at first, although the way which is mentioned in the text was nearer to their promised destination, and, we are told, had a good road over which the people could have travelled, was both psychological and strategic; or, to state the matter in the language of the text, lest the people see war, and regret that they ever left their homes in Egypt, with possibly a desire strong enough to cause them to return to the land of the Pharaoh." (Roy Lanier, Sr.)

"But God led the people about, by the way of the wilderness of the Red Sea." Kalisch shows the wisdom of this course--how it gave time for the nation to be "gradually accustomed to fatigues and hardships by a long and tiresome march in the desert"--to learn obedience to their chief--and finally to be "trained to military discipline and martial virtue by occasional expeditions against the weaker tribes of the desert." Deuteronomy 32:11 shows that God brought Israel out of Egypt as an eagle brings up her young ones--"teaching them by degrees to fly." (Scott.) God was providing a specific course of preparation for their mission as a nation.

"And the children of Israel went up armed out of the land of Egypt." "Armed" is from the Hebrew word chamush which Strong defines as "staunch, i.e. able-bodied soldiers:--armed (men) harnessed." (Cf. Josh. 1:14; 4:12; Num. 1:45,46.)

"And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you."

The oath that Joseph took of the children of Israel is recorded in Genesis 50:25. Carrying Joseph's bones points out three things: (1) The fathers carried out the oath they had sworn to Joseph; (2) It was an acknowledgement of God's promise by Joseph, that he would visit them, and bring them out of the land of Egypt; (3) It also encouraged their faith and hope that he would

bring them to Canaan, as he had promised.

A Pillar Of Cloud And a Pillar Of Fire (Ex. 13:20,21)

"And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light; that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, departed not from before the people." The pillar or column, which appeared as a cloud by day, and a fire by night, is first mentioned here. It was a symbol of the Divine presence and was the continual proof of the presence and protection of God. It never "departed from before the people."

First, the cloud was a visible guide. God did not lead them out and then leave them to their own "feelings" as to which way to go. Christ later came into the world as the visible manifestation of God. (John 1:14; 14:9.) The Bible is a visible guide and we are not left to our "feelings." "Thy word is a lamp unto my feet, And light unto my path." (Psa. 119:105; cf. John 1:4; 8:12.)

Second, it was a constant guide. They were certain to be right when they followed it; there wasn't any guess-work about it. Likewise one is certain to be right when he follows the Bible. (cf. 2 Tim. 3:16,17.)

Third, it was a faithful guide. It was dependable, one that was always there--by day and by night. God's word is a faithful guide. (1 Tim. 1:15; 4:9; 2 Tim. 2:11,13; Tit. 1:9; Revel. 21:5; 22:6.)

Fourth, it was a guide that was contrary to human expectation. God didn't always lead them in the way that human wisdom dictated. In the same way God's guidance is foolish to some today (1 Cor. 1:23,26), but it is the right way. "He who endeavors to walk by the light of his own reason, or by human rules and systems of morality, is in darkness, and knoweth not whither he goeth." (Scott.)

"The Lord Shall Fight For You (Ex. 14:10-15)

"And when Pharaoh drew night, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto Jehovah." Pharaoh had gladly let the Israelites go, following the tenth plague, but "the pride of their monarch was only for the moment quelled, not thoroughly subdued; and as soon as he had recovered from the recoil of feeling which the stroke of God's judgment had produced,

he summoned all his might to avenge on Israel the defeat he had sustained; but only with the effect of leaving, in his example, a more memorable type of the final destruction that is certain to overtake the adversaries of God." (Patrick Fairbairn.) Pharaoh thought Israel was trapped in the wilderness (Ex. 14:1-5) and that he could quickly overtake them and bring them back. How foolish of Pharaoh, after all the demonstrations of God's power, to think that he could fight against God with horses and chariots (Ex. 14:5-9); but he did.

When the children of Israel saw the Egyptians marching after them, "they were sore afraid" or "greatly frightened" and "cried out unto Jehovah." Nehemiah, referring to this, said that God saw their affliction in Egypt and heard "their cry by the Red Sea." (Neh. 9:15.)

"And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt. Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness." The people saw no way to escape. There were the Egyptians ^{he} behind them; there was Pi-hahiroth, a range of impassable craggy rocks, on the one hand, and Migdol and Baalzephon, which, some think, "were forts and garrisons upon the frontiers of Egypt"; and before them was the Red Sea. They lacked faith in God to save them from the destruction they saw coming. "After all that they had recently witnessed of God's wisdom and power manifested in the ten plagues, it occurs to us that their faith and courage should never have failed; yet many today, with all the wisdom and power of God manifested since then, lack faith and confidence in his ways and means of carrying out his own work through the church and otherwise." (Elam.) But with all their weaknesses, be it said to their credit, they did cry unto Jehovah.

The people began to murmur and complain. They accused Moses of bringing them all out here to die; they said, in modern language, "we told you so back in Egypt!" (cf. Ex. 5:21; 6:9); they said we ^{re} prefer slavery to death.

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah which he will work for you today: for the Egyptians whom ye have seen to-day, ye shall see them no more for ever. Jehovah will fight for you, and ye shall hold your peace." Moses' faith was unshaken. He believed that God would deliver them (Ex. 14:1-4), even though he did not know how God would do it at the time. The "salvation of Jehovah," in this case, was their deliverance from the Egyptians. They were to "stand still" or further wait in faith, until God gave them

farther instructions. "Rest in ["be still before"-margin] Jehovah, and wait patiently for him." (Psa. 37:7.) "To 'stand still' when God commands that is as much obedience to him as to go forward when he commands that." (Elam.)

"Jehovah will fight for you." And fight for them, Jehovah did. He divided the sea so that they could cross on dry land (Ex. 14:16); he caused the cloud to stand "between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness . . ." (Ex. 14:19,20); and he destroyed the Egyptians by causing the walls of water to collapse on them. (Ex. 14:24-28) "Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore." (Ex. 14:30.)

"And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." God's marching orders, for which they were to "stand still" and wait, are now ~~given~~. They had something to do in order to appropriate to themselves the salvation which God was providing. At this moment there seemed to be no place to go, but their faith in God made them move forward. "By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were swallowed up." (Heb. 11:29.) When God gives a command, that may seem impossible to us, it is our responsibility to go forward; the way to complete the obedience will be made both plain and possible.

GOLDEN TEXT EXPLAINED

"The salvation of the righteous is of Jehovah." (Psa. 37:39.) The title of the thirty-seventh Psalm, as found in the American Standard Version, is "Security of Those Who Trust in Jehovah, and Insecurity of the Wicked." It was written in the latter days of David's life. One can appreciate this promise more fully if he will note the contrast between the wicked (Psa. 37:1-10) and the righteous. (Psa. 37:35-40.) The safety and deliverance of the righteous are from the Lord, and so are marked, decisive, complete; not partial, nor doubtful. They are in the Lord's hand and "the Lord shall help them."

POINTS TO PONDER

1. God's way is always right, though man may think otherwise.
2. God allows us to be tried in order that our faith may be perfected.
3. We have the right to go where the Bible leads, but we must stop where it stops.
4. Human nature, as illustrated by Pharoah and the Israelites, soon forget God's power and God's blessings.

QUESTIONS FOR THE CLASS

1. What great consolation should the words of our Golden Text give to the righteous?
2. What are some of the background events that form a setting for today's lesson?
3. What way would human wisdom have dictated that God lead the people?
4. Why did God not lead the people by way of the Philistines?
5. Why did the Israelites need to go the longer route?
6. How did the people go up out of Egypt?
7. Where did the people encamp first in the wilderness?
8. Why did Jehovah go before them in a pillar of cloud?
9. Name four characteristics of this guide.
10. How was God's guidance then like God's guidance today?
11. What decision did Pharoah make after Israel left?
12. Why was this such a foolish decision on Pharoah's part?
13. What was the attitude of the Israelites when they saw the Egyptians coming?
14. What charges did the people begin to bring before Moses?
15. How are we today, in too many cases, like the Israelites?
16. How did Moses demonstrate great faith and meekness at this time?
17. Explain the statement "stand still."
18. How did Jehovah fight for them?
19. What orders did Jehovah give the Israelites?
20. Discuss and apply the Points To Ponder.

PLAN OF THE LESSON

Introduction

1. God Provides Manna (Ex. 16:11-15)
2. God Gives Instructions About The Manna (Ex. 16:16-20)
3. God Provides Water From The Rock (Ex. 17:3-6)

Golden Text Explained

Points To Ponder

INTRODUCTION

Exodus 15 is a record of the song of deliverance that Moses and the children of Israel sang after crossing the Red Sea. They recognized the greatness and power of God in delivering them and praised his great name. Miriam the prophetess, and sister of Aaron, said: "Sing ye, to Jehovah, for he hath triumphed gloriously; the horse and his rider he hath thrown into the sea." (Ex. 15:20,21.)

Leaving the Red Sea they came into the wilderness of Shur, also called "the wilderness of Etham" (Num. 33:8), a plain ten or twelve miles wide, extending along the eastern shore of the Red Sea. Marah ("bitterness") was the first stopping place in the wilderness; it was there the waters were bitter and the people murmured. At Jehovah's command Moses cast a tree into the waters and sweetened them. (Ex. 15:22-26.) They next encamped at Elim (Ex. 15:27), and then journeyed into the wilderness of Sin, which is southeast of Shur and lies between Elim and Sinai.

Exodus 16 and 17 emphasize God's provision and protection for his people.

LESSON STUDY

God Provides Manna (Ex. 16:11-15)

"And Jehovah spake unto Moses, saying, I have heard them murmurings of the children of Israel: speak unto them saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God." The children of Israel had been out of Egypt about one month (Ex. 12:1-10; 16:1) and their food supplies were gone. They began to murmur against Moses and Aaron, saying: "Would that we had died by the hand of Jehovah in Egypt, when we ~~eat~~ by the flesh-pots, when we did eat bread to the fill . . ." (Ex. 16:2,3.)

"Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not." (Ex. 16:4.) Deuteronomy 8:2-6, spoken at the end of forty years of wilderness wandering, is a divine commentary on the statement, "that I may prove them". "And thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments, or not. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. And thou shalt consider in thy heart, that, as a man chasteneth his son, so Jehovah thy God chasteneth thee. And thou shalt keep the commandments of Jehovah thy God, to walk in his ways, and to fear him."

"And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat." Moses had earlier told Israel that God would give them flesh to eat in the evening (Ex. 16:8); the quails fulfilled that. The quails were not miraculous, because they abounded in that country, but the east wind and south wind that blew the quails into the camp in such abundance was commanded of God (Psa. 78:18-29); the way they came into the camp was miraculous. God was making them to know that the same God that brought them out of Egypt (Ex. 16:6) was the same God that was now providing their needs. "And in the morning, then ye shall see the glory of Jehovah . . . when Jehovah shall give you in the evening flesh to eat, and in the morning bread to the full . . . At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God." (Ex. 16:7,8,12.)

"Manna" is from a Hebrew word which means "what is it?" Neither they nor their fathers had ever seen food like this before. (Deut. 8:3.) The margin has "It is a portion." The "house ^{of} Israel called the name thereof Manna: and it was like Coriander seed, white; and the taste of it was like wafers made with honey." (Ex. 16:31.) It is called "the bread" (v.15);

"angels' food" (Psa. 78:24,25); "bread of heaven" (Psa. 105:40); and "spiritual food." (1 Cor. 10:3.)

"Manna" was provided miraculously, and all attempts to account for it, by natural causes fail. First, the scriptures specifically say it was rained from heaven. (Psa. 78:24.) Second, it fell only six days in the week, and in double quantity on the sixth day. Third, it lasted for forty years; until they entered Canaan. (Ex. 16:35; Josh. 5:10-12.) Fourth, the people had never seen it before. (Deut. 8:3,16.) Fifth, when an extra supply was kept for the Sabbath it did not spoil, but when an extra supply was kept for any other day "it bred worms, and became foul." (Ex. 16:20b.) Sixth, it was typical of Christ. (John 6:31-63.)

God Gives Instructions About The Manna (Ex. 16:16-20)

"This is the thing which Jehovah hath commanded. Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent. And the children of Israel did so, and gathered some more, some less. And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said unto them, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and became foul: and Moses was wroth with them." God's instructions were very clear. First, they were to gather "a day's portion ("an omer") every day." (Ex. 16:4.) An "omer" was about one-half gallon. Second, on the sixth day they were to gather "twice as much as they gathered daily." (Ex. 16:5.) Third, they were not to "leave of it till the morning." (v. 19.) Fourth, they were to gather it early in the morning because "when the sun waxed hot, it melted." (Ex. 16:21.) Fifth, they were not to go out to gather on the sabbath day. (Ex. 16:25-30.)

God intended to teach Israel, and to teach us, many lessons through the manna. "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope." (Rom. 15:4.) First, it was intended to test and prove their faith. (Ex. 16:4; Deut. 8:2-8.) God's commandments today test ~~express~~ our love for, and faith in, the Lord Jesus Christ. (John 14:23,24.) Second, the gathering of the manna was also a test of their obedience in keeping the sabbath--they were to make provisions for it on the sixth day. (Ex. 16:5,22-30.) God has given us six days to work and use ourselves, but he wants to be worshipped and remembered on "the Lord's day." (Acts 20:7;

I Cor. 11:17-34; Rev. 1:9,10.) Third, the manna was a break with the past. It was intended to supply their needs without pampering their appetites. God intended to teach them that there are things more important than eating. (Deut. 8:2-8.) He wanted them to know that they had a divine purpose. In like manner, Jesus teaches us that there are some things more important than eating. (John 4:31-38.) We have a divine mission in this world. Fourth, it taught them to depend on God each day. They were to gather the manna every day. Those who tried to ~~keep~~ some until the next day manifested a distrust in God's provision. He taught them to live one day at a time just as Jesus teaches us to "be not therefore anxious for the morrow: for the morrow shall be anxious for itself." (Matt. 6:34c.) Fifth, the manna was free. The Lord gave it to them. (Ex. 16:15.) Free, but conditional; they had to gather it and prepare it. (Ex. 16:17; Num. 11:8.) Salvation is free. (Isa. 55:1-5.) God gave his Son, of which manna is a type, (Jn. 3:16; 6:1ff.) but we appropriate the blessings Jesus provides through out obedient faith. (Mark 16:15,16; Acts 2:38; Rom. 1:5; 16:26.) Sixth, the manna was undeserved. Israel had murmured and complained ever since leaving Egypt. They did not deserve God's care, but he gave it just the same. None of us deserved God sending his Son, but he sent him because he loved us. (John 3:16; I John 4:7-11.) Seventh, the manna was a type of Christ. It fulfilled their needs. Christ, with the discussion of manna as the background, said: "For the bread of God is that which cometh down out of heaven, and giveth life unto the world . . . I am the bread of life. Your fathers did eat manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven . . ." (John 6:33,48-51a.) Eighth, manna was "spiritual food" (I Cor. 10:3.) intending to feed the soul as well as the body. (Deut. 8:3; cf. Matt. 4:4.) Christ is the food the soul of man needs today. (John 6:32, 51-58.) "Natural food must be eaten and incorporated into the physical system in order to sustain physical life; so the word of Christ must be received into the heart and its life-giving principles incorporated into the spiritual man in order to feed upon Christ." (Elam.)

This portion of our lesson makes it very plain that Jehovah promised to supply the daily needs of his people and "told them not to trust in one day's surplus for the next day's needs: but notwithstanding the plainness of the instruction which they received, they did not hearken unto Moses, who was speaking for God. But before we criticize the Israelites too severely, let

us examine ourselves and see if we are doing any better." (Roy Lanier.) "Do today's duty, fight today's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them." (Charles Kingsley.)

God Provides Water From The Rock (Ex. 17:3-6)

"And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt to kill us and our children and our cattle with thirst? And Moses cried unto Jehovah, saying, What shall I do unto this people? they are almost ready to stone me. And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go. Behold, I will stand before thee there upon the rock of Horeb; and shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." "Rephidim" is apparently in the general vicinity of mount Horeb, although the definite location is not known. Once again the people began to challenge Moses and murmur. They were even tempting Jehovah God. The children of Israel journeyed from the wilderness of Sin and "encamped in Rephidim: and there was no water for the people to drink." (Ex. 17:1.) "They began to question whether God was with them or not. (Ex. 17:7.) They question his essential presence, whether there was a God or not; his common providence, whether that God governed the world; and his special promise, whether he would be as good as his word to them. This is called their "tempting God," which signifies, not only distrust of God in general, but distrust of him after they had received such proofs of his power and goodness, for the confirmation of his promise." (Scott.)

At God's command Moses smote the rock with his rod and water came out. On a later occasion Moses disobeyed God by smiting the rock when God told him to speak to the rock. (Num. 20: 7-12.) The manna from heaven, the water from the rock, and many other provisions, show that God still provides, even though man complains. Human nature has changed little, if any, since the beginning of time.

GOLDEN TEXT EXPLAINED

"Give us this day our daily bread." (Matt. 6:11.) The words of our Golden Text are a part of the prayer that our Lord taught his disciples to pray. (Matt. 6:9-15.) It teaches us that we are to pray daily and it also teaches us that we must daily depend upon God for our needs. God gave the manna daily to the Israelites (Ex. 16:4), and he has promised to supply

our daily needs. (Matt. 6:24-34.) The central idea is that we must depend upon God for our daily needs. Such confidence will give us the peace of mind that we all need. Anxiety for tomorrow will be removed. (Matt. 6:34; cf. I Tim. 6:17.)

POINTS TO PONDER

1. In all ages God has given commandments that test our faith in him.
2. People always deprive themselves of many blessings when they disobey God.
3. Man is never satisfied with God's daily provisions, but is always seeking more.
4. Complete dependence on God will bring peace of mind.

QUESTIONS FOR THE CLASS

1. What great lesson does our Golden Text teach us?
2. What are some of the connecting events between the present lesson and the preceding one?
3. What were the children of Israel doing, quite often, that God heard?
4. What does the New Testament teach us about murmuring and complaining? (I Cor. 10:10; Phil. 2:14-16.)
5. What did God promise to give them in the morning and in the evening?
6. Explain the phrase "that I may prove them."
7. What part about the quails was miraculous?
8. What was the manna and how was it prepared by the Israelites?
9. Give some reasons why the manna was miraculous and not something provided by natural means.
10. Name and discuss the instructions about gathering the manna.
11. How was the gathering of the manna a test of their faith regarding the sabbath?
12. Why were the things that happened afore times written?
13. What are some of the lessons and applications learned from the manna?
14. The manna was to fulfill their physical needs. How then was it "spiritual food?"
15. What do God's provision of the manna and the water show us?
16. Discuss and apply the Points To Ponder.

Lessons from the Tabernacle*

[Tom Moore](#) | [Sermon Outlines](#), [Topical Sermon Outlines](#)

INTRODUCTION:

A. The Old Testament's laws and commands are not binding on people today

1. But there are many things in the Old Testament which are of great interest and importance to everyone who wishes to serve God in the Christian Age – [Romans 15:4](#)
2. And there are many types and shadows given in the Old Testament which are fulfilled in the New Testament ([Heb. 10:1](#))

B. There are many New Testament truths illustrated by the various aspects of the Tabernacle.

1. This study deals with the beautifully clear, pictorial outline of certain things in the Christian system illustrated by the tabernacle – [Hebrews 8:1-6](#)
2. The Lord gave the design for the Tabernacle, the materials to be used, and all the significant details pertaining to its construction and its services – Moses was to do all things according to the pattern ([Exo. 25:40](#)).
3. The Tabernacle was to be a representative dwelling place for God
 - a. [Exodus 25:8](#)
 - b. [Acts 17:24](#)
4. God met with men in the tabernacle ([Exo 25:22](#)).
5. The church of Christ is the place where God meets with men today, and He dwells in the church indirectly.
 - a. [2 Corinthians 6:16-18](#)
 - b. The Church is a dwelling place of God ([Eph. 2:21-22](#))

DISCUSSION:

A. The Outer Court is representative of the world

1. The Israelites could enter the court, but since the average Hebrew was not a priest, he was not allowed to enter the Tabernacle proper. One had to have certain definite qualifications before he was permitted to enter the Holy Place.

2. Those who would enter God's true tabernacle today (the church), must be converted from the world, and lose the stain of sin.

a. [Isaiah 59:1-2](#)

b. [Acts 22:16](#)

c. Christians are a royal priesthood ([1 Pet. 2:9](#))

3. No one could enter the Holy Place without meeting the qualifications and receiving the purification of priestly appointment, so no one can enter the True Tabernacle without meeting the qualifications of gospel obedience (faith, repentance, confession), and receiving the purification provided by the blood of Christ in baptism ([Rev. 1:5](#)).

B. The Altar of Burnt Offerings is representative of the Sacrifice of Christ

1. The Altar was used in offering up the many sacrifices which God commanded Israel to offer ([Lev. 9:7](#); 17:11)

2. The sacrifices included the offering of the blood of animals.

3. The Israelites provided the sacrifices, which were costly to the individuals.

4. Without the shedding of the blood of the animals offered, there was no means of their approaching God – [Hebrews 9:22](#)

5. The Antitype is in the Lord's sacrifice of Himself for the sins of all men ([Heb. 7:27](#); 10:1-4, 10. 16-19, 22)

C. The Laver has its counterpart in the New Testament System

1. The laver was a basin containing water ([Exo. 30:18](#))

2. The Type involves the following particulars.

a. God specified its location: Between the tabernacle and altar ([Exo. 30:18](#))

b. Those entering the tabernacle were to lay aside their old clothes before washing and putting on the priestly garments.

c. Those entering the tabernacle were to wash before entering lest they die – [Exodus 30:17-20](#)

d. After washing and before entering, they were to put on their priestly garments prior to assuming their priestly duties ([Exo. 29:4ff](#)).

e. They had to be ceremonially pure before they could perform their priestly services acceptably ([Exo. 30:17-21](#))

3. The Antitype holds true to the pattern.

a. God specified the location of baptism: between Christ's sacrifice and salvation.

1) [Acts 2:36-38](#)

2) [1 Peter 3:21](#)

b. We must lay aside our practices of sin (by repenting) before we can be washed.

1) [Luke 13:3](#)

2) [Acts 2:38](#)

d. The impurities (guilt) of sin are removed in baptism.

1) [Acts 22:16](#)

2) [Hebrews 10:19-22](#)

e. After this washing, we put on our spiritual garments.

1) [Galatians 3:26-27](#)

2) [Colossians 3:15-20](#)

f. We are now spiritually pure and our services can be offered acceptably – [1 Peter 2:5, 9](#)

D. The Holy Place typifies the church of Christ

1. Bible statements about the parallel:

a. [Acts 15:16-17](#)

b. [1 Corinthians 3:16-17](#)

c. [Hebrews 9:7-11](#)

2. There are several items of significance pertaining to the Type.

- a. There was only one entrance.
 - b. Definite qualifications had to be met before one was authorized to enter the Holy Place: he had to be of the right lineage and age. ([Exo. 28:1](#); [Num. 3:10](#); 4:1-3)
 - c. Only those who had been washed were permitted to enter.
 - d. Those who entered did not do so merely for their own pleasure and benefit; they entered to serve God according to his revealed will ([Heb. 9:6](#))
 - e. Those qualified to enter the Holy Place were afforded the privilege of eating the showbread and burning incense upon the altar.
 - f. Those that were in the Holy Place had the benefits furnished by the candlestick.
 - g. The only entrance into the Most Holy Place was through the Holy Place.
3. The church is the great antitype
- a. There is only one entrance: Obedience to the gospel which culminates in baptism at which point the Lord adds us to the church
 - 1) [Acts 2:47](#)
 - 2) [Colossians 1:13-14](#)
 - b. The qualifications required before one can enter the Lord's church are: faith, repentance, confession of faith in Christ, and baptism for the remission of sins. Underlying this process is the fervent, loving commitment to serve the Lord.
 - c. One must be washed from his sins.
 - 1) [Acts 22:16](#)
 - 2) [1 Peter 1:18-23](#)
 - d. While there are immeasurable blessings and privileges of being in Christ, yet we are not in the church merely for our pleasure; we are here to serve.
 - 1) [Ephesians 2:8-10](#)
 - 2) [Titus 2:11-14](#)
 - e. Only those who are faithful members of the Lord's church have the privilege of eating the Lord's Supper and praying. ... Showbread & altar of incense

- 1) [Psalms 66:18](#)
- 2) [Proverbs 28:9](#)
- 3) [Luke 22:16-20](#)
- 4) [1 Corinthians 11:20-30](#)

f. Faithful members of the Lord's church see by the light of God's word ... Lamp stand or Candlestick

- 1) [John 8:32](#)
- 2) [Acts 20:32](#)
- 3) [2 Timothy 3:16-17](#)
- 4) [Hebrews 4:12](#)
- 5) [James 1:21](#)

g. Only by going through the church can any accountable person have hope of entering heaven ... the Holy of Holies

- 1) [Ephesians 5:23-27](#)
- 2) [John 14:6](#) ... Jesus is our High Priest
- 3) Only priests are authorized to enter the Holy Place and the only access to the Most Holy place is through the Holy Place

E. The Candlestick depicts the Word of God

1. The thick tenting material closed out all the natural light, dust, and rain. The candlestick of the Tabernacle was to burn continually, and furnished the only light for the Holy Place ([Lev. 24:1-4](#))

2. The Word of God is the only light needed in the Antitype, the Lord's church

a. All man-made precepts, commandments, and creeds are specifically excluded. We must insulate the church from all error!

- 1) [Mark 7:7-13](#)
- 2) [Galatians 1:8-9](#)

3) [2 John 9](#)

b. God's word gives light

1) [Psalms 119:105](#)

2) [Psalms 119:130](#)

3) [Acts 26:18](#)

4) [2 Corinthians 4:3-4](#)

5) [2 Timothy 3:16-17](#)

3. While we draw light and strength from the word, we must also be a proclaimer and a defender of the word.

a. [Mark 16:15](#)

b. [Romans 1:14-16](#)

c. [1 Timothy 3:15](#)

d. [Jude 3](#)

4. Our lives, words, and attitudes are to be reflectors of the light of the word of God.

a. [Matthew 5:14-16](#)

b. [Philippians 2:15-16](#)

F. The Altar of Incense has its counterpart in the Lord's Church.

1. [Exodus 30:1-9](#)

2. A morning and evening ceremony was held each day in obedience to God's decree that this should be done perpetually. As the priests were burning the incense in the Holy Place, the people would be outside the tabernacle praying.

3. Prayer is the counterpart of this service in the gospel system.

a. [Revelation 5:8](#) ... In John's vision, the golden vials full of odors (incense) represented the prayers of the saints.

b. Prayer is a perpetual privilege and obligation for members of the Lord's church.

1) [Matthew 6:6-15](#)

2) [1 Thessalonians 5:17](#)

3) [1 Timothy 2:8](#)

G. The Table of Showbread has its counterpart in the Lord's Church

1. This table contained twelve loaves of bread which were replaced every Sabbath.

a. The priests were to eat the loaves that were replaced ([Lev. 24:3-9](#)).

b. Only the priests were authorized to eat this bread.

2. The Lord's Supper is the counterpart in the church of Christ.

a. Every first day of the week, the saints come together and eat this supper in remembrance of Christ. It is a perpetual command.

1) [Acts 20:7](#)

2) [1 Corinthians 11:20-30](#)

b. Only Christians have the right to partake of it.

1) [1 Peter 2:5, 9](#)

2) [Acts 2:42](#)

3) [Luke 22:16-20](#)

H. The Veil separating the Holy Place from the Most Holy Place has its counterparts

1. The Veil is described in [Exodus 26:31-37](#) as a very costly and beautiful curtain:

a. It was made of fine twined linen of cunning work and dyed with the costly colors of blue, scarlet, and purple.

b. Only the High Priest could go beyond the veil, and that only on the Day of Atonement when he offered the blood of the atoning sacrifice for all ([Heb. 9:7](#); cf. [Lev. 16](#))

c. The Veil concealed the items in the Most Holy Place: the Ark of the Covenant and the mercy seat.

2. The Veil, and its being rent at the Lord's death, depicts several significant things.

a. It symbolizes the mysteries of God's eternal plan which were unrevealed until the New Testament was given.

1) [Romans 16:25-26](#)

2) [2 Corinthians 3:14-16](#)

3) [Ephesians 3:1-11](#)

b. It symbolizes for us death by which we leave this world and enter eternity. Its having been rent depicts the great truth that Christ, by his death, burial, resurrection, and ascension into heaven, has won victory for us over death.

1) [Isaiah 25:7-8](#)

2) [1 Corinthians 15:20-22](#)

3) [1 Corinthians 15:55-57](#)

4) [Hebrews 2:14-15](#)

c. The rending of the veil at the death of Christ symbolizes the ending of the Old Covenant.

1) [Matthew 27:50-51](#)

2) [2 Corinthians 3:14-16](#)

3) [Hebrews 9:7-10](#)

d. It symbolized the separation between God and men, and the need for a mediator which role the Levitical high priest filled. The rending of the veil proclaims that all men are on equal standing with God and need no human priest as mediator.

1) [Matthew 23:8](#)

2) [1 Timothy 2:5](#)

3) [1 Peter 2:5, 9](#)

4) [Revelation 1:6 \(ASV\)](#)

e. Its rending symbolizes the fact that Christ, our High Priest, is in heaven, and has offered the atoning sacrifice for us-[Hebrews 9:6-17](#)

f. The veil being rent pictures the fact that the way into heaven has now been opened.

1) [Hebrews 9:8](#)

2) [Hebrews 10:19-22](#)

I. The Most Holy Place represents Heaven.

1. The Ark of the Covenant rested there.

a. It contained the tables of the law, Aaron's rod that budded and a pot of manna; the golden censer of [Hebrews 9:4](#) is likely the one from the Holy Place which was taken into the Most Holy Place on the day of atonement ([Lev. 16:12-14](#)).

1) [Leviticus 16:12-14](#)

2) [Hebrews 9:4](#)

b. It was covered by the Mercy Seat made of pure gold.

c. It was in this place, at the mercy seat, that God met with His people – [Exodus 25:22](#)

d. No earthly light was in this place; the glory of God was sufficient light.

2. The Antitype is Heaven itself

a. The Ark of the Covenant and the tables of the law suggest the New Covenant.

1) [Jeremiah 31:31-34](#)

2) [Hebrews 8:7-13](#)

b. The manna suggests Christ who is the bread of life -[John 6:47-51](#)

c. The mercy seat suggests our Advocate and Mediator in Heaven – Christ – [1 John 2:1-2](#)

d. The Most Holy Place itself is Heaven ([Heb. 6:19-20](#); 9:8, 24)

3. There is no need for the sun, moon, or other light; the glory of God the Father and of the Son is Sufficient ([Rev. 21:23](#))

CONCLUSION:

A. God gave the details pertaining the building and services of the Tabernacle.

1. He commanded the placing of the furniture and the other arrangements thereof.

2. The showbread was eaten and the incense was burned inside, not outside, the Tabernacle.

a. [Leviticus 24:1-9](#)

b. God warned that all things were to be according to his plan.

1) [Exodus 25:40](#)

2) [Hebrews 8:5](#)

B. Those who are in Christ do not need baptism.

1. Some try to move baptism and put it in the church, and speak of it as “Christian” baptism. But it is not for a Christian, but in order to become a Christian.

2. The Laver was outside the Tabernacle; the priests had to wash there before they were allowed to enter the Holy Place. Baptism puts one into the church (into Christ).

a. [1 Corinthians 12:13](#)

b. [Galatians 3:27](#)

c. [Ephesians 1:3](#)

C. On entering the Holy Place (the church of Christ), one is prepared to serve.

1. We are not members of the body of Christ merely for our own pleasure and profit, but to serve God and our fellowman.

a. [Mark 12:29-31](#)

b. [1 Corinthians 15:58](#)

c. [Ephesians 2:8-10](#)

2. Our obligations are ordained by the God of heaven:

a. To worship of God – [John 4:23-24](#)

b. To live pure lives – [2 Corinthians 7:1](#)

c. To spread the gospel – [Mark 16:15](#)

d. To defend the faith – [Jude 3](#); cf. [2 Tim. 4:7c](#); [2 Cor. 2:17](#)

3. Thus do we prepare for Heaven!

*Lesson gleaned from Bob Winton

"THOU SHALT HAVE NO OTHER GODS BEFORE ME"

Exodus 20:1-3

Introduction

1. Read or quote Exodus 20:1-17.
2. "The Ten Commandments, based upon eternal and unchanging principles, deal with man's basic problems of behavior and form a guide for the course of moral life" (Coffman).
3. The Decalogue is a basic legal system which has become the foundation of modern law and order.
 - a. Its acceptance is well-nigh universal. Clarence E. McCartney said: "The Ten Commandments are timeless and ageless. There will never be an age or a civilization when it will be right to kill, to steal, to commit adultery or to lie. The Ten Commandments are a moral conviction that binds mankind together. They constitute the most ancient of all creeds to which men of good will everywhere give assent. They strike a universal chord and sound the music of that eternity that God has set in the heart of man."
 - b. Clarence Manion, Dean of College of Law, Notre Dame University, has made a compilation of the preambles from forty-seven states in the Union, everyone of which acknowledges God's law as the basis for constitutional government in the U.S.
 - c. The founding Fathers as a group, recognized the validity and authority of the Ten Commandments.
 - d. The late Winston Churchill said that under Moses there occurred "the most decisive leap-forward ever discernable in the human story." He described the Ten Commandments as "those fundamental laws which were henceforth to be followed with occasional lapses, by the highest forms of human society."
 - e. N. B. Hardeman, during the height of his preaching career, made trips to Washington to help the lawmakers understand Moses' laws.
4. Although all these facts are generally acknowledged by all, there are two things that must be emphasized:
 - a. The only real honor to God's law are in their observance--receive them in the heart and walk after their requirements.
 - b. The words from Sinai must be understood in the light of the one greater than Moses who gave the new covenant.
5. There are two main divisions of the ten commandments which Jesus recognized, Matt. 22:34-40.
 - a. The first four commandments deal with man's relation to God.
 - (1) The first one reveals the proper object of worship.
 - (2) The second reveals the proper mode of worship.
 - (3) The third reveals the proper attitude toward God, guards his deity, and essence.
 - (4) The fourth reveals man's responsibility in giving God a specific portion of his time.
 - b. The last six commandments deal with man's relation to his fellowman.
 - (1) The fifth honors the home.
 - (2) The sixth sanctifies life and the worth of a human being.
 - (3) The seventh hallows marriage and condemns immoral acts.

- (4) The eighth gives right to ownership and the fruit of toil.
 - (5) The ninth protects one's character or emphasizes the power of truth.
 - (6) The tenth guards the heart of man or urges self-control.
6. In this study let's consider:

Discussion

I. GOD REVEALS WHO IT IS THAT SPEAKS THESE WORDS, Ex. 20:1,2

- A. "I am the Lord thy God" (KJV); "I am Jehovah thy God" (ASV).
 - 1. The whole name of Jehovah means "He that will be, He that is, He that was."
 - a. If the mind reaches out to the limitless stretches of future generations, God says, "I am He that will be."
 - b. If one thinks of the present moment God says, "I am He that is."
 - c. If one looks into the past God says, "I am He that was."
 - 2. God bases his authority to make this covenant on the fact that He is Jehovah their God. Cf. Ex. 3:14,15.
- B. "Which have brought thee out of the land of Egypt, out of the house of bondage."
 - 1. God had heard Israel's cry in bondage and had delivered them, Ex. 2:23-25; 13:3.
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- C. "The first commandment is the greatest of all, because all man's duties stem from the relationship he sustains to his Maker" (Coffman), Mk. 12:29-31; Deut. 6:4.

II. "THOU SHALT HAVE NO OTHER GODS BEFORE ME," Ex. 20:3

- A. First, there is the injunction to recognize Jehovah as the true God.
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 - 3. Knowledge is included in the recognition of Jehovah—his attributes, relation to the world, etc.
 - 4. Faith—must believe that God is, Heb. 11:6.
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- B. Second, there is the condemnation of failure to recognize him as God.
 - 1. It forbids atheism whether theoretical or practical.
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happiness by taking him off from all false dependence, and leading him to God himself, the fountain of all good, Jas. 1:17.

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A. First, that God is a person, not an impersonal force.

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C. Third, God has a claim on the entire devotion (C. B. McAfee).

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III. WHO IS YOUR GOD TODAY?

BRYAN A. William Jennings Bryan once made an impressive list of false gods: Gold, Fashion, Passion, Fame, Ease, Intellect, Travel, War, Chance, Drink.

B. The Bible mentions the gods of the heathen—Molock, Baal, Mammon.

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“THOU SHALL NOT MAKE UNTO THEE ANY GRAVEN IMAGE”
EXODUS 20:4-6—

Introduction

1. This commandment prohibits every species of external idolatry.
2. The Second Commandment speaks of God as Spirit and this means “no images.” It asserts the spirituality of God and is a protest against idolatry and materialism.
3. This commandment forbids the worship of the one God in the wrong way.
4. In most evaluations of the commandments this one would probably land at the bottom, but “It is an interesting fact that Biblical writers mentioned it more than they mentioned any other commandment” (Elton Trueblood).
5. Let’s consider:

Discussion

I. WHAT IS IDOLATRY?

- A. “The worship of a physical object as a god, esp., such worship of a made image; the giving of absolute religious devotion and ultimate trust to something that is not God; immoderate attachment or devotion to or veneration for something; respect or love that approaches that due a divine power; an object of idolatry” (Webster).
- B. “Idolatry originally meant the worship of idols, or the worship of false gods by means of idols, but came to mean among the O.T. Hebrews any worship of false gods, whether by images or otherwise, and finally the worship of Jehovah through symbols (Hos. 8:5,6; 10:5) and ultimately in the N.T. idolatry came to mean, not only the giving to any creature or human creation the honor or devotion which belong to God alone, but the giving to any human desire a precedence over God’s will (1 Cor. 10:14; Gal. 5:20; Col. 3:5; 1 Pet. 4:3)” (Inter. SBE, p. 1,449).
- C. Paul said covetousness is idolatry (Col. 3:5).
- D. The Bible says to Christians:
 1. “Neither be ye idolaters” (1 Cor. 10:7).
 2. “Flee idolatry” (1 Cor 10:14).
 3. “Keep yourselves from idols” (1 Jn. 5:21).

II. THE SECOND COMMANDMENT SAYS:

- A. "Thou shalt not make graven images."
 - 1. This does not forbid photography and artistic paintings.
 - 2. The Roman Catholic Church uses images in worship but "they say the worshipper does not indeed worship the images, but only worship in the presence of it, the actual adoration going not to the icon but the Father above" (Coffman).
 - 3. In fact "traditionally among Catholics vv. 1-6 are considered as only one commandment, and v. 17 as two" (Footnote in Catholic Bible).
- B. This appears logical until we remember: "Thou shalt not bow down thyself to them."
 - 1. The command not only forbids making images, but forbids bowing to them.
 - 2. In fact, it is wrong to bow before men and angels in worship.
 - a. Peter told Cornelius to "stand up" (Acts 10:26).
- C. "Thou shalt not serve them."

III. SOME EXAMPLES OF WORSHIPPING IDOLS AND THE CONSEQUENCES.

- A. The children built a golden calf at Mt. Sinai (Ex. 32). Relate the consequences to Israel.
- B. Jereboam built calves of gold and placed one in Bethel and the other in Dan (1 Kgs. 12:25-33).
 - 1. This was the introduction of "easy religion" in Israel.
 - 2. Resulted in the ruin of the people (2 Kgs. 17:22, 23).
- C. The heathen world corrupted the image of God and the consequences were terrible (Rom. 1:21-32).
- D. Another consequence is that man becomes like that he worships.
 - 1. Psa. 135:15-18.

2. If one gets a false conception of God through his idol, then it produces false character. "For example, when one thinks of God as a being from whom a man can hide, as did Adam; or as a being who is wicked and unjust, as did the sloth-servant; or as a God who can be bribed, as did the wife of Jeroboam; in any such case, the sinner breaks the second commandment by entertaining an unworthy mental image of God's character" (Coffman).

IV. SOME IDOLS THAT MEN HAVE TODAY OR WAYS OF BREAKING THE SECOND COMMANDMENT.

- A. Trying to worship God through a priest. When such is done, the priest becomes the man's image, because he imagines he is getting to know God through the priest, and thus his conception of God suffers.
- B. Another danger is that of ritual.
 1. The supposition that the surroundings are supposed to create the conditions of true worship.
 2. Some people say that they can worship so much better in certain buildings.
 3. Some people make idols out of instruments of music because it helps them to worship better.
 4. A truly spiritual worshipper needs an image to help him worship just as much as a man with perfect eyesight needs a pair of glasses.
- C. Another danger is making or thinking God is like an image (Acts 17:29; Jn. 4:24).
- D. Another is the idol of possessions, getting ahead, etc.

"THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN"
Exodus 20:7

Introduction

1. Read or quote the text, also the ASV.
2. "How marvelous is the name of God! George Dana Boardman extolled His name in these words: 'God's name not only signifies all his various titles, but his nature, attributes, character, authority, purpose, providence, truth, and his kingdom. It signifies all that God is, all that God does, all that he commands, hence the frequency with which his name occurs in Scripture' (Coffman).
 - a. It is found about 6,823 times in the Old Testament (Brown, Driver, & Briggs, p. 217).
 - b. "...holy and reverend is his name." (Psa. 111:9).
 - c. In Nehemiah's day the chosen people were taught to say, "...blessed be thy glorious name, which is exalted above all blessing and praise," Neh. 9:5.
 - d. "O Lord, our Lord, how excellent is thy name in all the earth! who has set thy glory above the heavens" (Psa. 8:1).
3. "The third commandment guards the Eternal Name" (Coffman).
4. In this lesson let's consider:

Discussion

I. THE WORDS OF THE THIRD COMMANDMENT

- A. "Thou shalt not take the name of the Lord thy God in vain...."
 1. "The Decalogue does not say, 'Please do this,' and 'Please refrain from doing that.' Its commands are an imperative 'Thou shalt not!'" Its penalties are explicit and relentless. Evidently, the biblical lawgiver discountenanced the idea often advanced today that morality cannot be legislated into conscience" (Insider Warsaw, The Broken Tablets, p. 10).
 2. The name of God means that by which God has chosen to reveal himself to us.
 - a. El Shaddai means Almighty God.
 - b. Jehovah-Nissi means the Lord our banner.
 - c. The Father means the Lord and God of love and tenderness.
 - d. "I Am that I Am" (Ex. 3:14) or "I Am because I" (footnote in ASV). "I exist because I exist; he is the first cause, and you cannot get back of him. His very name tells us finite mortals that it is idle to speculate on how God came to be. His name is the uncrossable boundary of all human thinking" (Hugo McCord).
- B. "Vain" Shav—"specifically falsehood, a lie; emptiness, vanity, nothingness....Eph. 5:11; of idols, Jonah 2:8....taking (up) the name of God in vain includes false as well as light swearing" (Wilson).
- C. "For the Lord God (Jehovah, ASV) will not hold him guiltless that taketh his name in vain."
 1. The word here means "clear, free, clean, etc.—The Lord will not hold him

to be clean that taketh his name in vain.

2. This clearly reveals that "the test of moral cleanliness is the attitude of a man to the name of God" (Morgan).

D. Jesus guards the sacred name of God in the prayer "hallowed be his name" (Mt. 6:9).

1. Hagiazo found only in Matthew 6:9 and Luke 11:2 in the New Testament.
2. Adam Clarke says the Greek word translated hallowed is made up of two thoughts: "earth" and "not"; hence the Father's name is not of the earth, and must not be dragged down to his footstool" (McCord).
3. "The English word Hallowed is from an Anglo-Saxon word meaning 'holy,' 'to make holy,' and is found only here in the New Testament. In the Greek the word means the same thing, 'to render, or to declare sacred or holy,' and thus, to consecrate...This means then that the name of God is to be considered as holy, and to be hallowed or sanctified in our own life; that is, in every aspect of life wherein God's name is used, either in prayer, or public speech, or in even our thinking of God, the name is to be used with utmost reverence" (M. Dodds).

II. WHAT DOES THE THIRD COMMANDMENT FORBID?

- A. Adam Clarke said, "this precept not only forbids all false oaths, but all common swearing where the name of God is used, or where he is appealed to as a witness of the truth. It also necessarily forbids all light and irreverent mention of God, or any of his attributes."
- B. "This commandment, therefore, forbids all irreverence toward God; not only the highest act of irreverence in calling on him to bear witness to falsehood, but also all irreverent use of His name; all careless, unnecessary reference to Him, or His attributes; all indecorous conduct in His worship; and in short, every indication of the want of that fear, reverence, and awe due to a Being infinite in all his perfections, on whom we are absolutely dependent, and to whom we are accountable for our character and conduct" (Peloubet's Notes, 1943, p. 347).

III. WHAT ARE SOME WAYS IN WHICH THE THIRD COMMANDMENT IS VIOLATED?

A. ~~It is violated by profanity.~~

1. Profanity means "unconcerned with that which is religious or with the purpose of religion...to debase or defile that which is holy or worthy of reverence...abusive language...cursing..." (Webster).
2. Cursing profanes the name of God and is a low, foolish vice.
 - a. On July 4, 1775, General George Washington issued an order in which he said: "The General, most earnestly requires and expects a due observance of these articles of war, established for the government of the army, which forbid cursing and swearing and drunkenness."

- b. "A gentleman heard another one swearing, And he came to him and said, 'Sir what does the Devil pay you for swearing?' He said, 'I do not know that he pays me anything.' 'Does not he pay you anything, and you give up being a gentleman, and give up being respectable, and pain everybody that hears you, and you lose your own soul, and the Devil pays you nothing. You do work cheap" (James Vaughan).
- c. "Profanity is a sin without temptation. It alleviates no pain, gratifies no appetite and is not held to be desirable or attractive by either good or evil men. Profanity is simply a tongue gone berserk, an intelligence out of gear" (Coffman).
- d. The Bible forbids cursing, Eph. 4:29; 5:4.

B. It is violated by perjury or false swearing.

- 1. "Perjury has always been felt to be one of the greatest both of moral and of social offenses. It implies an absolute want of any reverence at all for God; and it destroys civil society by rendering the administration of justice impossible."
- 2. Egyptians punished perjury with death.
- 3. Greeks thought that Nemesis "pursued the perjured man, and brought destruction both upon himself and upon his offspring (Herod. VI 86).
- 4. "The Romans regarded the perjurer as infamous, and the object of Divine Vengeance in the other world."
- 5. Jesus and James both warned against such swearing, Matt. 5:33-37; 23:16-22; Jas. 5:12.

C. It is violated by frivolity or the light, flippant use "of the most sacred names as adornment for amusing stories and catchwords is wrong," Isa. 48:1.

- 1. Jestings, dirty jokes, and suggestive language definitely are forbidden, Eph. 5:4.
- 2. Many people who would not dare use holy names as God, Christ, Jesus, Heaven, Hell, etc., as interjections will use euphemisms (the substitution of a word or phrase less offensive or objectionable) such as Gee Whiz; Gosh, Gad, Egad, Golly, Good Gracious, Good Grief, My Goodness, Heaven, Good Heavens, etc.
 - a. "Gee is a euphemistic contraction of the name of Jesus.... It is, in effect, to say 'Jesus' (cf. Webster's Unabridged Dict. which says that 'it is a minced form of Jesus, used in mild oaths.)"
 - b. "Gosh is an interjection and issued euphemistically for God. It is exclamatory slang expression indicating surprise. The Century Dictionary says that it is 'a minced form of God; often used interjectionally as a mild oath."
 - c. "Golly, of extremely common use, is described by the New World Dictionary as "an exclamation of surprise, a euphemism for God..." (Guy N. Woods).

D. It is violated by hypocrisy or the use of God's name in a way untrue to its meaning.

- 1. When men say "Lord, Lord," but do not the Father's will, Lk. 6:46;

Matt. 7:21-23.

2. Using his name presumptuously, Acts 19:13. Cf. Heb. 12:16.
3. The man who sings "All hail the power of Jesus' name," but does not serve him. "Prayer without praise is blasphemy; praise without adoration violates the third commandment..." (Morgan).

Conclusion

1. Let every Christian hallow God's name.
2. Let every Christian exalt the name of Jesus above every name, Phil. 2:5-11.

DEFINITIONS OF PROFANITY
Webster's Ninth New Collegiate Dictionary

- A. Profane (vt)
1. To treat (something sacred) with abuse, irreverence, or contempt: Desecrate.
 2. To debase by a wrong, unworthy, or vulgar use.
- B. Profane (adj)
1. Not concerned with religion or religious purposes: SECULAR.
 2. Not holy because unconsecrated, impure, or defiled: UNSANCTIFIED.
 3. Serving to debase or defile what is holy: IRREVERENT.
 4. a. Not being among the initiated.
b. Not possessing esoteric or expert knowledge.
- C. Profanity
1. a. The quality or state of being profane.
b. The use of profane language.
 2. a. Profane language.
b. An utterance of profane language.

Readers Digest Family Word Finder

- A. Word Origin: Profane and profanity come from Latin pro (in front of) + fanum (temple), i.e., outside the temple, hence non-sacred.
- B. Profane, adj.
1. His profane language made the women blush: irreverent, blasphemous, ungodly, godless, sacrilegious, impious, unholy, unsaintly; foul, filthy, nasty, vile, abusive; wicked, evil, sinful, shameless, unchaste, unseemly, impure; crude, coarse, vulgar, obscene, lewd, bawdy, ribald, off-color.
 2. Both sacred and profane music were played at the memorial service: Secular, nonreligious, lay, temporal, worldly, earthly, terrestrial.
v. 3 The infidels profaned the holy shrine: desecrate, debase, abuse, commit sacrilege, blaspheme; offend, outrage; misuse, misemploy, ill-use, waste; pollute, pervert, contaminate, prostitute, violate; mock, revile, scorn.

"REMEMBER THE SABBATH DAY TO KEEP IT HOLY"
Exodus 20:8-11

Introduction

1. The fourth commandment is probably the most misunderstood and abused passage of the ten.
2. It is for this reason that we propose to notice some revealing facts about the fourth commandment:

Discussion

I. SOME FACTS ABOUT THE JEWISH SABBATH

- A. The Jewish Sabbath was observed on Saturday, the 7th day of the week, in fact sabbath means seventh.
- B. When was the Sabbath Day given?
 1. Those that believe it was practiced by Adam and others before Mt. Sinai point to Genesis 2:3. (But Moses is merely revealing in this verse hundreds of years later, what God had done on the Sabbath.)
 2. Even Moses didn't know about the Sabbath until God revealed it unto him, Neh. 9:13,14.
- C. Why was the Sabbath given? Deut. 5:15.
- D. To whom was the Sabbath given? Ex. 31:17.
 1. Not given to all men.
 2. Not commanded in New Testament.
- E. How was the Sabbath observed?
 1. Work was not to be done on the Sabbath, Ex. 20:10; 31:15,16.
 2. Fire was not to be kindled, Ex. 35:3.
 3. Couldn't gather sticks, Num. 15:32.
 4. Couldn't buy nor sell, Neh. 13:15,16.
 5. Worship and sacrifices to God on this day. Observance.
 6. Some little known facts about the Sabbath. In the course of every 50 years the Jews kept eight different classes of Sabbaths: (Lev. 25:8ff)

a. Sabbath day (Saturday)--	2,600 days
b. Passover	100 days
c. Day of first fruits	50 days
d. Feast of trumpets	50 days
e. Feast of tabernacles	50 days
f. Sabbath of years	2,520 days
g. Year of Jubilee	365 days
h. Days of atonement	50 days
Total in 50 years	5,785 days or 16 years, more than 1/4 of 50 years.

F. When did the Sabbath end? Amos 8:4-9; Lk. ~~24~~:44.

II. IS THERE A PRACTICAL APPLICATION OF THE FOURTH COMMANDMENT TODAY?

A. First, let us recognize that the principle of rest and recuperation is the moral heart of the fourth commandment.

1. Jesus recognized this when he said, "Come ye yourselves apart into a desert place, and rest a while," Mark 6:31.
2. The wise man shows that rest for man and beast is as old as God's dealings with man, Prov. 12:10.

B. Second, let us recognize that one day in seven for rest and worship is essential to man's well-being.

1. The first French Revolution tried to abolish this and substitute a day in ten for rest, but it was a failure.
2. The Russian Communist laws at the beginning of the revolution sought to eliminate this day, but events proved man cannot live without it.

C. Third, let us recognize that it is no longer the Sabbath that belongs to the Lord, but the first day of the week or Sunday.

1. The church at Corinth was instructed to lay by in store on the first day, 1 Cor. 16:2.
2. Early disciples met on the first day, Acts 20:7.
3. Pliny, the Roman historian, about 114 A.D., reported the Christians met on a fixed day.
4. The "Lord's Day" is the first day of the week, Rev. 1:10.

D. Fourth, the neglect of the day of worship is a wrong that shall cry to God until it is righted.

1. God has so blessed America that today most people have two days in which one is free from work. What a tragedy that the blessing has become occasion for increasing neglect.
2. The non-worshiper often cries, "But Sunday is the only day I have." It's the only day you don't have.
3. Even members of the church sometimes use Sunday just like any other day—as if it were their own for work.

III. WORK IS ANOTHER THING REQUIRED BY THE FOURTH COMMANDMENT, Ex. 20:9

A. Man's great happiness is served by work, Gen. 2:15.

1. The present day philosophy of doing less and less for more and more is a delusion.
2. Another deplorable development is the support of the loafer and free-loader. Which is worse—the professional striker or the government which supports him?
3. God's wisdom is "If any will not work, neither let them eat," 2 Thess.

3:10.

- B. "He who never works is unfitted for worship. He who never pauses to worship is rendered incapable of work" (Morgan).

IV. SEVERAL DAYS OR TIMES REFERRED TO AS SABBATHS

- A. Day of atonement, Lev. 16:29-31.
- B. The seventh year, Lev. 25:2-4.
- C. The fiftieth year, Lev. 25:8.
- D. The seventy years of Judah's bondage were called a "Sabbath," 2 Chron. 36:21.
- E. The eternal rest of the faithful Christian is called "a sabbath of rest," Heb. 4:9 ASV.
- F. "The word 'sabbath,' from the Hebrew sabbat and the Greek sabbaton, is the transliteration of these words in the Old and New Testaments, respectively, and means the 'seventh day.'"

Conclusion

1. There are two essential parts to the fourth commandment:
 - a. Work
 - b. Worship
2. The truly happy man is the one that gives careful attention to both.

MARK 2:27-28

27. AND HE SAID UNTO THEM, THE SABBATH WAS MADE FOR MAN, AND NOT MAN FOR THE SABBATH:

28. THEREFORE THE SON OF MAN IS LORD ALSO OF THE SABBATH.

ARGUMENT: "WHILE THE SABBATH IS ENSHRINED IN THE VERY HEART OF THE COMMANDMENTS OF GOD, IT MUST BE REMEMBERED THAT JESUS SAID, 'THE SON OF MAN IS LORD ALSO OF THE SABBATH' (MK. 2:28).

IN OTHER WORDS, HE IS
ITS AUTHOR AND ITS
MAKER. HE IS ITS
PROTECTOR. THE
SABBATH IS THE 'SABBATH
OF THE LORD (JEHOVAH)
THY GOD' (EX. 20:10).
HENCE CHRIST IS ITS
LORD: THE SABBATH
BELONGS TO HIM. IT IS
HIS DAY: IT IS THE LORD'S
DAY. INASMUCH AS WE,
HIS BLOOD BOUGHT
CHILDREN, BELONG TO
HIM AND LIVE IN HIM,
AND HE LIVES IN US (GAL.
2:20).

HONOR THY FATHER AND MOTHER
EXODUS 20:12

A. Proper Respect for Parents - "Honor Thy Father and Thy Mother"

1. Repeat the fifth commandment, Ex. 20:12.
2. What is included in the word "honor"?
 - a. "To regard or treat with honor, as by due obedience and courtesy. Esteem, respect."
 - b. "Honor implies both the recognition of one's title to respect and esteem or any manifestation of such recognition" (Webster).
 - c. "But what if they are unreasonable in their demands? What if a parent is not a Christian demanding a different conduct from the young person who is a Christian? This is not easy to answer, except... we ought to obey God rather than man. Again love and respect to those who might not be worthy could be a means of carrying out the command in the true spirit" (Jesus and the Ten Commandments, Ralph G. Turnbull, pp. 42,43).
 - d. "The meaning of the word 'hanas' is to attach weight to; to put in the place of superiority; to hold in high opinion; to reverence, in the best sense of that word..." (G. Campbell Morgan, "The Ten Commandments," p. 55).
 - e. Of what does honor consist?
 - (1) "To a child who is not yet of age to think, to plan, to will, honoring of parents consists in subjection, obedience implicitly and gladly rendered."
 - (2) When the child is able to act apart from control it takes a "new form, that namely of respect, which expresses itself in courtesy and kindly deeds, and where necessary, in provision being made for the comfort of the declining years" (Morgan).
 - (3) Does this include feeding and sheltering aged parents? 1 Tim. 5:4-8. Yes.
 - (4) What did Jesus teach on the subject? Matt. 15:3-6; Mk. 7:10-12. Man cannot escape his responsibility to his father and mother under pretense of religion.
 - (5) What promise accompanies this commandment? Deut. 5:16; Eph. 6:1-4.
 - (a) "That thy days may be prolonged, and that it may go well with thee," Deut. 5:16.
 - (b) "That it may be well with thee, and thou mayest live long on the earth," Eph. 6:3.
 - (6) What was the penalty for disrespect for parents? Ex. 21:15,17; Lev. 20:9.
 - (a) "He that smiteth his father, or his mother, shall be surely put to death," Ex. 21:15.
 - (b) "For every one that curseth his father or his mother shall be surely put to death," Lev. 20:15.

B. Jesus Honored His Father and Mother

1. He obeyed them while still a child, Lk. 2:51.
2. He made provision for his mother in her old age, John 19:26,27.

C. Apostolic Authority bound the fifth commandment upon Christians, Eph. 6:1-4.

D. What is the True Way to Honor Parents?

1. Live a godly, decent life before all men.
2. Genuine love for parents and honest appreciation for all they have endured. Keep

in contact. (Letters, telephone calls, gifts, remembrances, visitation when possible.)

E. What is the Reward for Honoring Parents?

1. Virtue is its own reward. Serenity of conscience.
2. Rewards in spiritual matters.
3. Thomas Aquinas outlined, "...five desirable things which are promised to those who obey parents. These are: (1) Grace in the present life and glory in the life to come, (2) Long life upon the earth, (3) Grateful and pleasing children, (4) A good name, (5) Material wealth."

F. Two Types of Failure in the Relationship Between Parent and Child and as a Result Lack of Honor.

1. "One is the slackening of discipline to the point of its abandonment" (Coffman).
 - a. Some refrain because of fear of warping the child's personality.
 - b. The humanistic nonsense that human nature is essentially good and man needs to express himself.
2. "A second type of failure in the home is the domineering, autocratic parent who seeks to impose his own will on the child indefinitely, regardless of the child's individuality."

G. Family Relations - Parents and Children

1. What was the commandment and promise concerning obedience of children?
 - a. Exodus 20:12 - Commandment - "Honor thy father and mother."
Promise - "that thy days may be long upon the land which the Lord thy God giveth thee."
 - b. Ephesians 6:1-3 - Command - "Children, obey your parents in the Lord."
"Honor thy father and mother."
Promise - (1) "That it may be well with thee." (2) "Thou mayest live long on the earth."
2. What might parents do with a disobedient son? Deut. 21:18-21. If the son was stubborn and rebellious and would not obey them even after chastening he was to be stoned to death.
3. Did the father have the right to sell a daughter, Ex. 21:7,8.
 - a. The word "betrothed" used here means to "fix upon or appoint by agreement."
 - b. Yes, a father could sell his daughter, but it seems that it was done only under extreme circumstances, Cf. Neh. 5:5.
 - c. But at the end of seven years they were to be set free, Lev. 25:10,39; Deut. 15:12-15. A failure to obey this command was one thing that caused Judah to be carried into captivity, Jer. 34:14ff.
4. Who was given a double portion of the inheritance? Deut. 21:15-17.
 - a. The firstborn son.
 - b. A double portion was the right of the firstborn.
5. Might the father choose the son who received this double portion?
 - a. No. Deut. 21:15-17.
 - b. A son might forfeit the right of the firstborn by his conduct.
 - (1) Esau sold his birthright, Gen. 25:31ff; Heb. 12:16.
 - (2) Reuben lost his birthright because "he defiled his father's bed," 1 Chron. 5:1.

6. Under what conditions could daughters inherit property? Num. 27:1-11; 36:1-12.
 - a. If a man died without a son his inheritance was to "pass unto his daughter," 27:8.
 - b. If no daughter "unto his brethren," 27:9.
 - c. If no brethren then "unto his father's brethren," 27:10.
 - d. If his father have no brethren then "give his inheritance unto his kinsman that is next to him of his family," 27:11.
7. Husband and Wife
 - a. Was polygamy allowed? Ex. 21:10.
 - (1) Yes - It was suffered or tolerated.
 - (2) Lamech was the first polygamist, Gen. 4:19.
 - b. Could a second wife be given more privileges than the first? Ex. 21:10.
 - (1) No.
 - (2) The man was still obligated to provide "food, raiment, and duty of marriage" to the first wife. The word used here is the same with Paul's in 1 Cor. 7:5 and "signifies the cohabitation of man and wife" (A. Clarke, Vol. 1, p. 411).
 - c. How could a captive woman be taken for a wife? Deut. 21:10-14.
 - (1) She was brought to the man's house and her head was shaved and nail pared, v. 12.
 - (2) Put the raiment of her captivity off.
 - (3) Bewail her father and mother a month.
 - (4) Then go in unto her and she shall be thy wife.
 - d. What provision was made for the betrothed and newlyweds? Deut. 20:7; 24:5.
 - (1) Return from the battle to take his wife, lest he be killed or another take her in his absence.
 - (2) A man that had taken a wife was to be exempt from battle or any business that would take him from home. He was "free at home one year."
 - (3) Alexander the Great ordered his soldiers who had taken wives that year to spend the winter with them.
 - (4) Would this still be a good law?
 - (5) This law exalts the interest of one woman above the interest of the state.

"THOU SHALT NOT KILL"

Exodus 20:13

Introduction

1. Jesus said "thou shalt love thy neighbor as thyself" is the second commandment. Matt. 22:39,40. This involves our duty to our neighbor.
2. ~~"With the second table of the Decalogue begins our duty to our neighbor.~~ The laws of probity follows the laws of piety, 'that the river of justice may be derived from the fountain of love to God.' The second table shows the immense importance of social life. It surrounds with eternal safeguards the undefeatable rights of all mankind. It is meant to bring home to us the truth that none of us liveth to himself and no man dieth to himself" (F. W. Farrar).
3. This commandment demands respect for the sacredness of human life—one made in the image of God, Gen. 1:26,27.
4. In this lesson let's consider:

Discussion

I. "THOU SHALT NOT KILL"—WHAT DOES THIS TEACH?

A. There are fifteen different Hebrew and Greek words used in the Bible that have to do with killing or slaughter.

1. "Haraz" - to slay, Gen. 12:12; Lev. 20:16; Eccl. 3:3.
2. "Zabach" - to slaughter, Deut. 12:15; 1 Sam. 28:24.
3. "Chalal" - to pierce, wound, Judges 20:39.
4. "Tabach" - to slaughter, Ex. 22:1; 1 Sam. 25:11.
5. "Muth" - to put to death. These verses definitely refer to God's commands to kill, as well as other killings, Ex. 1:16; Num. 14:15.
6. "Nakan" - to smite, cause to smite, Gen. 4:15; Hum. 35:11.
7. "naqaph" - to go round, Isa. 29:1.
8. ~~"ratsach" - to murder, pierce, Ex. 20:13; 1 Kgs. 21:19.~~
9. "Shachat" - to slaughter, kill, Gen. 37:31; Lev. 1:5.
10. "anaireo" - to take away, kill, Lk. 22:2; Acts 12:2.
11. "apoketeiono" - to kill entirely, Mt. 10:28; 23:37.
12. "diacheirizo" - to handle violently, Acts 26:21.
13. "thuo" - to slaughter, sacrifice.
14. "sphatto" - to slay, kill, wound, Rev. 6:4.
15. "phoneuo" - to murder, Mt. 5:21; 23:31; Mk. 10:19; Lk. 18:20; Rom. 13:9; Jas. 2:11; 42:5,6.

B. In Exodus 20:13 the word used for "kill" is ratsach which means murder.

1. Ratsach is used six times in the Old Testament and always means murder, Ex. 20:13; Num. 35:27; Deut. 4:42; 5:17; 1 Kgs. 21:19; Hos. 4:2.
2. Phoneuo, the Greek word used in the New Testament means the same thing, Matt. 5:21; 19:18; 23:31; Mk. 10:19; Lk. 18:20; Rom. 13:9; Jas. 2:11; 4:2; 5:6.
3. When Jesus quoted the commandments to the young ruler he said, "Thou shalt do no murder" (Mt. 19:18) which shows what God had in mind when

he said, "Thou shalt not kill."

- C. "There has never been a time, nor will there ever be, when it is right to commit murder....'In the image of God' is the divine seal identifying every human brother as a special property of Almighty God, a beneficiary of the Blood of Christ, and a potential heir to everlasting life. Killing is a sin against God and humanity" (Coffman, pp. 71-73).

II. WHAT DOES IT NOT FORBID?

A. It does not forbid all killing.

1. God commanded Moses to slay ("harag") criminals on certain occasions, Deut. 13:9; Josh. 7:22ff.
2. God gave command for certain wicked nations to be slain, 1 Sam. 15:1ff.

B. It does not forbid capital punishment.

1. "First, capital punishment, as the Latin origin of the term signifies, is meant punishment which takes the 'head,' and hence, the life of man; and in this connection, it means that his life, for what is regarded as a justifiable reason, is legally taken by the existing form of government under which he lives.
2. Second, in the early history of mankind, God decreed capital punishment as the penalty for murder, Gen. 9:6. This statement is in the midst of a group of universal principles:
 - a. "I will not again curse the ground...," Gen. 8:21.
 - b. The promise of seedtime and harvest as well as the rotations of the seasons, Gen. 8:22.
 - c. The instructions "be fruitful, and multiply...," Gen. 9:1.
 - d. The fear and dread of man placed upon animals, Gen. 9:2.
 - e. The flesh of animals given to man for food, Gen. 9:3.
 - f. The promise of no more flood, Gen. 9:8-15.
 - g. All these things have continued in order since the time of Noah and "no satisfactory biblical evidence has been produced to justify the removal of Genesis 9:5,6 from the text itself or to explain it being of any less authority than the other portions of Genesis 8:20-9:17...."
 - h. God decreed capital punishment for murder "for in the image of God made he man."
3. Third, capital punishment for murder (as well as other reasons) was a part of the law of Moses, Num. 35:31,33.
4. Fourth, the word used in Exodus 20:13 is the word always used for murder and not for all killing.
5. Fifth, capital punishment for murder is recognized as a legitimate prerogative of the state in the New Testament.
 - a. Jesus recognized the right of the state to execute criminals in his answer to Pilate, Jn. 19:10,11.
 - b. Paul did not challenge the right of the law to execute criminals in his answer in Acts 25:11.
 - c. Romans 13:1-6 shows the right of civil government to bear the sword.

C. It does not forbid the right of self defense.

1. When Paul learned that 40 Jews had vowed to kill him he took measure in the form of armed soldiers to protect his life (Acts 23:12-24). It seems unreasonable to assume that Paul would refuse to do for himself what he asked others to do for him.
2. If it is right for the individual to practice self defense, would it be right for a nation and for the individual to be a part of that which the nation does as such?

D. It does not forbid all resistance lest it result in death in some cases.

1. Some contend that one can never resist because Jesus said we are to love our enemies (Matt. 5:44) but this statement is in a context of passages that are limited and qualified.
 - a. Jesus said "that ye resist not evil" (Matt. 5:39) but this is not unlimited.
 - 1) Paul made his legal defense, Acts 24:10.
 - 2) Paul resisted when he appealed to the civil government in at least three places, Acts 22:25; 23:17; 25:1.
 - 3) One is resisting when one appeals to the civil government to reward good and punish evil, Rom. 13:1 ff.
 - 4) "The advice 'resist not evil' is against personal vengeance. It is not designed to allow a hoodlum to kidnap a child or rape women without the interference from anybody who can stop it."
 - b. Jesus said "and if any man will sue thee at the law, and take away thy coat, let him have thy cloke also...," Matt. 5:40-42.
 - 1) But we must not give to him that will not work (2 Thess. 3:10), thus a limitation.
 - 2) But we must not give to teachers of false doctrine (2 Jn. 9-11), another limitation.
 - 3) Furthermore, if one has to make a choice between a Christian and a non-Christian, the Christian must come first, Gal. 6:10.
2. The command "love your enemies" does not teach supreme love for one's enemies over family, brethren, neighbor, or the innocent.
 - a. Peter did not love the lives of the soldiers more than himself (Acts 12:6-12,19). His release cost them their lives, but he did not go back and surrender in order to spare them. Did he violate love for enemies?
 - b. Are we to love the enemy of our neighbor, who is hurting our neighbor, more than we love the neighbor himself?
 - c. But how can one love an enemy and kill the enemy?
 - 1) How can one will good toward his own family and stand by and let the enemy kill his family?
 - 2) How do you harmonize the fact that it is scriptural for us to appeal to Caesar, in his capacity as dispenser of justice, and still love the enemy?
 - 3) How can we harmonize love with setting in motion, in an appeal to the police forces which may involve the death of the enemies?
 - 4) Can we report the crime of an enemy even though we know it may lead to his death and imprisonment?
 - 5) If we can harmonize the fact that we are to love our enemies, with

the calling of the police---which can result in the enemy being just as dead as if we shot him ourself---then why cannot we harmonize it with our own use of force if necessary?

- d. "Is it possible to love and at the same time to resist the enemy? If not, then we must conclude that every officer who arrests a criminal, every juror who tries him and every warden who retains him can not possibly have an interest in his ultimate good. A mother who turns her son over to the authorities because he has committed a crime does not necessarily hate her son. Resistance to his criminal ambitions may be the way of expressing her love, therefore, it does not follow that resistance and love are mutually exclusive" (Isabell, p. 26).
3. The doctrine of absolute non-resistance as the only way "of love" can be successfully challenged.
 - a. God is love, yet he resists the evil and employs force against the wicked, Psa. 136.
 - b. Jesus was the perfect example of love in action, yet he resisted the evildoers in the temple, Jn. 2:13-16.
 - c. The Old Testament enjoined love to enemies, yet also provided punishment to evildoers.
 - d. Parents are to love their children, yet they are to resist, with corporal punishment if necessary, whenever their children incline toward evil, Prov. 13:24; 22:15; 25:13,14.
 - e. Absolute resistance then is not the only way of showing love.

III. WHAT DOES IT FORBID?

- A. It definitely forbids the deliberate, willfully taking of another person's life, Ex. 20:13; Matt. 19:18.
- B. It forbids suicide or self-murder under the same principle as taking someone else's life.
- C. It forbids all actions which may shorten the lives of our fellowman.
- D. It forbids all laws that take away men's lives for minor offenses.
- E. It forbids all bad dispositions such as hate which leads to murder, 1 Jn. 3:15.
- F. It forbids us withholding those means to sustain life when we have it within our power to give it.
- G. It forbids all riots and excesses which destroy life.

Conclusion

1. Human life is sacred and man must not play God in taking it.
2. But man must not violate the command by making it keep him from accepting responsibilities which God expects.

Begin
11/19/09

"THOU SHALT NOT COMMIT ADULTERY"

Exodus 20:14

Introduction

1. Read or quote the text.
2. "There are only two kinds of personalities on earth—men and women—and true fellowship, real communion (we are not speaking about communion with God) is limited to these two types of personality. Furthermore, men and women are distinctly different from each other; neither is absolutely complete without the other. This is the way God made us. Therefore, by our very creation, and our very individual natures, there is inevitably, a powerful attraction between the two sexes, the most powerful single force on earth (spiritual forces not here being considered, for the time being). God Himself has endowed men and women with personalities which complement each other, which result in this powerful drawing toward each other, and God has also provided a holy, pure, sacred institution, in which men and woman may dwell together in all the fullness of life, for their mutual joy, edification, enrichment, and strengthening of life. This institution is known as marriage. Within the boundaries of marriage the profoundest relationships of men and women are honorable and right. Outside of the marriage relationship, an intimate, personal, physical relationship between men and women, of the most extreme kind, is definitely wrong, and divinely prohibited. In other words, God has ordained that in marriage men and women should live together, and outside of marriage God has ordained that men and women should not live together in mutual physical intercourse. That which the marriage relationship allows is known outside of that relationship by the two horrible words—adultery and fornication. Is there anywhere in the Bible permission for sexual relationship outside of the marriage state? The answer is an absolute, unequivocal, uncompromising No, not from the first of Genesis to the end of Revelation, and any one teaching otherwise is perverting and distorting the clear teaching of the Word of God" (Select Notes on The International Sunday School Lesson, 1943, pp. 383-385).
3. Adultery is mentioned by name 34 times in the OT and 30 times in the NT.
4. Fornication is mentioned 5 times in the OT and 39 times in the NT.
5. This commandment has to do with our relationship with our fellowmen. It emphasizes the sanctity God attaches to marriage.
6. In this study let's consider:

Discussion

I. ADULTERY—ITS MEANING

cf. Ezed. 16:25

- A. Naaph...to commit adultery; this word is confined to adultery in the exclusive sense of the term, or to fornication by a married person..." (Wilson, Lev. 20:10).
- B. Moichos...denotes one who has unlawful intercourse with the spouse of another, Lk. 18:11; 1 Cor. 6:9; Heb. 13:4" (Vine).
- C. "Adultery (n'p, moicheia) is sexual intercourse of a man with another man's wife (Exod. 20:14; Deut. 5:18; Lev. 20:10)...(Alan Richardson, A Theological

Word Book of the Bible, p. 16).

- D. Moichao (verb)...to have unlawful intercourse with another's wife, to commit adultery..., Mt. 5:32..." (Thayer's Greek English Lexicon, p. 416).
- E. "As to the word adultery, adulterion, it has probably been derived from the words ad alterius torum, to another's bed; for it ^{is} ~~going~~ ^{the} ~~the~~ ^{bed} of another man that constitutes the act and the crime" (Adam Clarke, Vol. I, p. 406).
- F. "In scripture designates sexual intercourse of a man, whether married or unmarried" (ISBE, Vol. I, p. 63).
- G. Fornication refers to the sexual relationships of all forms outside of marriage; Adultery is the unfaithfulness of a husband or wife in this matter" (Peloubet's Select Notes, 1962, p. 65).

II. ADULTERY—A FAR-REACHING SIN

- A. It is a sin against God, Gen. 39:9.
- B. It is a sin against the family as it is against the woman's husband and the children of the family, Cf. Gen. 39:7-9; Matt. 19:9.
- C. It is a sin against the body and the soul, Prov. 6:32; 1 Cor. 6:18.
- D. It is a sin against one's own personality. "It robs me of my peace of mind, it makes my conscience hurt, it distorts my thinking, it sets up conflicts within me, it weakens my will power, it destroys my soul" (Charles L. Allen, God's Psychiatry, p. 69).
- E. It is the cause of most divorces although such may not be stated in the proceedings.
- F. It is a sin against society which is made up of the families involved.

III. ADULTERY—THE COMMANDMENT COVERS ALL FORMS OF SEXUAL IMPURITIES

- A. Fornication—Porneia...of illicit sexual intercourse..., Jn. 8:41; 1 Cor. 5:1" (Vine).
- B. Homosexuality is a form of fornication and is condemned.
 - 1. Jude declares that the men of Sodom and Gomorrah had given themselves over to fornication, Jude 7.
 - a. Fornication here is the Greek word ekporneuo (the prefix ek strengthens porneuo and implies excessive indulgence—Abbot-Smith, Manuel Lexicon, p. 141).
 - b. Many verses specifically condemn homosexuality, Lev. 20:13; Rom.

1:24-28; Jude 7.

- C. Lusting after a woman in one's heart is adultery, Matt. 5:28.
 - 1. "The English word lust originally signified desire of any kind, good or bad; in the Scriptures it is used only for evil desires, and at the present day is confined to one particular class of evil desires" (Stier).
 - 2. The desire is there and so would the act be if time and opportunity presented itself.
- D. Adultery is the only grounds for divorce and remarriage, Matt. 19:1-9.
- E. "Our vocabulary suggests the extent and variation of the offense: adultery, fornication, incest, rape, seduction lechery, lewdness, wantonness, lasciviousness, infidelity, libertinism, libidinousness, promiscuity, concubinage, polygamy, bigamy, polyandry, sodomy, carnality, homosexuality, harlotry, whoredom and pornography" (Coffman, p. 86).

Conclusion

- 1. "A positive mental characterization of the true nature of sexual impurity, in all its base ugliness, is a necessary prelude to any effective victory over it. As long as man's imagination paints wrongdoing with a halo of desirability, the soul is not safe from carnality" (Coffman, p. 89).
- 2. Thou shalt not commit adultery.

"THOU SHALT NOT STEAL"

Exodus 20:15

Introduction

1. Read or quote the text.
2. "This commandment forbids all violations of the rights of property." The right of property in an object is the right to its exclusive possession and use. The foundation of the right of property is the will of God. By this is meant: (1) that God has so constituted man that he desires and needs this right of the exclusive possession and use of certain things. (2) Having made man a social being, He has made the right of property essential to the healthful development of human society. (3) He has implanted a sense of justice in the nature of man, which condemns as morally wrong everything inconsistent with the right in question. (4) He has declared in his word that any and every violation of this right is sinful. This doctrine of the right of property is the only security for the individual or for society. If it be made to rest on any other foundation, it is insecure and unstable. It is only by making property sacred, guarded by the fiery sword of divine justice, that it can be safe from the dangers to which it is everywhere and always exposed" (Select Notes, 1943, p. 391).
3. It may seem strange to some that the safeguard of property rights is found alongside the "safeguard of life, but 'possessions are the means by which life is sustained, and a person insecure in property rights is insecure in life itself" (Coffman, p. 93).
4. Many efforts through the years have been made to abolish private property.
 - a. The "Jamestown Colony, in 1603, tried to bypass the institution of private property with state control of production and distribution" (Coffman, p. 93). It failed.
 - b. Robert Owens on the banks of the Wabash River, Indiana, 1825.
 - c. Transcendentalists, Brook Farm, 1830.
 - d. William Lane in South America, 1883.
 - e. Communists insist that individual possession is a threat to the life of all and ownership should be by the state. "In a sense, the theory of Communists may be summed up in the single sentence: Abolition of private property" (Marx and Engels, Communist Manifesto, p. 48).
5. The undeniable conclusion to be drawn from a study of these endeavors is that the abolition of private property also constitutes the abolition of virtues such as industry, thrift, ambition, and prudence" (Coffman, p. 94).
6. "God's eighth rule for life, 'thou shalt not steal,' is the foundation of our entire economic system, because it recognizes the fact that one has a right, a God-give right, to work, earn, save, and own" (Charles Allen).
7. In this study let's consider:

Discussion

I. SOME GENERAL TRUTHS ABOUT THE COMMANDMENT

- A. It is definitely a recognition of the rights of property.
 1. Property is not theft.
 2. "Christianity requires its adherents to treat their possessions as a stewardship held in trust under God..." (Coffman, p. 95).

B. It forbids any violation of these rights.

1. There are four ways—right ways—in which one may possess property—work, purchase, inheritance, and gifts.
 - a. Ephesians 4:28 recognizes the ways of work and gifts.
 - b. The commandment recognizes them in that they are based upon "the essential laws of human inter-relation; namely, love and work" (Morgan, p. 91).
 - (1) A gift is bestowed by love.
 - (2) Possessions are gained by work.
2. Stealing violates all of these laws.
 - a. "The thief cannot love the person from whom he steals, and it is very difficult for the person from whom the theft is made to love the thief."
 - b. "The thief violates the law of toil by attempting to possess without toil, and thus to take from another something for which no equivalent return is made" (Morgan, p. 91).

- C. "Thus the commandment recognizes the true rights of property, the rights of love and work, and forbids the possession of anything save upon the condition of obedience to these laws" (Morgan, p. 91).

II. WHAT DO WE MEAN BY STEALING?

- A. Webster defines it as "to practice theft; take the property of another....To take or carry away feloniously and usu. unobserved: take or appropriate without right or leave and with intent to keep or make use of wrongfully."
- B. Vine defines it as "klepto...to steal, akin to *lkeptis*, a thief (cp. Eng., Kleptomania).
- C. "Heb...*ganabh*...to thief (lit. or fig.) by implication, 'to deceive,' 'carry away,' 'secretly' bring, 'steal away' (Gen. 48:8; Ex. 20:15; 21:16; 22:1; Prov. 6:30...Gr...*Klepto*...to filch, steal" (ISBE, p. 748, Vol. 2).
- D. The word steal in its different forms appears 42 times in the Bible, the following places in the New Testament.
 1. Matt. 6:19,20; 19:18; 27:64; 28:3
 2. Mark 10:19
 3. Luke 18:20
 4. John 10:10
 5. Romans 2:21; 13:9
 6. Ephesians 4:28

III. WHAT ARE SOME OF THE DIFFERENT WAYS IN WHICH ONE MAY STEAL?

- A. First, there is what we might call obvious stealing.
 1. The actual taking of one's property, cf. 22:1, Ex.
 2. The little things such as a pencil, sheet of paper, pennies, etc.

B. Second, there is what we might call sophisticated stealing, which most people don't call stealing.

1. "Outright theft, fraudulent schemes, double dealing, dishonesty, larceny, cheating, swindling, embezzlement, misappropriation of funds, violations of trust, robbery, watering of stocks, excessive charges, padded expense accounts, misrepresentative tax returns, double bookkeeping, sale of damaged or worthless goods under false pretenses, non-payment of debts, crooked auctions, lotteries, bingo games, gambling, purloining, shoplifting—these are only a few of the crimes forbidden by the eighth commandment" (Coffman, p. 98).
2. Embezzlement—"to appropriate fraudulently to one's own use."
3. Cheating on tax reports.
4. Misrepresenting of articles sold as being more valuable than they are.
5. Taking advantage of the ignorance of one on the value of what he possesses.
6. Borrowing without definite intention of returning—books, money, etc.
7. Failing to give a full day's work for a full day's pay.
8. Leaving bills unpaid over long periods, although eventually paid, robs one of interest on their money.
9. Damaging the property of another through carelessness and neglect.
10. Use of false weights and measures, Amos. 8:4-9.
11. Employers steal from their employees when they fail to give benefits promised, withhold wages, etc., Jas. 5:1-4.
12. Stealing a person's name:
 "Good name in man or woman
 Is the immediate jewel of their souls.
 Who steals my purse steals trash,
 But he that filches from me my good name,
 Robs me of that which not enriches him,
 And makes me poor indeed."

C. Third, there is the stealing of spiritual values.

1. God was against the prophets that stole the words from their neighbors, Jer. 23:30.
2. The teachers of the law in Jesus' day had stolen the "key of knowledge," Lk. 11:52.
3. The scribes and Pharisees had stolen the joy of serving God by placing such heavy burdens on the people, Matt. 23:1-5.
4. The Catholic Church stole the word of God "from men by allowing its publication only in a language unknown to the people, language unknown to the people, in spite of the fact that the Holy Spirit gave the New Testament in Greek, the vernacular of that generation" (Coffman, p. 100).
5. Hitler burned the Bibles at Nuremberg in 1933 in Germany.
6. "Ray Birdwell White, quoting E. J. Miles' book, Changing Russia, states that of the 170 million people in Russia, at least 169 million have never seen a copy of the sacred Scripture."
7. Thousands of parents steal the word of God from their children by failing to teach them and bring them to Bible study.
8. "When Mark Twain married Oliva Langdon she was a devout Christian. He

was so unsympathetic with her faith that gradually she gave up her religious practices. Later, when her mother died and she experienced deep sorrow, He urged, "Livy, lean on your faith." Sadly she told him, 'I can't. I haven't any left.' To his dying day he was haunted by the fact that he had taken from her that which had meant so much" (God's Psychiatry, Charles Allen, pp. 72, 73).

D. Fourth, one can steal from God, Mal. 3:8-10.

1. A failure to give a tenth under the law was robbery.
2. A failure to give as we have prospered today is robbery, 1 Cor. 16:1,2.

Conclusion

1. The best antidote for stealing is work, Eph. 4:28.
2. It's to be work, not merely for selfish purposes but to help others. Honesty is inculcated by an appeal to the highest motives."

THOU SHALT NOT COVET

EXODUS 20:17

- A. Proper mental attitude toward that which is another's. "Thou shalt not covet" (20:17).
1. Meaning of Covet – "To desire, to long for, esp. something belonging to another person (Webster).
Covetous – "Inordinately desirous, esp. of something belonging to another person."
 2. Meanings in O.T. and N.T., as given in Young's Concordance.
 - a. "To desire for oneself" (avah), Deut. 5:21.
 - b. "To cut off, or gain (unlawfully) (batsa).
 - c. "To desire (chamad).
 - d. "To fix the mind on" (epithumeo).
 - e. "To be zealous for" (zeloo).
 - f. "To extend the arms for anything" (oregomal).
 - g. "To gain dishonestly" (batsa).
 - h. "One who wishes more" (pleonehtis).
 - i. "A lover of silver" (philarguros).
 3. What is to be our attitude toward the covetous? I Cor. 5:9-13. We are not to eat or keep company with such a one after fellowship has been withdrawn.
 4. According to Paul, what is covetousness? Col. 3:5,6 – Idolatry.
 5. What company does this sin keep? (Eph. 5:3-5; Col. 3:5-9; 2 Tim. 3:1-4).
 6. Bible teaching on it.
 - a. The O. T. forbade it (Ex. 20:17; Deut. 5:21).
 - b. It leads to very grievous sins (Josh. 7:20-21; Micah 2:1-2; Prov. 21:26).
 - c. Covetousness causes one to err from the faith (I Tim. 6:10).
 - d. The Lord abhorreth the covetous (Psa. 10:3).
 - e. Covetous will cause one to try to serve two masters (Lk. 16:13-16; II Tim. 3:2).
- B. Is it ever right to covet?
1. Habakkuk talks about "evil covetousness," (Hab. 2:9).
 2. Paul told the Corinthians to "Cover earnestly the best gifts" (I Cor. 12:31) and "Covet to prophesy" (I Cor. 14:39).
 3. God wrote the two tables of stones.
 - a. "Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables," (Ex. 34:1).
 - b. "And he wrote upon the tables the words of the covenant, the ten commandments," (Ex. 34:28).
 - (1) At first glance the "he" in this verse might seem to refer to Moses, but:
 - (2) Exodus 34:1 – God said he would write upon the tables of stone.
 - (3) Deut. 10:2 – The Lord said he would write on the stones and Deut. 10:4 says, "he wrote on the tables according to the first writing."

- c. Deut. 4:13 – The Lord wrote the ten commandments upon “two tables of stone.”
- d. Deut. 5:22 – The Lord spake and “he wrote them in two tables of stone and delivered them unto me.” (These words follow the speaking of the ten commandments unto Israel.)
- e. Ex. 31:18 – God gave unto Moses “two tables of testimony, tables of stone, written with the finger of God.”
- 4. “Covetousness is not wrong if applied to objects which are good in themselves and honorably obtainable.” (Coffman)
- C. Religious people are not free from covetousness.
 - 1. Peter attributes false preaching to covetousness (II Pet. 2:3).
 - 2. The love of money is the root of all kinds of evil (I Tim. 6:10).
- D. The tenth commandment focuses attention upon the interrelation of all parts of the Decalogue, emphasizing its unity.
 - 1. Adultery and theft are specifically mentioned as having relation to this command.
 - 2. Covetousness was the basic reason for the “Corban” device in Matthew 15:1-9.
 - 3. Isidor Warsaw was doubtless correct in the observation that “The final commandment in the Decalogue is a summary of all the preceding ones. It sums up the whole contents of law and morality.”
 - 4. Adam Clarke wrote: “A most excellent moral precept, the observance of which will prevent all public crimes. He who feels the force of the law that prohibits all inordinate desire for anything that is the property of another, can never make a breach in the peace of society.”
 - 5. Matthew Henry wrote: “The tenth commandment strikes at the root. It implicitly forbids all desire of doing that, which is an injury to our neighbor, and all inordinate desire of that which shall be gratification to ourselves. ‘Oh that such a man’s house were mine! Such a man’s wife! Such a man’s estate!’ This is certainly the language of discontent at our own lot and envy of our neighbors; and these are the sins forbidden here. God gave us all to see our face in the glass of this law and lay our hearts under the government of it.”
 - 6. Seven times God used the possessive pronouns in verse 17.

a. “thy neighbors”	e. “his”
b. “thy neighbors”	f. “his”
c. “his”	g. “thy neighbor’s”
d. “his”	h. “God reminds man of the distinction between his own things and those of his neighbor.
- E. Who violates the tenth commandment?
 - 1. Every unregenerate man violates it.
 - 2. Every Christian that has not cast off the old man with his deeds violates.
 - 3. Every conceivable type of sin and wickedness grows out of a disregard for this law.

- F. The tenth commandment differs from all the others in that they forbid the overt acts; but this commandment forbids the desire to act.
 - 1. Through violation of this command, one may be led to disobey the others.
 - 2. Covetous is truly one of the most dangerous of human vices. The grounds, which exist to restrain men from violation of the other sins, do not exist to keep men from this sin.
 - a. One may be kept from the other sins by fear of discovery and punishment.
 - b. But it is possible to be covetous without it being immediately apparent.
 - c. Unlike other sins, there is not the restraint of public opinion.
 - 3. We must guard our hearts against it.
- G. The man who loves his neighbor as himself is protected from “thou shalt not covet” in that love worketh no ill to his neighbor.
- H. The law of Moses as a constitution to Israel ended at the cross.
 - 1. It was intended for the Israelites only (Deut. 5:2).
 - 2. It was added because of transgressions (Gal. 3:19).
 - 3. It was to last until Christ came (Gal. 3:16-19).
 - 4. Christ came to fulfill it (Matt. 5:17).
 - 5. He removed it on the cross (Col. 2:14).
 - 6. We are under the new covenant today which became operative on the first Pentecost following our Lord’s resurrection.
 - a. “Nine of the commandments – the ten commandments law – embraced in the law of Moses are included in the present dispensation, not because they were brought over from the law of Moses, because nothing was retained as part of that law, but because they are right and always have been. The moral commandments were obligatory before the law of Moses was given; and since they did not originate with it, they did not end with it! The only commandment peculiar to the Israelite order was the law of the Sabbath which did terminate with the law” (Guy N. Woods, Gospel Advocate, Nov. 7, 1968, pp. 7-15).

James Meadows
November 2005

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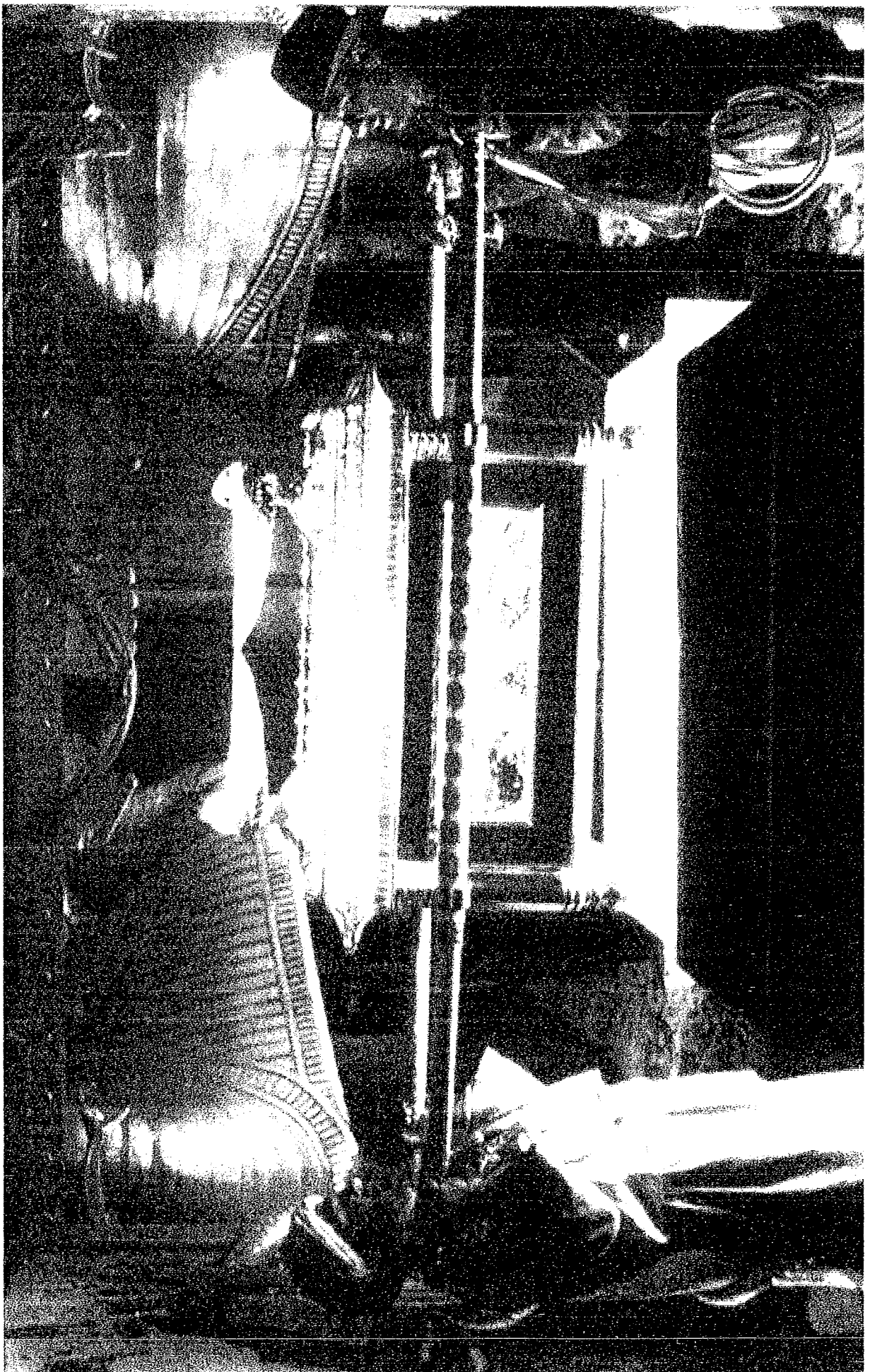
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- d. Deut. 5:22 – The Lord spake and “he wrote them in two tables of stone and delivered them unto me.” (These words follow the speaking of the ten commandments unto Israel.)
- e. Ex. 31:18 – God gave unto Moses “two tables of testimony, tables of stone, written with the finger of God.”
- 4. “Covetousness is not wrong if applied to objects which are good in themselves and honorably obtainable.” (Coffman)
- C. Religious people are not free from covetousness.
 - 1. Peter attributes false preaching to covetousness (II Pet. 2:3).
 - 2. The love of money is the root of all kinds of evil (I Tim. 6:10).
- D. The tenth commandment focuses attention upon the interrelation of all parts of the Decalogue, emphasizing its unity.
 - 1. Adultery and theft are specifically mentioned as having relation to this command.
 - 2. Covetousness was the basic reason for the “Corban” device in Matthew 15:1-9.
 - 3. Isidor Warsaw was doubtless correct in the observation that “The final commandment in the Decalogue is a summary of all the preceding ones. It sums up the whole contents of law and morality.”
 - 4. Adam Clarke wrote: “A most excellent moral precept, the observance of which will prevent all public crimes. He who feels the force of the law that prohibits all inordinate desire for anything that is the property of another, can never make a breach in the peace of society.”
 - 5. Matthew Henry wrote: “The tenth commandment strikes at the root. It implicitly forbids all desire of doing that, which is an injury to our neighbor, and all inordinate desire of that which shall be gratification to ourselves. ‘Oh that such a man’s house were mine! Such a man’s wife! Such a man’s estate!’ This is certainly the language of discontent at our own lot and envy of our neighbors; and these are the sins forbidden here. God gave us all to see our face in the glass of this law and lay our hearts under the government of it.”
 - 6. Seven times God used the possessive pronouns in verse 17.

a. “thy neighbors”	e. “his”
b. “thy neighbors”	f. “his”
c. “his”	g. “thy neighbor’s”
d. “his”	h. “God reminds man of the distinction between his own things and those of his neighbor.
- E. Who violates the tenth commandment?
 - 1. Every unregenerate man violates it.
 - 2. Every Christian that has not cast off the old man with his deeds violates.
 - 3. Every conceivable type of sin and wickedness grows out of a disregard for this law.

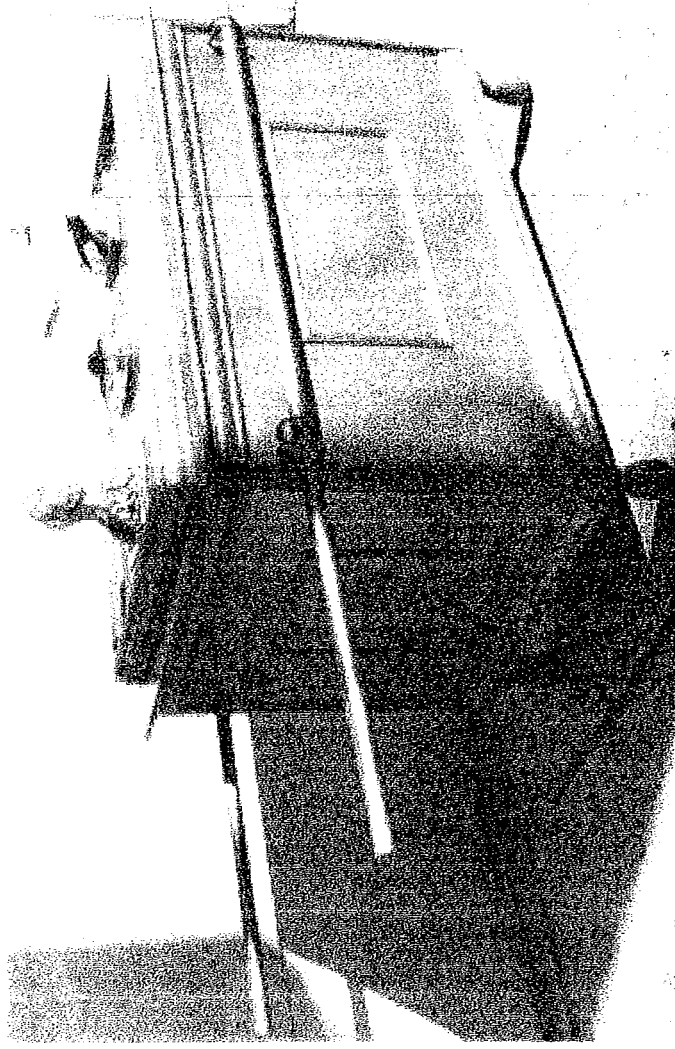
- F. The tenth commandment differs from all the others in that they forbid the overt acts; but this commandment forbids the desire to act.
 - 1. Through violation of this command, one may be led to disobey the others.
 - 2. Covetous is truly one of the most dangerous of human vices. The grounds, which exist to restrain men from violation of the other sins, do not exist to keep men from this sin.
 - a. One may be kept from the other sins by fear of discovery and punishment.
 - b. But it is possible to be covetous without it being immediately apparent.
 - c. Unlike other sins, there is not the restraint of public opinion.
 - 3. We must guard our hearts against it.
- G. The man who loves his neighbor as himself is protected from “thou shalt not covet” in that love worketh no ill to his neighbor.
- H. The law of Moses as a constitution to Israel ended at the cross.
 - 1. It was intended for the Israelites only (Deut. 5:2).
 - 2. It was added because of transgressions (Gal. 3:19).
 - 3. It was to last until Christ came (Gal. 3:16-19).
 - 4. Christ came to fulfill it (Matt. 5:17).
 - 5. He removed it on the cross (Col. 2:14).
 - 6. We are under the new covenant today which became operative on the first Pentecost following our Lord’s resurrection.
 - a. “Nine of the commandments – the ten commandments law – embraced in the law of Moses are included in the present dispensation, not because they were brought over from the law of Moses, because nothing was retained as part of that law, but because they are right and always have been. The moral commandments were obligatory before the law of Moses was given; and since they did not originate with it, they did not end with it! The only commandment peculiar to the Israelite order was the law of the Sabbath which did terminate with the law” (Guy N. Woods, Gospel Advocate, Nov. 7, 1968, pp. 7-15).

James Meadows
November 2005



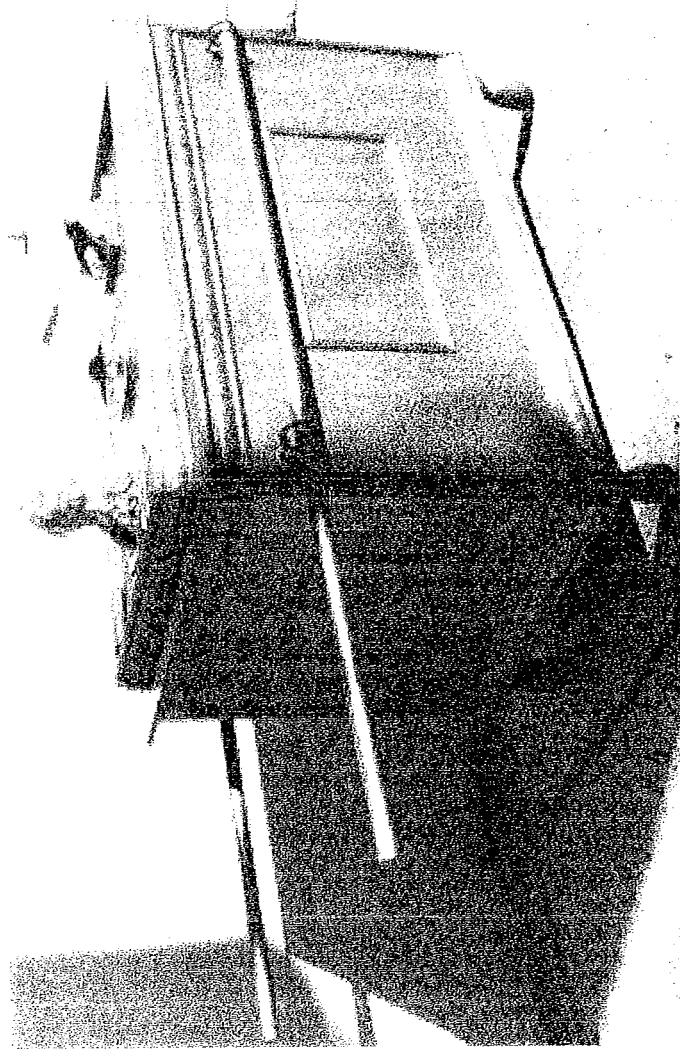


The History of the Ark of the Covenant



- ◆ It is first mentioned in Exodus 25:10
- ◆ It was put in the Tabernacle by Moses (Ex 40:21)
- ◆ It was carried throughout Israel's 40 year wilderness experiences (Num 10:35, 14:44)
- ◆ It followed the people across the Jordan river (Josh 4:5)
- ◆ It was carried around Jerico (Josh 6:13)
- ◆ It was beside Joshua at Mt. Ebal (Josh 8:33)

The History of the Ark of the Covenant



- ◆ It was placed in the new Tabernacle at Shiloh (Josh 18:1)
- ◆ It was captured by the Philistines (1 Sam 4-5)
- ◆ It was sent back to Israel, into *Bethsermesh* (1 Sam 6)
- ◆ It was taken to Kirjath Jearim (1 Sam 7:1-2)
- ◆ It was brought to Jerusalem by David (1 Ch 13:1)
- ◆ It was placed in Solomon's Temple (1 Kings 8:1)

- A. The Movement of the Book of Exodus centers around four significant matters:
1. Moses: The lawgiver
 2. Sinai : The Holy Mountain
 3. The Decalogue: The Commandments
 4. The tabernacle: The Sacred Sanctuary
- B. “It is the book which establishes the fact that the Hebrew nation was the chosen people of God for the Fulfillment of the promise made to Abraham” (Rubel Shelly).

Exodus by Chapters

James Meadows

1. Burdens of the Israelites increased (1).
2. Birth of Moses, in Pharaoh's house and flight to Midian (2).
3. God's call to Moses to deliver his people (3).
4. God overcome Moses excuses and Moses and Aaron appear to Israel (4).
5. Pharaoh increases their burdens (5).
6. The covenant renewed with Moses and genealogies (6).
7. The plagues (7-12).
 - a. Waters of Nile turned to blood (7).
 - b. Frogs (8:1-15) and lice (8:17-19) and flies (8:20-32).
 - c. Grievous murrain (death of animals) (9:1-7) and boils on man and beast (9:8-12) and grievous hail (9:13-35).
 - d. Locusts (10:1-20) and darkness (10:21-29).
 - e. Death of the firstborn (11:1-10; 12:29-36).
8. Institution of the Passover (12:1-28).
9. Begin to leave Egypt and further instructions about the Passover and feast of unleavened bread (12:29-13:22).
10. Crossing through the Red Sea (14:1-31).
11. Song of Moses and Miriam (15:1-27).
12. Giving of the manna and quails and instructions about the Sabbath (16:1-36).
13. Rock of Horeb and battle with Amalek (17:1-16).
14. Visit of Jethro and counsel to Moses (18:1-27).
15. Encampment at Sinai and preparation for receiving the law (19:1-25).
16. Giving of the ten commandments (20:1-26).
17. Further laws given (21-23).
18. Moses ascends the mount for 40 days and 40 nights (24).
19. Instructions about the tabernacle (25-27).
20. Priesthood established (28-29).
21. Further instruction about the tabernacle and the Sabbath (30-31).
22. The golden calf, breaking of the tables, and Moses' prayer for Israel (32).
23. The tabernacle of the congregation moved out of the camp and the Lord talks with Moses (33).
24. The tables renewed, covenant with Moses, Moses brings the tables down (34).
25. Further instructions about the tabernacle and the completion of it (35-40).

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THE REWARDS OF MEETING THESE RESPONSIBILITIES

One of the rewards is the feeling of accomplishment when we release mature, well-grounded children into society. When we see them working and making the world a better place, we can take a sense of pride in what we have done as parents.

Another reward is to have the adult friendship of our children. We ought to cease seeing them as little children who still need us to tell them what to do and start seeing them as adults who need our friendship and encouragement. When they make proper choices, they also need our endorsement. It means so much to them to have the people they respect the most to tell them they did well.

Another reward is to enjoy our grandchildren. They are so precious to us because they are further extensions of our family. Perhaps they are priceless because our children had them and that makes them special to us. Grandparents can still have influence through the grandchildren, but again we must be careful in handling them. They are not our children. We are not initially responsible for their rearing. We overstep our bounds when we tell our children how to rear their own children. We complicate matters when we openly show our feelings to the children when we disagree with their parents. It might hurt to walk away, but that is what we must do. We ought to just do what we can and enjoy the moment, for it will pass much too quickly as it did with their parents!! Parents are people who are really working themselves out of a job and when it comes to pass – enjoy the rewards!!

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TWENTY-ONE Points of Likeness Between Moses and Jesus Christ

The religion of Islam claims “that Jesus Christ is not the prophet mentioned in Deuteronomy 18:18.” Instead, they claim that, “this prophecy refers to the Prophet Mohammed and not to Jesus, because Mohammed is more like Moses than Jesus”

(www.islamguide.com).

In view of the absurd claim that Mohammed is more like Moses than Jesus, please note the following 21 points of likeness between Moses and Jesus Christ:

1. Both were Israelites, not Ishmaelites (Exodus 1:1-7; 2:1-10; Matthew 1:1-17).
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6. Both forsook riches (Hebrews 11:24-27; II Corinthians 8:9; Philippians 2:5-8).
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17. Both required people to turn from following others to following them (Exodus 14:1-31; Psalm 106:10; Luke 13:3, 5; 24:47; Acts 3:19; 17:30).
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SEEING GOD

Hugo McCord

"No one has ever seen God" (John 1:18; 1 John 4:12). God told Moses, "you cannot see my face, for man shall not see me and live" (Exodus 33:20). Human eyes cannot see a spirit-being, and "God is spirit" (John 4:24). Since "a spirit has not flesh and bones" (Luke 24:39), Joseph Smith was wrong in writing that "the Father has a body of flesh and bones as tangible as man's" (DOCTRINE AND COVENANTS 130:22).

The fact that God sometimes is described as having body parts (cf. 1 Peter 3:12) is merely a figure of speech known as anthropomorphism; it no more suggests that the Father is a man than the reference to his "feathers" and "wings" (Psalm 91:4) would imply that he is a bird (Wayne Jackson, SPIRITUAL SWORD, July, 1993, p. 25).

And brother Jackson could also have said that the author of Psalm 91 never meant for the words "feathers" and "wings" to be understood literally; instead, those words are "merely a figure of speech known as" ornithomorphism.

Actually, since "God is spirit" (John 4:24), he is "invisible" (Colossians 1:15; 1 Timothy 1:17), one "whom no human has seen or can see" (1 Timothy 6:16; Hebrews 11:27). But it has pleased the great God to manifest himself to some people in visible appearances.

Apparently God was in a visible form when Adam and Eve "heard the gol ("sound" or "voice") of Yahweh God walking in the garden in the cool of the day; and the man and his wife hid themselves from the presence of Yahweh God amongst the trees of the garden" (Genesis 3:8).

/

And apparently God was in a visible form when "Yahweh God made for Adam and for his wife coats of skin, and clothed them" (Genesis 3:21).

The "man," with whom Jacob had an all night wrestling match, Jacob thought was God, and he "called the name of the place Peniel ('Face of God'), for, he said, 'I have seen God face to face, yet I am alive'" (Genesis 32:24-30). However, Jacob was mistaken. The "man" (apparently in human flesh) was not God, but an "angel" (Hosea 12:3-4).

The wrestling experience of Jacob with the angel fits exactly Webster's definition of a theophany: "a supposed manifestation of God or of gods to man by actual appearance."

But the experiences of Adam and Eve in the garden were not "supposed" manifestations of God. In their case and in others their theophanies (Gr. theos, a god, and phainesthai, to appear) were not "supposed" manifestations of God but were actual.

On one occasion, Moses saw a burning bush, and "God called to him out of the midst of the bush, and said, 'Moses, Moses.'" Then "Moses hid his face, for he was afraid to look upon God" (Exodus 3:1-6).

On another occasion, "Yahweh said to Moses, 'Lo, I come to you in a thick cloud,'" and "Yahweh descended" on "mount Sinai" in "fire" and "the whole mounain shook greatly" (Exodus 19:9-18). Thus the theophany was a fiery, thick cloud, but, as Moses later reminded the people,

you saw no manner of form on the day that Yahweh spoke to you in Horeb out of the midst of the fire lest you corrupt yourselves, and make you a graven image in the form of any

figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged bird that flies in the heavens, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth; and lest you lift up your eyes to heaven, and when you see the sun and the moon and the stars, even all the host of heaven, you be drawn away and worship them, and serve them, which Yahweh your God has allotted to all the peoples under the whole heaven (Deuteronomy 4:15-19).

The people of Israel, standing at the foot of mount Sinai, when God came down in a fiery, thick cloud, "saw no manner of form." Later God allowed the leaders of the people to see a bodily form with feet, an unforgettable theophany on top of the mountain:

Then Moses went up, and Aaron, Nadab, and Abihu, and seventy elders of Israel. They saw the God of Israel. Under his feet was something like a pavement made of sapphire, clear as the sky itself. . . . They saw God, and they ate and drank (Exodus 24:9-11).

Yet "no one has ever seen God" (John 1:18; 1 John 4:12), that is, the essence of deity (theotes, the "Godhead," Colossians 2:9). The essence of the Godhead is "spirit" (John 4:24), and "invisible" (Colossians 1:15; 1 Timothy 1:17; 6:16; Hebrews 11:27). Theophanies are visible, but not the essence of deity.

It is sad that Aaron, one of the 74 leaders of Israel who had the unforgettable privilege of seeing a bodily manifestation of God, disgraced himself in making a golden calf to be worshiped (Exodus 32:1-35). His brother Moses, though he himself was a sinner in another way (Numbers 20:10-13), and forfeited his privilege of entering the promised land (Deuteronomy 4:21), yet he was very special with God. Only of Moses did God say: "with him will I speak mouth to mouth, even

manifestly, and not in dark speeches; and the f
he behold" (Numbers 12:8).

On another occasion, the theophany
cloud" and "Yahweh spoke to Moses face to face,
to his friend," even "mouth to mouth" (Exodus 33:7-11;
12:8; Deuteronomy 5:4). The words "face to face" and "mouth
mouth" must simply mean directly, for Yahweh told Moses "you
cannot see my face, for man shall not see me and live" (Exodus
33:17-20). God put Moses "in a hole [nigrah] in a rock" and
covered him with his hand, allowing Moses to see his back, but
not his face" (Exodus 33:22-23).

A second time Moses was alone with God on the top of
mount Sinai for 40 days and nights (Exodus 24:18; 34:18). When
he "came down from mount Sinai" he did not know "that the skin of
his face" was shining, emitting rays, and his people "were afraid
to come near him" (Exodus 34:29-30). This caused Moses to put a
veil on his face (Exodus 34:33).

The Hebrew word garan, literally "to have horns,"
figuratively "to shine, emit beams, radiate," in Exodus 34:29 was
"Absurdly rendered" by Jerome's Latin "Vulgate cornuta erat,
whence painters represent Moses as having horns" (Gesenius).
This mistranslation caused Michelangelo Buonarroti (Italian
painter and sculptor, 1475-1564) to put horns on his statue of
Moses, which is now in St. Peter's Cathedral in Rome. The Douay
translation, taken over from the Vulgate, says that Moses "face
was horned."

As seventy-four leaders in Israel, about 1500 B.C., on mount Sinai, saw "the God of Israel," whose essence is spirit and is "invisible" (Colossians 1:15), who appeared in a form with "feet" (Exodus 19:11; 24:9-11), so Isaiah in Jerusalem, about 740 B.C., "saw the Lord sitting upon a throne, high and lifted up; and his train [skirts, shul] filled the temple." Actually, however, "no man has seen nor can see" God (1 Timothy 6:16). Isaiah's vision has to be another theophany.

Then in Bethlehem was the greatest theophany of all! In a stable, about 4 B.C., Joseph and Mary saw the birth of a baby boy, in whom dwelt "all the fulness of the Godhead (theotes) bodily" (Colossians 2:9). Laid in a donkey's feeding trough "invisible" deity was embodied in flesh (Luke 2:7; John 1:1, 14), and named Immanuel, meaning "God With Us" (Matthew 1:23). Though no "man has seen God at any time," Jesus could say "he who has seen me has seen the Father" (John 1:18; 14:9).

Up to the end of the world it will still be true that no one actually "has seen God at any time" (John 1:18), but in heaven Jesus has promised that "the pure in heart" will "see God" (Matthew 5:8). Human eyes can never see God, but in the resurrection body each redeemed person will have eyes that can "see God" (Matthew 5:8). Job was thrilled to say that

after my skin, even this body, is destroyed, then without my flesh I will see God, whom I, even I, shall see, on my side, and my eyes will behold, and not as a stranger (19: 26-27).

David was inspired to say that "the upright will see"

God's "face" (Psalm 11:7), and he talked to him about it: "I will see your face in righteousness" (Psalm 17:15). Someday all the redeemed will "see him just as he is" (1 John 3:2).

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THE LIVING MESSAGE OF EXODUS

BY

JAMES MEADOWS

A Brief Outline of Exodus

- I. Prologue: Growth of Israel into a nation. 1:1-22
- II. The deliverance of Israel from Egyptian bondage. 2:1 - 18:27
- III. The adoption of Israel as God's peculiar people by the giving of the law at Mt. Sinai. 19:1 - 24:18
- IV. The building of the tabernacle and its furniture. 25:1 - 40:38

An Expanded Outline of Exodus

- I. Prologue: Growth of Israel into a nation. 1:1-22
 - A. Jacob and his descendents. 1:1-6
 - B. The tremendous increase of the children of Israel. 1:1-6
 - C. Efforts on the part of a king that knew not Joseph, to stop Israel's growth. 1:8-22
 - 1. He afflicted them by setting over them taskmasters. 1:8-15
 - 2. He gave orders for the midwives to put all male children to death. 1:16-21
 - 3. He "charged all his people" to cast every son into the river. 1:22
- II. The departure of Israel from Egypt. 2:1-18:27
 - A. The birth of Moses. 2:1-10
 - B. Moses slays an Egyptian and flees into Midian. 2:11-22
 - C. Israel cries for deliverance. 2:23,24
 - D. The call of Moses. 3:1-6
 - 1. God's commission to him. 3:7-10
 - 2. God's revealing Himself to Moses. 3:11-22
 - 3. Moses' excuses for not going and God's answers. 4:1-17
 - 4. Moses' departure from Jethro's house. 4:18-28
 - 5. The people's acceptance of Moses as their deliverer. 4:29-31

E. Moses' first request of Pharoah. 5:1-5

1. Pharoah increases the burdens of Israel. 5:6-19
2. The people's depression due to increased afflictions. 5:20-23
3. God's encouragement given to Moses. 6:1-8
4. God's charge again given to Moses and Aaron. 6:9-27

F. Plagues and the hardening of Pharoah's heart. 6:28 - 11:10

1. God sends Moses and Aaron back to Pharoah. 6:28 - 7:7
2. Moses and Aaron go to Pharoah - a miracle is performed. 7:8-13
3. The plague of water turned to blood. 7:14-25
4. The plague of frogs. 8:1-15
5. The plague of lice. 8:16-19
6. The plague of flies. 8:20-32
7. a. Pharoah offers a compromise. 8:20-27
b. Pharoah offers a second compromise. 8:28-32
7. The plague of grievous murrain on the animals. 9:1-7
8. The plague of boils and blains on man and beast. 9:8-21
9. The plague of hail. 9:22-35
10. The plague of locusts. 10:1-20
11. The plague of thick darkness. 10:21-29
12. The announcement of the 10th plague and Pharoah's stubborn will.
11:1-10

G. The institution of the Passover, the 10th plague and the hasty departure.

12:1 - 14:31

1. The institution of the Passover. 12:1-28
2. The death of the first-born. 12:29,30
3. The hasty departure from Egypt on Pharoah's order. 12:31-42
4. Further instructions about the Passover and the sanctification of the first-born. 12:43 - 13:16
5. Israel's continued march and crossing of the Red Sea. 13:17 - 14:31
a. Pharoah pursues the Israelites. 14:1-9

b. The fear of the people. 14:10-12

c. God's assurance of deliverance. 14:13-31

(1) Moses assures Israel God will fight for them. 14:13-20

(2) The people cross the Red Sea on dry land. 14:21-22,29-31

(3) The Egyptians are destroyed in the sea. 14:23-28

H. Moses, Miriam, and the children of Israel sing a song of deliverance.

15:1-21

I. Israel continues her journey to Mt. Sinai. 15:22 - 18:27

1. The bitter water at Marah and God's provision. 15:22-26

2. Encampment at Elim. 15:27

3. Murmuring in the wilderness of Sin and God's provision. 16:1-22,31

a. They murmur because of lack of food and fear of death. 16:1-3

b. God promises bread (manna) from heaven and quails. 16:4-22,31

4. The first mention of the Sabbath and instructions about it. 16:23-30

5. Instructions to put some manna in a pot and keep it. 16:32-36

6. The providing of water from the rock at Rephidim. 17:1-7

7. Battle with Amalek and God's promise to utterly blot them out. 17:8-16

8. Jethro, Moses' father-in-law, visits him and gives some sound advice which Moses heeds. 18:1-27

III. The encampment at Mt. Sinai and the giving of the law. 19:1 - 23:33

A. God talks to Moses about his covenant with Israel. 19:1-9

B. Moses instructs the people to prepare. 19:10-15

C. Moses goes upon Mt. Sinai to receive the law. 19:16-25

D. The ten commandments. 20:1-17

1. "Thou shalt have no other gods before me." 20:1-3

2. "Thou shalt not make unto thee any graven image . . ." 20:4-6

3. "Thou shalt not take the name of the Lord thy God in vain . . ." 20:7

4. "Remember the sabbath day to keep it holy." 20:8-11

5. "Honor thy father and thy mother . . ." 20:12

6. "Thou shalt not kill." 20:13

7. "Thou shalt not commit adultery." 20:14
 8. "Thou shalt not steal." 20:15
 9. "Thou shalt not bear false witness against thy neighbour." 20:16
 10. "Thou shalt not covet." 20:17
- E. The "book of the covenant" contains judgments (case-laws) and statutes. 20:22 - 23:33
1. Some general instructions about worship. 20:22-26
 2. Some civil laws are given. 21:1 - 23:13
 - a. The responsibilities of masters and rights of slaves. 21:1-11
 - b. Laws about murder, manslaughter, and injury to human life. 21:12-32
 - c. Laws about injuries, theft, and damage to property. 21:33 - 22:15
 - d. Some social and religious obligations. 22:16-31
 - e. Some laws about justice and human rights. 23:1-13
 3. God gives laws about the three main feasts - Passover or unleavened bread, Pentecost or firstfruits, and feast of harvest. 23:14-19
 4. God gives promises to his obedient people. 23:20-33
- F. The acceptance and ratification of the covenant. 24:1-18
1. Moses reads the words of the Lord and judgments unto the people and they accept them. 24:1-3
 2. The covenant is formally sealed by a special sacrifice and covenant meal. 24:4-11
 3. Moses ascends upon the mountain where he remains for 40 days. 24:12-18
- IV. The building of the tabernacle and its furniture. 25:1 - 40:38
- A. God commands an offering be taken for the tabernacle. 25:1-7
 - B. God gives a pattern for the building of the tabernacle, its furniture, and the worship therein. 25:8 - 35:35
 1. The ark of the covenant. 25:8-16
 2. The mercy seat. 25:17-22
 3. The table of shewbread. 25:23-30

4. The candlestick. 25:31-40
5. The pattern of the tabernacle itself. 26:1-37
 - a. The first covering of fine turned linen. 26:1-6
 - b. The second covering of goats hair. 26:7-13
 - c. The third and fourth covering of rams' skin and of badgers' skins. 26:14
 - d. The boards for the sides of the tabernacle. 26:15-30
 - e. The veil that separated the holy place and the most holy place. 26:31-33
 - f. The placing of the furniture in the tabernacle. 26:34,35
6. The altar of burnt offerings. 27:1-8
7. The court of the tabernacle. 27:9-21
8. The priestly garments for Aaron and his sons. 28:1-43
9. The ceremony of consecrating of Aaron and his sons. 29:1-46
10. The altar of incense. 30:1-10
11. The offering for the service of the tabernacle. 30:11-16
12. The brazen laver. 30:17-21
13. The composition of the incense and the oil of consecration. 30:22-38
14. The appointment of the workmen to build the tabernacle. 31:1-11
15. The appointment of the sabbath as a sign. 31:12-17
16. The delivery of the two tables of stone to Moses. 31:18
17. The building of the golden calf and the terrible consequences. 32:1-35
18. God speaks to Moses. 33:1-23
19. The renewal of the two tables of stone and Moses descent from Mt. Sinai with them. 34:1-35
20. The gathering of the offering to build the tabernacle. 35:1-35
- C. The historical account of the construction of the tabernacle and its furniture. 36:1 - 39:43
- D. The setting up of the tabernacle and placing of the furniture. 40:1-38
 1. The tabernacle is sanctified when "a cloud covered the tent of the

congregation, and the glory of the Lord filled the tabernacle."

40:34-38

2. The tabernacle and furniture probably looked like this. 40:1-33

(6a)

8

Capitalized

The Basic Message of Exodus and How It Lives For Men Today

The purpose of the Bible is the glory of God and the salvation of man through Jesus Christ our Lord. "This is the purpose line which runs all the way through the Bible - from Gen. 1:1 through Rev. 22:21. Every word in every verse of every paragraph of every chapter of every book has abvital connection with this purpose line. Every book fastens in a wonderful way upon this purpose line." ¹

Exodus is a vital link in the chain of God's dealing with the human race.

Genesis connects with the purpose line in that (1) it reaches backward and makes known the origin of the universe, of man, and of sin; (2) it unfolds the development of the messianic nation; (3) it looks into the future and fortells the coming of the "promised seed." The book of Exodus deals with the birth and organization of the nation through whom the promised seed would come.

The book of Exodus is closely connected with Genesis, Leviticus, Numbers, and Deuteronomy. First, it connects the history of the people as found in Exodus with the family history of Genesis, by narrating how the seventy descendants of Jacob that had migrated to Egypt, (cf. Ex. 1:5; Gen. 46:27) had come to be the people of God, and that God who offers himself as a liberator to Moses and the people, is also the God of those fathers, of whom Genesis spoke. (cf. Ex. 3:6). Second, Leviticus is a supplement and continuation of the feasts, sacrifices, ~~s~~consecration of the priests, etc. (Lev. 1-7; 8; 16; 24) as found in Exodus. Third, Numbers continues their journey from Sinai toward the promised land. Fourth, Deuteronomy is closely connected with Exodus in the historical narratives and the restatement of the law, etc.

The New Testament abounds with references to events recorded in the book of Exodus. Consider the following: (1) The increase of the Israelites. Ex. 1:7; Acts 7:17; (2) oppression of Israel. Ex. 1:11; Acts 7:18,19,34; (3) The birth, preservation, and training of Moses. Ex. 2:1-10; Acts 7:20,21,23; Heb. 11:23;

(66)

(80)

~~D~~ Moses slays an Egyptian and flees to Midian. Ex. 2:11-15; Acts 7:24-29;
 Heb. 11:24-27 ^E The call of Moses. Ex. 3:10; Matt. 22:32; Mk. 12:26;
 Lk. 1:68; 20:37; Acts 7:30-34; Rom. 9:4 (6) The plagues of Egypt. Ex. 7:14 -
 Ex. 11:10; Rom. 9:17; (7) The Passover. Ex. 12:1-27; I Cor. 5:7,8; Heb. 9:14;
 Heb. 11:28 (8) Length of the sojourn. Ex. 12:40; Acts 7:6; Gal. 3:17 (9) The
 first-born sanctified. Ex. 13:2; Lk. 2:23 (10) The pillar of cloud. Ex. 14:19;
 I Cor. 10:1 (11) Passage through the Red Sea. Ex. 14:29; Acts 7:36; I Cor. 10:1;
 Heb. 11:29 (12) Murmuring of the people. Ex. 15:24; I Cor. 10:10 (13) The man-
 na. Ex. 16:4; John 6:31,32,49,58; I Cor. 10:3; Heb. 9:4 (14) Water from the
 rock. Ex. 17:6; I Cor. 10:4; Heb. 3:8 (15) Israel a peculiar people. Ex. 19:5;
 I Pet. 2:5,9 (16) Thunders and lightnings. Ex. 19:16; Heb. 12:18,19,21,26
 (17) Ten Commandments. Ex. 20:1-17; Matt. 5:21,27; 15:4; 19:18,19; Mk. 7:10; 10:19;
 Lk. 13:14; 18:20; Rom. 7:7; 13:9; Eph. 5:3,5; 6:2; Heb. 12:19 (18) Law and ordi-
 nances. Ex. 21; Matt. 15:4; Mk. 7:10; Acts 6:11,13 (19) The altar and the offering.
 Ex. 24:4; Heb. 9:18-20 (20) Tabernacle and furnishings. Ex. 26; Matt. 27:51;
 Acts 7:44; Heb. 8:5; 9:2-5, 2; (21) The priesthood. Ex. 28:1; Heb. 7:28; 10:11;
 13:11 (22) The golden calf. Ex. 32:4; Acts 7:40,41,51; Rom. 1:23; I Cor. 10:7
 (23) Moses sees God's glory. Ex. 33:18; Rom. 9:15-18 (24) God's covenant with Is-
 rael. Ex. 34:19; Lk. 2:23; 2 Cor. 3:13,16.

"The entire contents of the book of Exodus are summarized in an excellent
way in the word of God to Israel spoken through Moses concerning the making of the
covenant; 'Ye have seen what I did unto the Egyptians, and how I bare you on eag-
les' wings, and brought you unto myself. Now therefore, if yee will obey my voice
indeed, and keep my covenant, then ye shall be mine own possession from among all
peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests,
and a holy nation.' (Ex. 19:4-6). Here reference is made to the powerful deeds of
 God done to the Egyptians, to His deeds of loving kindness done to Israel in the
 history of how He led them to Sinai, to the selection of Israel, and to the condi-
 tions attached to the making of the covenant, to God's love, which condescended to
 meet the people, and to His holiness, which demands the observance of His command-

ments; but here is also pointed out here the punishment for their transgression.

The whole book is built on one word in the preface to the ten commandments: 'I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.' " (Ex. 20:2; cf. 29:45). ²

Exodus and Some of the Basic Issues Facing Men

A. The God We Serve

Many false views about God abound on every hand, but the book of Exodus clearly reveals the God we serve. First, God's interest in human affairs, especially the affairs of His people, and his care for them overwhelms us. God heard the children of Israel when they "sighed by reason of the bondage and they cried . . ." (Ex. 2:23-25). He sent a deliverer (Ex. 4); gave "the pillar of cloud" by day and "a pillar of fire" by night to guide them (Ex. 13:21); provided the manna and quails in the wilderness (Ex. 16) and protected them from their enemies (Ex. 17). Second, the abiding value of the book of Exodus, both centuries ago and today, grows out of its revelation of the NATURE OF GOD." ³

He revealed Himself to Moses as "I AM THAT I AM" (Ex. 3:14). Again, He said, "The Lord, the Lord, God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty . . . (Ex. 34:6-7).

The very essence of what God is like is set forth in this remarkable answer. God is in essence Holy Love, so states William N. Clarke in an Outline of Christian Theology. Such an analysis is well supported by God's answer to Moses as well as the total revelation of Exodus. God's love is not "weak sentimentality" but strength that can even stand by and see his beloved suffer when he knows its for their good or the good of others. (Ex. 5; Matt. 27:46). God's love expresses itself in providing leadership and human needs (Ex. 13:2; 16) just as real love will today (I Jn. 3:16-18).

B. Salvation In Type

Salvation has always been a theme of vital interest to concerned individuals, but so many theories are taught today about salvation that many are confused. The religious institutions and services of the Old Testament were "constructed and arranged with a view to pictorially express the truths and principles of God's holy religion." ⁴ Paul twice declares in the Corinthian letter that the persons and acts taken from the Old Testament are our "examples" (I Cor. 10:6) and "examples," (I Cor. 10:11), literally our "type, model" (Tupos). The feast days of the law were shadows (Col. 2:17), the priests and the tabernacle were shadows or types (Heb. 8:5), and "the law having a shadow of good things to come." (Heb. 10:1).

Israel's bondage and deliverance are typical of our bondage and deliverance. First, Israel was in Egyptian bondage (1:7-14). They became helpless to deliver themselves and cried unto God (2:23-25). The longer they stayed the worse it became (5:6-9). Man was in the bondage of sin when Christ came, ~~helpless~~ to deliver himself. (Rom. 3:23; I Cor. 1:21). He was, and still is, helpless and the longer he stays in sin the worse it becomes (Lk. 15:11-16). Second, God raised up Moses as their deliverer (3:7, 8a, 10). God sent Christ into the world to deliver man from sin (Matt. 1:21; Acts 3:32; Gal. 4:4). Third, the passover and the paschal lamb typified the sacrifice of Jesus Christ (12:3). Paul declared "for even Christ our passover is sacrificed for us" (I Cor. 5:7). Fourth, they had to believe in Moses, their deliverer. Moses recognized the truth when he said "But, behold, they will not believe me, nor hearken unto my voice (4:1). God gave him signs (evidence) to convince the people (4:2-9). If they had not believed Moses they would have died in Egyptian bondage (4:30, 31). The alien sinner must believe in Christ or die in his sins (Jn. 8:24; Heb. 11:6). Christ performed miracles and they are recorded to convince us He is the Son of God. (Jn. 20:30, 31). Fifth, the people repented (they resolved to follow Moses out of Egypt). (12). One who has believed in Christ must repent (Acts 2:38; 17:30, 31) and one that does this will confess him as Lord (Acts 8:36-37). Sixth, they "were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:2;

①

Ex. 14:21;22,29). Their bondage, the Egyptians, were put off in the Red Sea (14:26-28). They saw them dead upon the seashore (14:30). They were completely under Moses' leadership only they crossed the sea. The alien sinner is baptized in water into Christ (Rom. 6:3,4; Gal. 3:26,27). One puts off the old man (Col. 3:9) and puts on the new (Col. 3:10) and is completely under the leadership of Christ. Seventh, Israel rejoiced after they had crossed the Red Sea (15) and the sinner rejoices after baptism into Christ (Acts 8:38; Acts 16:34). Eighth, Israel was made to wander in the wilderness for forty years (Num. 14:33,34). We are strangers and pilgrims in this world (1 Pet. 2:11) and, like Abraham of old, look "for a city which hath foundation whose builder and maker is God" (Heb. 11:10). Ninth, Israel crossed the Jordan River (Josh. 3,4) and Christians cross the Jordan of death (Heb. 9:27). Tenth, Israel entered the promised land (3:9; Josh. 6) and we look forward to entering heaven (Rev. 17:13-17). The following diagram will illustrate the preceding:

C. Capital Punishment

① Capital punishment is one of the most lively issues of our day. Widespread ignorance of God's law on the subject prevails on every hand, but as M. C. Kurfrees once said, "Sometimes and in some instances it is not ignorance of God's law so much which leads to a disregard of its solemn and imperative demands as it is misguided sympathy or sophomoric sentimentality." Strong pronouncements against it are made on every hand and we hear such arguments as (1) "Capital punishment brutalizes society by cheapening life," (2) "Capital punishment is morally indefensible," (3) "Capital punishment is not a deterrent to murder." The United States Supreme Court has ruled that such action constitutes "cruel and unusual punishment."

Long will it be before someone decides capital punishment is " "
The word of God does command capital punishment. First, capital punishment, *open all prison doors?* as the Latin origin of the term signifies, is meant punishment which takes the "head", and hence, the life of man; and in this connection, it means that his life, for what is regarded as a justifiable reason, is legally taken by the existing form of government under which he lives.

Does word Does Command Capital Punishment

Second, in the early history of man, God decreed capital punishment as the penalty for murder. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he Man." (Gen. 9:6). First, this statement is found in a context where God made a pledge to Himself, "I will not again curse the ground any more for man's sake" (Gen. 8:21); the promise of seedtime and harvest as well as the totation of the seasons (Gen. 8:22); the instructions "be fruitful, and multiply, and replenish the earth" (Gen. 9:1; cf. Gen. 1:28a); the fear and dread of man was placed upon all living creatures (Gen. 9:2; cf. Gen. 1:28b); the flesh of animals was given to man for food (Gen. 9:3; cf. I Tim. 4:3,4); and the promise of no more flood (Gen. 9:8-15). Now in the last half of the twentieth century it is recognized that all these things have continued in their order since the time of Noah. "No satisfactory Biblical evidence has been produced to justify the removal of Genesis 9:5,6 from the text itself or to explain it being of any less authority than the other portion of Genesis 8:20 - 9:17 . . . It therefore appears reasonable to insist that the decree of Genesis 9:5,6 is equally enduring and cannot be separated from the other pledges and instructions of its immediate context, Genesis 8:20 - 9:17." ⁵ Second, the reason assigned was "for in the image of God made he man." Is that reason any less true today than when first uttered? No! Thus, ~~the~~ ^{very} identical reason which God Himself assigned for the law on capital punishment exists today with all the force it had when first assigned. According to God's own specific declaration, as long as it is a fact that man is in the divine image, that long will this law on capital punishment be in force.

Third, God continued the death penalty for murder under the law of Moses. In fact, it was also specified for adultery (Lev. 20:10ff; Deut. 22:23-27); incest (Lev. 20:11-12,14); sodomy (Lev. 20:13); rape of a betrothed virgin (Deut. 22:23-27); idolatry (Ex. 22:20; Deut. 17:2-7), etc. Having established from Genesis 9:6 that God's law on murder was a universal law applying to all people and all ages, then, whatever is said about murder in other places will equally apply. "Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but